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CONCILIA
MAGNAE BRITANNIAE
ET
HIBERNIAE,
AB
ANNO MDXLVI.
AD
ANNUM MDCCXVII.

VOLUMEN QUARTUM.

LONDINI,

Sumptibus { R. Gosling, in vico, dicto Fleet-Street;
F. Gyles, in vico, dicto Holborn;
T. Woodward, intra duas Templi portas, Fleet-Street; et
C. Davis, in vico, dicto Pater-Noſter-Row. }

MDCCXXXVII.

Библіотека Гидрогр. Депо.
№
Волюма | Сочиненія.
30.

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Berctuald fit Cantuariae VIII. *archiep.* 744.
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Edictum Eadberti regis Cantii de mutandis loco et conſuetudine ſepeliendi reges et archiep. Cant. ibid.
Scholae ſeu coll. Angl. Romae inſtitutio, 757.
Corolus M. rex Francorum mittit concilii Niceni II. *librum in Britanniam, ibid.*
Epiſtola Caroli M. ad Offam regem Merciorum de privilegiis Romam peregrinantibus conceſſis, 759.
Aethelwulphus rex denarium, quem vocant S. Petri eiſdem imponit, ibid.
Cur rariores nunc et poſthac ſynodi in eccleſia Britannica, 760.
Martinus papa Alfredi regis precibus ſcholam Angl. Romae liberam facit a tributo, ibid.
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Concilium Windleſhorae, ibid.
Concilium Anglicanum, 787.
Aliud exemplar concilii Londonienſis, ibid.
Forma profeſſionis caſtitatis ab ordinandis ſuſcipienda, ibid.
Rex Henricus I. *praeſulem confert epiſcopatui S. Andreae in Scotia,* 788.
Archiepiſcopus Ebor. profeſſionem facit archiep. Cantuar. ibid.
Concilium Normanniae apud Abrincam civitatem, ibid.
Richardus archiep. Cantuar. fit legatus, 790.

Concilia Scotica habita regnante Malcolmo III. 791. ***
Reformatio Angliae ex decretis regin. Poli cardinalis, 792. ***

CONCILIA

CONCILIA MAGNAE BRITANNIAE, ET HIBERNIAE.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
Paul. III. 13.	Tho. Cranmer. 15.	1546.	Henric. VIII. 13.

Synodus provincialis Cantuar.

PER breve regium ad quintum Novembris in eccleſia ſancti Pauli London. convocata, per aliud breve dat. quinto die Novembris ad quintum decimum Januarii prorogabatur. Ex regiſtro Cranmer, fol. ii.

A proclamation for the aboliſhing of Engliſh books after the death of Ann Aſkew, ſet forth by the king, anno 1546, *the eighth day of July.* Ex vol. 2. Fox, p. 587. edit. 1641.

THE king's moſt excellent majeſty underſtanding how, under the pretence of expounding and declaring the truth of God's ſcripture, divers lewd and evil diſpoſed perſons have taken upon them to utter and ſow abroad, by books imprinted in the Engliſh tongue, ſundry pernicious and deteſtable errors and hereſies, not only contrary to the laws of this realm, but alſo repugnant to the true ſence of God's law and his word; by reaſon whereof, certain men of late, to the deſtruction of their own bodies and ſouls, and to the evil example of others, have attempted arrogantly and malitiouſly to impugne the truth, and therewith trouble the ſober quiet and godly religion united and eſtabliſhed under the king's majeſty in this his realm; his highneſs minding to foreſee the dangers that might enſue of the ſaid books, is enforced to uſe this his general prohibition, commandment and proclamation as followeth.

Firſt, that from henceforth no man, woman or perſon, of what eſtate, condition or degree ſoever he or they be, ſhall after the laſt day of Auguſt next enſuing receive, have, take or keep in his, or their poſſeſſions, the text of the new teſtament of Tindall's or Coverdale's tranſlation in Engliſh, nor any other, than is permitted by the act of parliament, made in the ſeſſion of the parliament, holden at Weſtminſter in the four and thirtieth and five and thirtieth years of his majeſty's moſt noble reign; nor after the ſaid day ſhall receive, have, take or keep in his or their poſſeſſion any manner of books printed or written in the Engliſh tongue, which be or ſhall be ſet forth in the names of Frith, Tindall, Wickliffe, Joy, Roy, Baſil, Bale, Barnes, Coverdale, Turner, Tracy, or by any of them, or any other book or books containing matter contrary to the ſaid act, made in the year 34 or 35; but ſhall before the laſt day of Auguſt next coming, deliver the ſame Engliſh book or books to his maſter in that houſeſhold, if he be a ſervant, or dwell under any other; and the maſter or ruler of the houſe, and ſuch other as dwell at large, ſhall deliver all ſuch books of theſe ſorts, as they have or ſhall come to their hands, delivered as afore or otherwiſe, to the mayor, bayliff or chief conſtable of the town where they dwell, to be by them delivered over openly within fourty days next following, after the ſaid delivery, to the ſheriff of the ſhire, or to the biſhop's chancellour or commiſſarie of the ſame dioceſs, to the intent the ſaid biſhop, chancellour, commiſſary, and ſheriff, and every of them may cauſe them incontinently to be openly

ly burned; which thing the king's majeſties pleaſure is, that every of them ſhall ſee executed in moſt effectual ſort, and of their doings thereof make certificate to the king's majeſties moſt honourable council before the firſt day of October next coming.

And to the intent that no man ſhall miſtruſt any danger of ſuch penal ſtatutes as be paſſed in this behalf, for the keeping of the ſaid books, the king's majeſty is moſt gratiouſly contented by this proclamation to pardon that offence to the ſaid time appointed by this proclamation, for the delivery of the ſaid books; and commandeth that no biſhop, chancellour, commiſſary, mayor, bailiff, ſheriff or conſtable ſhall be curious to mark who bringeth forth ſuch books, but only order and burn them openly, as is in this proclamation ordered. And if any man, after the laſt day of Auguſt next coming, ſhall have any of the ſaid books in his keeping, or be proved or convinced by ſufficient witneſs before four of the king's moſt honourable council, to have hidden them or uſed them, or any copy of any of them, or any part of them, whereby it ſhould appear, that he willingly hath offended the true meaning of this proclamation, the ſame ſhall not only ſuffer impriſonment and puniſhment of his body at the king's majeſtys will and pleaſure, but alſo ſhall make ſuch fine and ranſom to his highneſs for the ſame, as by his majeſty or four of his graces ſaid council ſhall be determined, &c. Finally his majeſty ſtraitly chargeth and commandeth, that no perſon or perſons of what eſtate, degree, or condition ſoever he or they be, from the day of this proclamation preſume to bring any manner of Engliſh book, concerning any matter of chriſtian religion, printed in the parts beyond the ſeas, into this realm, to ſell, give, or diſtribute any Engliſh book printed in outward parts, or the copy of any ſuch book, or any part thereof to any perſon dwelling within this his graces realm, or any other his majeſties dominions, unleſs the ſame ſhall be ſpecially licenſed ſo to do, by his highneſs's expreſſed grant, to be obtained in writing for the ſame, upon the pains before limited, and there withall to incurr his majeſties extream indignation.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
PAUL. III. 12.	THO. CRANMER. 15.	1546.	EDWARD. VI. 1.

Commiſſio regia archiepiſcopo Cantuar. ad exercendam ſuam juriſdictionem. Ex reg. Cranmer, fol. 28. b.

EDWARDUS ſextus Dei gratia Angliae, Franciae et Hiberniae rex, fidei defenſor, ac in terra eccleſiae Anglicanae et Hiberniae ſupremum caput; reverendiſſimo in Chriſto patri ac praedilecto conſiliario noſtro Thomae Cantuarienſi archiepiſcopo, ſalutem. Quandoquidem omnis juriſdicendi auctoritas atque etiam juriſdictio omnimoda, tam illa quae eccleſiaſtica dicitur, quam ſecularis, a regia poteſtate velut a ſupremo capite, ac omnium magiſtratuum infra regnum noſtrum fonte et ſcaturigine primitus emanaverit; ſane illos qui juriſdictione hujuſcemodi antehac, non niſi precario fungebantur, beneficium hujuſcemodi ſit eis ex liberalitate regia indultum gratis animis agnoſcere, idque regiae munificentiae ſolummodo acceptum referre, eique quoties ejus majeſtati videbitur cedere convenit: nos tuis in hac parte ſupplicationibus humilibus inclinati, et noſtrorum ſubditorum commodis conſulere cupientes, tibi vices noſtras, ſub modo et forma inferius deſcriptis, committendas fore, teque licentiandum eſſe decrevimus. Ad ordinandos igitur quoſcunque infra dioeceſim tuam Cantuarien. ubicunque oriundos, quos moribus et litteratura, praevio diligenti et rigoroſo examine, idoneos fore compereris, ac ad omnes etiam ſacros et preſbyteratus ordines promovend. praeſentatoſque ad beneficia eccleſiaſtica quaecunque infra dioeceſim tuam Cantuarien. conſtituta, ſi ad curam beneficiis hujuſcemodi imminentem ſuſtinend. habiles reperti fuerint et idonei, et non aliter admittend. ac in et de eiſdem inſtituend. et inveſtiend. ac etiam, ſi res ita exigat, deſtituend. beneficiaque eccleſiaſtica quaecunque, ad tuam collationem ſive diſpoſitionem ſpectantia et pertinentia, perſonis idoneis conferend. atque approband. teſtamenta et ultimas voluntates, nec non adminiſtrationes committendas bonorum quorumcunque ſubditorum noſtrorum ab inteſtato decedentium bona, jura, ſive credita in diverſis dioeceſibus ſive juriſdictionibus aut alibi, juxta conſuetudinem curiae praerogativae Cantuarien. vitae et mortis ſuarum tempore habentium calculum et ratiocinium, et alia in ea parte expediend. teſtamentaque et adminiſtrationes quorumcunque tuae dioeceſeos ut prius approband. et committend. cauſaſque lites et negotia coram te aut coram tuis deputatis pendentia indeciſas, nec non alias ſive alia quaſcunque ſive quaecunque ad forum eccleſiaſticum pertinentia, ad te aut tuos deputatos ſive deputandos per viam querelae aut appellationis devolvendae ſive deducendae, quae citra legum noſtrarum et ſtatutorum regni noſtri offenſionem coram te aut tuis deputatis agitari, aut ad tuam ſive alicujus commiſſariorum per te, vigore hujus commiſſionis noſtrae deputandorum, cognitione devolvi aut deduci valeant et poſſint, examinandi et decidendi, caeteraque omnia et ſingula, in praemiſſis ſeu circa ea neceſſaria ſeu quomodolibet opportuna, praeter et ultra ea quae tibi ex ſacris literis divinitus commiſſa eſſe dinoſcuntur, vice, nomine et auctoritate noſtris exequendi, tibi de cujus ſana doctrina, conſcientiae puritate, vitaeque et morum integritate, ac in rebus gerendis fide et induſtria plurimum confidimus, vices noſtras cum poteſtate alium vel alios commiſſarium vel commiſſarios ad praemiſſa vel eorum aliqua ſurrogandi et ſubſtituendi, eoſdemque ad placitum

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revocandi, tenore praeſentium committimus, ac liberam facultatem concedimus, teque licentiamus per praeſentes ad noſtrum beneplacitum duntaxat duraturas, cum cujuſlibet congruae et eccleſiaſticae coertionis poteſtate, quacunque inhibitione ante dationem praeſentium emanata in aliquo non obſtante; tuam conſcientiam coram Deo ſtrictiſſime onerantes, et ut ſummo omnium judici aliquando rationem reddere, et coram nobis tuo ſub periculo corporali reſpondere intendis, te admonentes, ut interim tuum officium juxta evangelii normam pie et ſancte exercere ſtudeas, et nequem ullo tempore unquam ad ſacros ordines promoveas, vel ad curam animarum gerendam, quovis modo admittas, niſi eos duntaxat quos et tanti et tam venerabilis officii functionem, vitae et morum integritas, certiſſimis teſtimoniis approbata, literarum ſcientia et aliae qualitates requiſitae ad hoc habiles et idoneos clare et luculenter oſtenderint et declaraverint: nam ut maxime compertum cognitumque habemus, morum omnium et maxime chriſtianae religionis corruptelam a malis paſtoribus in populum emanaſſe; ſic et veram Chriſti religionem, vitaeque et morum emendationem a bonis paſtoribus iterum delectis et aſſumptis in integrum reſtitutum iri haud dubie ſperamus. In cujus rei teſtimonium praeſentes literas noſtras inde fieri, et ſigilli noſtri, quo ad cauſas eccleſiaſticas utimur, appenſione juſſimus communiri. Dat ſeptimo die menſis Februarii, anno Domini 1546. et regni noſtri anno primo.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
PAUL. III. 13.	THO. CRANMER. 15.	1546.	EDWARD. VI. 1.

Synodus provincialis Eboracenſis

PER commiſſionem archiepiſcopi, auctoritate brevis regis Henrici VIII. fulcitum, a viceſimo quarto die Novembris ad decimum quintum diem Januarii prorogata fuit.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
PAUL. III. 15.	THO. CRANMER. 15.	1547.	EDWARD. VI. 1.

Injunctions given by the moſt excellent prince Edward the ſixth, by the grace of God, king of England, France and Ireland, defender of the faith, and in earth under Chriſt, of the church of England and Ireland, the ſupreme head. To all and ſingular his loving ſubjects, as well of the clergy as of the laity.

THE king's moſt royal majeſty, by the advice of his moſt dear uncle the duke of Somerſet, lord protector of all his realms, dominions and ſubjects, and governor of his moſt royal perſon, and reſidue of his moſt honourable council, intending the advancement of the true honor of almighty God, the ſuppreſſion of idolatry and ſuperſtition throughout all his realms and dominions, and to plant true religion, to the extirpation of all hypocriſie, enormities and abuſes, as to his duty appertaineth; doth miniſter unto his loving ſubjects theſe godly injunctions hereafter following; whereof part were given unto them heretofore, by the authority of his moſt dear beloved father, king Henry the eighth, of moſt famous memory, and part are now miniſtred and given by his majeſty: all which injunctions his highneſs willeth and commandeth his ſaid loving ſubjects, by his ſupreme authority, obediently to receive, and truly to obſerve and keep, every man in their offices, degrees and ſtates, as they will avoid his diſpleaſure, and the pains in the ſame injunctions hereafter expreſſed.

1. The firſt is, that all deans, archdeacons, parſons, vicars, and other eccleſiaſtical perſons, ſhall faithfully keep and obſerve, and, as far as in them may lie, ſhall cauſe to be kept and obſerved of other, all and ſingular laws and ſtatutes, made as well for the aboliſhing and extirpation of the biſhop of Rome, his pretenſed and uſurped power and juriſdiction, as for the eſtabliſhment and confirmation of the king's authority, juriſdiction, and ſupremacy of the church of England and Ireland. And furthermore, all eccleſiaſtical perſons, having cure of ſouls, ſhall to the uttermoſt of their wit, knowledge and learning, purely, ſincerely, and without any colour or diſſimulation, declare, manifeſt and open four times every year at the leaſt, in their ſermons and other collations, that the biſhop of Romes uſurped power and juriſdiction, having no eſtabliſhment nor ground by the laws of God, was of moſt juſt cauſes taken away and aboliſhed; and that therefore no manner of obedience or ſubjection, within his realms and dominions, is due unto him. And that the king's power, within his realms and dominions, is the higheſt power under God, to whom all men, within the ſame realms and dominions, by God's laws, owe moſt loyalty and obedience, afore and above all other powers and potentates in earth.

Beſides this, to the intent that all ſuperſtition and hypocriſie crept into divers mens hearts, may vaniſh away; they ſhall not ſet forth or extol any images, relicks, or miracles, for any ſuperſtition or lucre, nor allure the people by any inticements to the pilgrimage of any ſaint or image: but reproving the ſame, they ſhall teach, that all goodneſs, health and grace, ought to be both aſked and looked for only of God, as of

of the very author and giver of the ſame, and of none other.

Item, That they the perſons above rehearſed, ſhall make or cauſe to be made in their churches, and every other cure they have, one ſermon every quarter of the year at the leaſt, wherein they ſhall purely and ſincerely declare the word of God: and in the ſame, exhort their hearers to the works of faith, mercy and charity, ſpecially preſcribed and commanded in ſcripture; and that works deviſed by mens phantaſies, beſides ſcripture, as wandring to pilgrimages, offering of money, candles, or tapers, or relicks, or images, or kiſſing and licking of the ſame, praying upon beads, or ſuch like ſuperſtition, have not only no promiſe of reward in ſcripture for doing of them; but contrariwiſe, great threats, and maledictions of God, for that they be things tending to idolatry and ſuperſtition, which of all other offences God almighty doth moſt deteſt and abhor, for that the ſame diminiſh moſt his honor and glory.

Item, That ſuch images as they know in any of their cures to be or to have been abuſed with pilgrimage or offering of any thing made thereunto, or ſhall be hereafter cenſed unto, they (and none other private perſons) ſhall for the avoiding of that moſt deteſtable offence of idolatry, forthwith take down, or cauſe to be taken down and deſtroy the ſame; and ſhall ſuffer from henceforth no torches nor candles, tapers or images of wax to be ſet afore any image or picture, but only two lights upon the high altar, before the ſacrament, which for the ſignification that Chriſt is the very true light of the world, they ſhall ſuffer to remain ſtill: admoniſhing their pariſhioners, that images ſerve for no other purpoſe but to be a remembrance, whereby men may be admoniſhed of the holy lives and converſation of them that the ſaid images do repreſent: which images if they do abuſe for any other intent, they commit idolatry in the ſame, to the great danger of their ſouls.

Item, That every holy day throughout the year, when they have no ſermon, they ſhall immediately after the goſpel, openly and plainly recite to their pariſhioners in the pulpit, the "Pater noſter," the "credo," and the ten commandments in Engliſh, to the intent the people may learn the ſame by heart: exhorting all parents and houſholders to teach their children and ſervants the ſame, as they are bound by the law of God, and in conſcience to do.

Item, That they ſhall charge fathers and mothers, maſters and governors, to beſtow their children and ſervants, even from their childhood either to learning or to ſome honeſt exerciſe, occupation or huſbandry: exhorting and counſelling, and by all the ways and means they may, as well in their ſermons and collations, as otherwiſe, perſwading their ſaid fathers and mothers, maſters and other governors, diligently to provide and foreſee that the youth be in no manner or wiſe brought up in idleneſs, leſt at any time afterward for lack of ſome craft, occupation, or other honeſt means to live by, they be driven to fall to begging, ſtealing, or ſome other unthriftineſs: foraſmuch as we may dayly ſee, through ſloth and idleneſs, divers valiant men fall, ſome to begging, and ſome to theft and murder; which after brought to calamity and miſery, do blame their parents, friends and governors, which ſuffered them to be brought up ſo idlely in their youth, where if they had been well brought up in learning, ſome good occupation or craft, they would (being rulers of their own houſhold) have profited as well themſelves, as divers other perſons, to the great commodity and ornament of the commonwealth.

Alſo, That the ſaid parſons, vicars and other curates ſhall diligently provide, that the ſacraments be duly and reverently miniſtred in their pariſhes. And if at any time it happen them in any of the caſes expreſſed in the ſtatutes of this realm, or of ſpecial licenſe given by the king's majeſty, to be abſent from their benefices, they ſhall leave their cure not to a rude and unlearned perſon, but to an honeſt, well learned and expert curate, that can by his ability teach the rude and unlearned of their pure wholſom doctrine, and reduce them to the right way that do erre; which will alſo execute theſe injunctions, and do their duty otherwiſe, as they are bound to do in every behalf, and accordingly may and will profit their cure no leſs with good example of living, than with the declaration of the word of God, or elſe their lack and default ſhall be imputed unto them, who ſhall ſtraitly anſwer for the ſame if they do otherwiſe. And always let them ſee, that neither they nor their curates do ſeek more their own profit, promotion or advantage, than the profit of the ſouls they have under their cure, or the glory of God.

Alſo, That they ſhall provide within three months next after this viſitation, one book of the whole bible, of the largeſt volume in Engliſh. And within one twelve months next after the ſaid viſitation, the "paraphraſis" of Eraſmus alſo in Engliſh upon the goſpels, and the ſame ſet up in ſome convenient place within the ſaid church that they have cure of, whereas their pariſhioners may moſt commodiouſly reſort unto the ſame, and read the ſame. The charges of which books ſhall be ratably born between the parſon and approprietary, and pariſhioners aforeſaid, that is to ſay, the one half by the parſon or proprietary, and the other half by the pariſhioners. And they ſhall diſcourage no man (authoriſed and licenſed thereto) from the reading any part of the bible, either in Latin or in Engliſh; but ſhall rather comfort and exhort every perſon to read the ſame, as the very lively word of God, and the ſpecial food of man's ſoul, that all chriſtian perſons are bound to embrace, believe and follow, if they look to be ſaved: whereby they may the better know their duties to God, to their ſoveraign lord the king, and their neighbor; ever gently and charitably exhorting them, and in his majeſties name, ſtraightly charging and commanding them, that in the reading thereof, no man to reaſon or contend but quietly to hear the reader.

Alſo, The ſaid eccleſiaſtical perſons ſhall in no wiſe,

wiſe, at any unlawful time, nor for any other cauſe than for their honeſt neceſſity, haunt or reſort to any taverns or alehouſes. And after their dinner or ſupper, they ſhall not give themſelves to drinking or riot, ſpending their time idlely, by day or by night, at dice, cards, or tables, playing, or any other unlawful game: but at all times (as they ſhall have leiſure) they ſhall hear and read ſomewhat of holy ſcripture, or ſhall occupy themſelves with ſome other honeſt exerciſe; and that they always do the things which appertain to honeſty, with endeavor to profit the commonweal; having always in mind, that they ought to excel all other in purity of life, and ſhould be an example to the people to live well and chriſtianly.

Item, That they ſhall in confeſſions every lent examine every perſon that cometh to confeſſion to them, whether they can recite the articles of their faith, the "Pater noſter," and the ten commandments in Engliſh, and hear them ſay the ſame particularly; wherein if they be not perfect, they ſhall declare then, that every chriſtian perſon ought to know the ſaid things before they ſhould receive the bleſſed ſacrament of the altar, and admoniſh them to learn the ſaid neceſſary things more perfectly, or elſe they ought not to preſume to come to God's board, without a perfect knowledge and will to obſerve the ſame: and if they do, it is to the great peril of their ſouls, and alſo to the worldly rebuke, that they might incur hereafter by the ſame.

Alſo, That they ſhall admit no man to preach within any their cures, but ſuch as ſhall appear unto them to be ſufficiently licenſed thereunto, by the king's majeſty, the lord protector's grace, the archbiſhop of Canterbury, the archbiſhop of York in his province, or the biſhop of the diocefs; and ſuch as ſhall be ſo licenſed, they ſhall gladly receive to declare the word of God, without any reſiſtance or contradiction.

Alſo, If they have heretofore declared to their pariſhioners any thing to the extolling or ſetting forth of pilgrimages, relicks, or images, or lighting of candles, kiſſing, kneeling, decking of the ſame images, or any ſuch ſuperſtition, they ſhall now openly, before the ſame, recant, and reprove the ſame: ſhewing them (as the truth is) that they did the ſame upon no ground of ſcripture, but were led and ſeduced by a common error and abuſe, crept into the church through the ſufferance and avarice of ſuch as felt profit by the ſame.

Alſo, If they do, or ſhall know any man within their pariſh or elſewhere, that is a letter of the word of God to be read in Engliſh, or ſincerely preached, or of the execution of theſe the king's majeſties injunctions, or a fautor of the biſhop of Rome's pretenſed power, now by the laws of this realm juſtly rejected, extirpated, and taken away utterly, they ſhall detect and preſent the ſame to the king or his council, or to the juſtice of peace next adjoyning.

Alſo, That the parſon, vicar, or curate, and pariſhioners of every pariſh within this realm, ſhall, in their churches and chappels, keep one book or regiſter, wherein they ſhall write the day and year of every wedding, chriſtning and burial, made within their pariſh for their time, and ſo every man ſucceeding them likewiſe; and therein ſhall write every perſons name that ſhall be ſo wedded, chriſtned or buried. And for the ſafe keeping of the ſame book, the pariſh ſhall be bound to provide of their common charges, one ſure coffer, with two locks and keys, whereof the one to remain with the parſon, vicar, or curate, and the other with the wardens of every pariſh-church or chappel, wherein the ſaid book ſhall be laid up: which book they ſhall every ſunday take forth, and in the preſence of the ſaid wardens, or one of them, write and record in the ſame, all the weddings, chriſtnings and burials made the whole week before; and that done, to lay up the book in the ſaid coffer, as afore. And for every time that the ſame ſhall be omitted, the party that ſhall be in the fault thereof, ſhall forfeit to the ſaid church, iii. s. iiii. d. to be employed to the poor mens box of that pariſh.

Furthermore, becauſe the goods of the church are called the goods of the poor, and at theſe days nothing is leſs ſeen than the poor to be ſuſtained with the ſame; all parſons, vicars, penſionaries, prebendaries, and other beneficed men within this deanery, not being reſident upon their benefices, which may diſpend yearly xx l. or above, either within this deanery, or elſewhere, ſhall diſtribute hereafter among their poor pariſhioners, or other inhabitants there, in the preſence of the church-wardens, or ſome other honeſt men of the pariſh, the xl. part of the fruits and revenues of their ſaid benefices, leſt they be worthily noted of ingratitude, which reſerving ſo many parts to themſelves, cannot vouchſafe to impart the xl. portion thereof among the poor people of that pariſh, that is ſo fruitful and profitable unto them.

And to the intent that learned men may hereafter ſpring the more, for the execution of the premiſes, every parſon, vicar, clerk, or beneficed man within this deanery, having yearly to diſpend in benefices and other promotions of the church an c. l. ſhall give competent exhibition to one ſcholar: and for ſo many c. l. more as he may diſpend, to ſo many ſcholars more ſhall he give like exhibition in the univerſity of Oxford or Cambridge, or ſome grammar-ſchool; which after they have profited in good learning, may be partners of their patrons cure and charge, as well in preaching, as otherwiſe, in the execution of their offices, or may (when need ſhall be) otherwiſe profit the commonweal with their council and wiſdom.

Alſo, That the proprietaries, parſons, vicars, and clerks, having churches, chappels, or manſions within this deanery, ſhall beſtow yearly hereafter upon the ſame manſions or chancels of their churches being in decay, the fifth part of that their benefices, till they be fully repaired; and the ſame ſo repaired, ſhall always keep and maintain in good eſtate.

Alſo, That the ſaid parſons, vicars and clerks, ſhall, once every quarter of the year, read theſe injunctions given unto them, openly and deliberately,

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rately, before all their pariſhioners, to the intent that both they may be the better admoniſhed of their duty, and their ſaid pariſhioners the more moved to follow the ſame for their part.

Alſo, For as much as by a law eſtabliſhed, every man is bound to pay his tythes, no man ſhall by colour of duty omitted by their curates, detain their tythes, and ſo redub and requite one wrong with another, or be his own judge, but ſhall truly pay the ſame, as he hath been accuſtomed to their parſons, vicars and curates, without any reſtraint or diminution. And ſuch lack and default as they can juſtly find in their parſons and curates, to call for reformation thereof at their ordinaries and other ſuperiours hands, who, upon complaint and due proof thereof, ſhall reform the ſame accordingly.

Alſo, That no perſon ſhall from henceforth alter or change the order and manner of any faſting-day that is commanded, or of common-prayer or divine ſervice, otherwiſe than is ſpecified in theſe injunctions, until ſuch time as the ſame ſhall be otherwiſe ordered and tranſpoſed by the kings authority.

Alſo, That every parſon, vicar, curate, chauntery-prieſt, and ſtipendary, being under the degree of a batcheler of divinity, ſhall provide and have of his own, within three months after this viſitation, the new teſtament both in Latin and in Engliſh, with the paraphraſe upon the ſame of Eraſmus, and diligently ſtudy the ſame, conferring the one with the other. And the biſhops and other ordinaries by themſelves or their officers, in their ſynods and viſitations, ſhall examine the ſaid eccleſiaſtical perſons how they have profited in the ſtudy of holy ſcripture.

Alſo, In the time of high-maſs, within every church, he that ſaith or ſingeth the ſame, ſhall read or cauſe to be read the epiſtle and goſpel of that maſs in Engliſh and not in Latin, in the pulpit, or in ſuch convenient place as the people may hear the ſame. And every ſunday and holy-day they ſhall plainly and diſtinctly read, or cauſe to be read, one chapter of the new teſtament in Engliſh, in the ſaid place at mattins immediately after the leſſons: and at even-ſong, after "Magnificat," one chapter of the old teſtament. And to the intent the premiſes may be more conveniently done, the kings majeſties pleaſure is, that when ix. leſſons ſhould be read in the church, three of them ſhall be omitted and left out with the reſponds: and at even-ſong time the reſponds with all the memories ſhall be left off for that purpoſe.

Alſo, Becauſe thoſe perſons, which be ſick and in peril of death, be oftentimes put in deſpair, by the craft and ſubtilty of the devil, who is then moſt buſie, and eſpecially with them that lack the knowledge, ſure perſwaſion, and ſtedfaſt belief, that they may be made partakers of the great and infinite mercy, which almighty God of his moſt bountiful goodneſs, and meer liberality, without our deſerving, hath offered freely to all perſons, that put their full truſt and confidence in him: therefore that this damnable vice of deſpair may be clearly taken away, and firm belief, and ſtedfaſt hope, ſurely conceived of all their pariſhioners, being in any danger, they ſhall learn and have always in a readineſs ſuch comfortable places and ſentences of ſcripture, as do ſet forth the mercy, benefits and goodneſs of almighty God towards all penitent and believing perſons, that they may at all times (when neceſſity ſhall require) promptly comfort their flock, with the lively word of God, which is the only ſtay of mans conſcience.

Alſo, To avoid all contention and ſtrife, which heretofore hath riſen among the kings majeſties ſubjects in ſundry places of his realms and dominions, by reaſon of fond courteſie, and challenging of places in proceſſion, and alſo that they may the more quietly hear that which is ſaid or ſung to their edifying, they ſhall not from henceforth, in any pariſh church at any time, uſe any proceſſion about the church or church-yard, or other place, but immediately before high maſs, the prieſts with other of the quire ſhall kneel in the midſt of the church, and ſing or ſay plainly and diſtinctly the litany which is ſet forth in Engliſh, with all the ſuffrages following, and none other proceſſion or litany to be had or uſed but the ſaid litany in Engliſh, adding nothing thereto, but as the kings grace ſhall hereafter appoint: and in cathedral or collegiate churches, the ſame ſhall be done in ſuch places as our commiſſaries in our viſitation ſhall appoint. And in the time of the litany, of the maſs, of the ſermon, and when the prieſt readeth the ſcripture to the pariſhioners, no manner of perſons without a juſt and urgent cauſe, ſhall depart out of the church; and all ringing and knolling of bells, ſhall be utterly forborn at that time, except one bell in convenient time to be rung or knolled before the ſermon.

Alſo, Like as the people be commonly occupied the work-day, with bodily labour, for their bodily ſuſtenance, ſo was the holy day at the firſt beginning godly inſtituted and ordained, that the people ſhould that day give themſelves wholly to God. And whereas in our time, God is more offended than pleaſed, more diſhonored than honored upon the holy day, becauſe of idleneſs, pride, drunkenneſs, quarrelling and brawling, which are moſt uſed in ſuch days, people nevertheleſs perſwading themſelves ſufficiently to honor God on that day, if they hear maſs and ſervice, though they underſtand nothing to their edifying: therefore all the kings faithful and loving ſubjects ſhall from henceforth celebrate and keep their holy day according to God's holy will and pleaſure, that is, in hearing the word of God read and taught, in private and publick prayers, in knowledging their offences to God, and amendment of the ſame, in reconciling their ſelves charitably to their neighbors, where diſpleaſure hath been, in often times receiving the communion of the very body and blood of Chriſt, in viſiting of the poor and ſick, in uſing all ſoberneſs and godly converſation. Yet notwithſtanding all parſons, vicars and curates, ſhall teach and declare unto their pariſhioners, that they may with a ſafe and quiet conſcience, in the time of harveſt, labour upon the holy and feſtival days, and ſave that thing

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which God hath ſent. And if for any ſcrupuloſity, or grudge of conſcience, men ſhould ſuperſtitiouſly abſtain from working upon thoſe days, that then they ſhould grievouſly offend and diſpleaſe God.

Alſo, For as much as variance and contention is a thing which moſt diſpleaſeth God, and is moſt contrary to the bleſſed communion of the body and blood of our Saviour Chriſt; curates ſhall in no wiſe admit to the receiving thereof any of their cure and flock, who hath maliciouſly and openly contended with his neighbor, unleſs the ſame do firſt charitably and openly reconcile himſelf again, remitting all rancour and malice, whatſoever controverſie hath been between them; and nevertheleſs their juſt titles and rights they may charitably proſecute before ſuch as have authority to hear the ſame.

Alſo, That every dean, archdeacon, maſter of collegiate church, maſter of hoſpital, and prebendary being prieſt, ſhall preach by himſelf perſonally twice every year at the leaſt, either in the place where he is intituled, or in ſome church where he hath juriſdiction, or elſe which is to the ſaid place appropriate or united.

Alſo, That they ſhall inſtruct and teach in their cures, that no man ought obſtinately and maliciouſly to break and violate the laudable ceremonies of the church, by the king commanded to be obſerved, and as yet not abrogated. And on the other ſide, that whoſoever doth ſuperſtitiouſly abuſe them, doth the ſame to the great peril and danger of his ſoul's health: as in caſting holy water upon his bed, upon images, and other dead things, or bearing about him holy bread, or St. John's goſpel, or making of croſſes of wood upon palm-ſunday, in time of reading of the paſſion, or keeping of private holy days, as bakers, brewers, ſmiths, ſhoemakers, and ſuch other do; or ringing of holy bells, or bleſſing with the holy candle, to the intent thereby to be diſcharged of the burden of ſin, or to drive away devils, or to put away dreams and phantaſies, or in putting truſt and confidence of health and ſalvation in the ſame ceremonies, when they be only ordained, inſtituted and made, to put us in remembrance of the benefits which we have received by Chriſt. And if he uſe them for any other purpoſe, he grievouſly offendeth God.

Alſo, That they ſhall take away, utterly extinct and deſtroy all ſhrines, covering of ſhrines, all tables, candleſticks, trindles or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry and ſuperſtition: ſo that there remain no memory of the ſame in walls, glaſs-windows, or elſewhere within their churches or houſes. And they ſhall exhort all their pariſhioners to do the like, within their ſeveral houſes. And that the church-wardens, at the common charge of the pariſhioners in every church, ſhall provide a comely and honeſt pulpit, to be ſet in a convenient place within the ſame, for the preaching of God's word.

Alſo, They ſhall provide and have within three months after this viſitation, a ſtrong cheſt with a hole in the upper part thereof, to be provided at the coſt and charge of the pariſh, having three keys, whereof one ſhall remain in the cuſtody of the parſon, vicar or curate, and the other two in the cuſtody of the church-wardens, or any other two honeſt men, to be appointed by the pariſh from year to year. Which cheſt you ſhall ſet and faſten near unto the high altar, to the intent the pariſhioners ſhould put into it their oblation and alms for their poor neighbors. And the parſon, vicar or curate, ſhall diligently from time to time, and ſpecially when men make their teſtaments, call upon, exhort and move their neighbors, to confer and give, as they may well ſpare, to the ſaid cheſt; declaring unto them, whereas heretofore they have been diligent to beſtow much ſubſtance otherwiſe than God commanded upon pardons, pilgrimages, trentalles, decking of images, offering of candles, giving to friers, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worſhipping of God, required earneſtly upon pain of everlaſting damnation: and that alſo, whatſoever is given for their comfort, is given to Chriſt himſelf and ſo is accepted of him, that he will mercifully reward the ſame with everlaſting life: the which alms and devotion of the people, the keepers of the keys ſhall at times convenient take out of the cheſt, and diſtribute the ſame in the preſence of their whole pariſh, or ſix of them, to be truly and faithfully delivered to their moſt needy neighbors: and if they be provided for, then to the reparation of high ways next adjoyning. And alſo the money which riſeth of fraternities, guilds, and other ſtocks of the church (except by the king's majeſties authority it be otherwiſe appointed) ſhall be put into the ſaid cheſt, and converted to the ſaid uſe, and alſo the rents and lands, the profit of cattel, and money given or bequeathed to the finding of torches, lights, tapers and lamps, ſhall be converted to the ſaid uſe, ſaving that it ſhall be lawful for them to beſtow part of the ſaid profits upon the reparation of the church, if great need require, and whereas the pariſh is very poor, and not able otherwiſe to repair the ſame.

And foraſmuch as prieſts be publick miniſters of the church, and upon the holy days ought to apply themſelves to the common adminiſtration of the whole pariſh, they ſhall not be bound to go to women lying in childbed, except in time of dangerous ſickneſs, and not to fetch any coarſe before it be brought to the church-yard; and if the woman be ſick, or the coarſe brought to the church, the prieſt ſhall do his duty accordingly in viſiting the woman, and burying the dead perſon.

Alſo, To avoid the deteſtable ſin of ſimony, becauſe buying and ſelling of benefices is execrable before God; therefore all ſuch perſons as buy any benefices, or come to them by fraud or deceit, ſhall be deprived of ſuch benefices, and be made unable at any time after to receive any other ſpiritual promotion. And ſuch as do ſell them,

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or by any colour do beſtow them for their own gain and profit, ſhall loſe the right and title of patronage, and preſentment for that time, and the gift thereof for that vacation ſhall appertain to the king's majeſty.

Alſo, Becauſe through lack of preachers in many places of the king's realms and dominions, the people continue in ignorance and blindneſs, all parſons, vicars, and curates ſhall read in the churches every ſunday one of the homilies, which are and ſhall be ſet forth for the ſame purpoſe by the king's authority, in ſuch ſort as they ſhall be appointed to do in the preface of the ſame.

Alſo, Whereas many indiſcreet perſons do at this day uncharitably contemn and abuſe prieſts and miniſters of the church, becauſe ſome of them (having ſmall learning) have of long time favored phanſies rather than God's truth; yet foraſmuch as their office and function is appointed of God: the king's majeſty willeth and chargeth all his loving ſubjects, that from henceforth they ſhall uſe them charitably and reverently for their office and adminiſtration ſake, and eſpecially ſuch as labour in the ſetting forth of God's holy word.

Alſo, That all manner of perſons which underſtand not the Latin tongue, ſhall pray upon none other primer, but upon that which was lately ſet forth in Engliſh by the authority of king Henry the eighth, of moſt famous memory. And that no teachers of youth ſhall teach any other than the ſaid primer. And all thoſe which have knowledge of the Latin tongue, ſhall pray upon none other Latin primer, but upon that which is likewiſe ſet forth by the ſaid authority. And that all graces to be ſaid at dinner and ſupper, ſhall be always ſaid in the Engliſh tongue. And that none other grammar ſhall be taught in any ſchool or other place within the king's realms and dominions, but only that which is ſet forth by the ſaid authority.

Item, That all chauntery prieſts ſhall exerciſe themſelves in teaching youth to read and write, and bring them up in good manners, and other vertuous exerciſes.

Item, when any ſermon or homily ſhall be had, the prime and hours ſhall be omitted.

The form of bidding the common-prayers.

You ſhall pray for the whole congregation of Chriſt's church, and eſpecially for this church of England and Ireland; wherein firſt I commend to your devout prayers, the king's moſt excellent majeſty, ſupreme head immediately under God, of the ſpirituality and temporality of the ſame church: and for queen Katherine dowager, and alſo for my lady Mary, and my lady Elizabeth, the king's ſiſters.

Secondly, you ſhall pray for the lord protectors grace, with all the reſt of the king's majeſties council: for all the lords of this realm, and for the clergy and commons of the ſame: beſeeching Almighty God to give every of them in his degree, grace to uſe themſelves in ſuch wiſe, as may be to God's glory, the king's honor, and the weal of this realm.

Thirdly, ye ſhall pray for all them that be departed out of this world in the faith of Chriſt, that they with us, and we with them at the day of judgment, may reſt both body and ſoul, with Abraham, Iſaac, and Jacob in the kingdom of heaven.

All which ſingular injunctions the king's majeſty miniſtreth unto his clergy and their ſucceſſors, and to all his loving ſubjects: ſtraightly charging and commanding them to obſerve and keep the ſame, upon pain of deprivation, ſequeſtration of fruits or benefices; ſuſpenſion, excommunication, and ſuch other coertion, as to ordinaries, or other having eccleſiaſtical juriſdiction, whom his majeſty hath appointed for the due execution of the ſame, ſhall be ſeen convenient: charging and commanding them to ſee theſe injunctions obſerved and kept of all perſons, being under their juriſdiction, as they will anſwer to his majeſty for the contrary; and his majeſties pleaſure is, that every juſtice of peace (being required) ſhall aſſiſt the ordinaries and every of them for the due execution of the ſaid injunctions.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
PAUL. III. 13.	THO. CRANMER. 15.	1547.	EDWARD. VI. 1.

Injunctions given to Winton coll. by Sir James Hales, Kt. Francis Cave, Dr. and Simon Bridges, D. D. Commiſſioners of K. Edward VI. *in his highneſs's viſitation.* 1 *E.* VI. Ex reg. G. in coll. Winton.

1. IT is ordered and decreed by the king's ſaid commiſſioners, that from henceforth the bible ſhall be daily read in Engliſh, diſtinctly and apertly, in the midſt of the hall, above the hearth, where the fire is made both at dinner and ſupper.

2. Item, That as well all the ſcholars of the ſaid college and foundation, as other coming to the ſaid ſchool, being able to buy the new teſtament in Engliſh or Latin, ſhall provide for the ſame betwixt this and Chriſtmas next coming, to the intent that they may every ſunday and other holy day exerciſe themſelves holie in reading thereof; ſetting apart all other exerciſes of prophane authors, and that the warden and ſchool maſter, or ſuch as the warden in his abſence ſhall appoint, ſhall diligently from time to time examine them of their exerciſe in that behalf.

3. Item, That the warden, and in his abſence ſuch one as he ſhall appoint, ſhall from henceforth every Sunday and holy day, not being principal, or octaves of principal, immediately after dinner read unto the ſcholars of this ſchool

ſome

ſome part of the proverbs of Solomon, for the ſpace of one hour, which book ended, he or his ſufficient deputy ſhall begin the book of Eccleſiaſtes, which alſo ended, they ſhall begin then again the ſaid proverbs, and ſo continue; the ſaid lecture to begin on this ſide Chriſtmas next, videlicet, anno Domini 1547.

4. Item, That from henceforth the ſaid ſcholars ſhall uſe no other primer, than that which is ſet forth by the king's authority, the Latin primer for them that underſtand Latin, and the Engliſh primer for them that underſtand not Latin. And yet notwithſtanding, for him that underſtandeth the Latin, to uſe which of them he liketh beſt for his edification.

5. Item, The warden and ſchoolmaſter in all lectures and leſſons of prophane authors, ſhall confute and refel by allegation of ſcriptures, all ſuch ſentences and opinions, as ſeem contrary to the word of God and chriſtian religion.

6. Item, That every ſcholar of this foundation and other, coming to the ſaid ſchool, ſhall provide with all convenient expedition, for Eraſmus catechiſm, wherein the warden or his ſufficient deputy, every ſunday and holy day, ſhall read ſome part thereof, proving every article thereof by the ſcripture, and exerciſe the ſcholars at ſuch time therein.

7. Item, That all graces to be ſaid or ſung at meals, within the ſaid college, and other prayers, which the ſaid ſcholars or children are bound to uſe, ſhall be henceforth ſaid or ſung evermore in Engliſh; that they ſhall henceforth omit to ſing or ſay "ſtella caeli; ſalve regina;" and any ſuch like untrue or ſuperſtitious anthem.

8. Item, As well every miniſter and eccleſiaſtical perſon in the college, as other laymen and ſervants, ſhall abſtain from all manner of ribered words and filthy communication and other uncomely and light demeanour, leaſt the tender youth hearing and conceiving the ſame, may thereby be infected and provoked to vice.

9. Item, Whereas four bibles be appointed by the king's highneſs injunctions to lie in the quire and body of the church, it ſhall be lawful for the ſcholars to carry and occupy one of the ſaid bibles to and in the hall, and another of them in the ſchool, ſo that they render them to the church and quire afterwards.

10. Item, That as well the ſaid warden, as every fellow, and conduct, teaching the children, ſhall have for his and their pains one yearly ſtipend of the common goods of the college, taxed by the warden, with the aſſent of the moſt part of the fellows; and the ſchool maſter and uſher to have the old accuſtomed ſtipend of commenſalts, and the warden, fellow or conduct to require no part thereof.

11. Item, That no perſon in the ſaid college have the correction of the grammarians beſide the warden, ſchool maſter, uſher, and ſuch fellow or conduct as ſhall teach them in the wardens abſence; and that there be no exceſſive correction, but that the ſame may be mitigated by the warden's direction.

JAMES HALES.
FRANCIS CAVE.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
PAUL. III. 13.	THO. CRANMER. 15.	1547.	EDWARD. VI. 1.

The king's injunctions particularly delivered to the biſhops. Heylin hiſt. reform. p. 37.

1. THAT they ſhould, to the utmoſt of their power, wit and underſtanding ſee and cauſe all and ſingular the king's injunctions heretofore given, or after to be given, from time to time, in and through their dioceſs duly, faithfully, and truly to be kept, obſerved, and accompliſhed; and that they ſhould perſonally preach within their dioceſs every quarter of a year, once at the leaſt, that is to ſay, once in their cathedral churches, and thrice in other ſeveral places of their dioceſs, whereas they ſhould ſee it more convenient, and neceſſary, except they had a reaſonable excuſe to the contrary. Likewiſe that they ſhould not retain into their ſervice or houſhold any chaplain, but ſuch as were learned and able to preach the word of God, and thoſe they ſhould alſo cauſe to exerciſe the ſame.

2. And ſecondly, That they ſhould not give orders to any perſon, but ſuch as were learned in holy ſcripture; neither ſhould deny them to ſuch as were learned in the ſame, being of honeſt converſation or living. And laſtly, that they ſhould not at any time or place preach, or ſet forth unto the people, any doctrine contrary or repugnant to the effect and intent contained or ſet forth in the king's highneſs homilies; neither yet ſhould admit or give licence to preach to any within their dioceſs, but to ſuch as they ſhould know, or at leaſt aſſuredly truſt, would do the ſame; and if at any time, by hearing or by report proved, they ſhould perceive the contrary, they ſhould then incontinent not only inhibit that perſon ſo offending, but alſo puniſh him, and revoke their licence.

The king's letter to the archbiſhop of York concerning the viſitation then intended. Ex MS. Cott. Titus. B. 2. fol. 89.

Edwardus ſextus Dei gratia Angliae, Franciae et Hiberniae rex, fidei defenſor, ac in terra eccleſiae Anglicanae et Hiberniae ſupremum caput, Reverendiſſimo in Chriſto Patri, ac praedilecto conſiliario noſtro Roberto permiſſione divina Eboracen. archiepiſcopo, Angliae primati et metropolitano, ſalutem. Quum nos ſuprema authoritate noſtra regia omnia et ſingula loca eccleſiaſtica clerumque et populum, infra et per totum noſtrum Angliae regnum, conſtituta propediem viſitare ſtatuerimus, vobis tenore praeſentium ſtricte inhibemus atque mandamus, et per vos ſuffraganeis veſtris confratribus epiſcopis, ac per illos ſuis archidiaconis, ac aliis quibuſcunque juriſdictionem eccleſiaſticam exercentibus, tam exemptis quam non exemptis, infra veſtram provinciam Eboracen. ubilibet conſtitutis, ſic inhiberi volumus atque praecipimus, quatenus nec vos nec quiſquam eorum eccleſias aut alia loca praedicta, clerumve aut populum viſitare, aut ea quae ſunt juriſdictionis exercere, ſeu quicquam aliud in praejudicium dictae noſtrae viſitationis generalis quoviſmodo attemptare praeſumat ſive praeſumant, ſub poena contemptus donec et quoſque licentiam et facultatem, vobis et eis in ea parte largiend. et impertiend. fore duxerimus. Et quia non ſolum internam animorum ſubditorum noſtrorum pacem, verum etiam externam eorum concordiam, multiplicibus opinionum procellis ex contentione, diſſentione et controverſiis concionatorum exortis, multum corruptam, violatam ac miſere divulſam eſſe cernimus. Idcirco vobis admodum neceſſarium viſum eſt ad ſedandas et componendas hujuſmodi opinionum varietates, quatenus inhibeatis ſeu inhiberi faciatis omnibus et ſingulis epiſcopis, ne alibi quam in eccleſiis ſuis cathedralibus, et aliis perſonis eccleſiaſticis quibuſcunque, ne in alio loco quam in ſuis eccleſiis collegiatis ſive parochialibus, in quibus intitulati ſunt, praedicent, aut ſubditis noſtris quoviſmodo concionand. munus exerceant, niſi ex gratia noſtra ſpeciali ad id poſtea licentiati fuerint, ſub noſtrae indignationis poena. In cujus rei teſtimonium ſigillum noſtrum, quo ad cauſas eccleſiaſticas utimur, praeſentibus apponi mandavimus. Dat. quarto die menſis Maii anno Domini 1547, et regni noſtri anno primo.

E. Somerset. T. Seymour.
T. Cantuar. Will. Petre, Sec^ry^.
W. St. John.
J. Russel.
John Gage. John Barker.

The proteſtation of the biſhop of London made to the viſitors, when he received the king's majeſty's injunctions and homilies. Ex libro concilii fol. 110. apud Burnet. hiſt. reform. vol. 2. app. fol. 112.

I Do receive theſe injunctions and homilies with this proteſtation, that I will obſerve them, if they be not contrary and repugnant to God's laws and the ſtatutes and ordinances of this church.

The ſubmiſſion and revocation of the ſame biſhop made before the lords of the king's majeſty's council, preſently attending upon his majeſty's perſon, with the ſubſcription of his name thereunto.

Whereas I Edmund biſhop of London have at ſuch time, as I received the king's majeſtys, my moſt dread ſovereign lord's injunctions and homilies at the hands of his highneſs's viſitors, did unadviſedly make ſuch proteſtation as now upon better conſideration of my duty of obedience, and of the ill example that may enſue to others thereof, appeareth to me neither reaſonable, nor ſuch as might well ſtand with the duty of an humble ſubject. Foraſmuch as the ſame proteſtation, at my requeſt, was then by the regiſter of that viſitation enacted and put in record; I have thought it my bounden duty, not only to declare before your lordſhips, that I do now, upon better conſideration of my duty, renounce and revoke my ſaid proteſtation, but alſo moſt humbly beſeech your lordſhips, that this my revocation of the ſame may likewiſe be put in the ſame records for a perpetual memory of the truth; moſt humbly beſeeching your good lordſhips, both to take order that it may take effect, and alſo that my former unadviſed doings may by your good mediations be pardoned of the king's majeſty.

Edmund London.

The order of the communion.

The proclamation.

Edward by the grace of God, king of England, France and Ireland, defender of the faith, and of the church of England and Ireland in earth the ſupreme head: to all and ſingular our loving ſubjects, greeting. For ſo much as in our high court of parliament, lately holden at Weſtminſter, it was by us, with the conſent of the lords ſpiritual and temporal, and commons there aſſembled, moſt godly and agreeably to Chriſt's holy inſtitution, enacted, that the moſt bleſſed ſacrament of the body and blood of our Saviour Chriſt, ſhould from thenceforth be commonly delivered and miniſtred unto all perſons within our realm of England and Ireland, and other our dominions under both kinds, that is to ſay, of bread and wine (except neceſſity otherways require) leſt any man fancying and deviſing a ſundry way by himſelf, in the uſe of this moſt bleſſed ſacrament of unity, there might thereby ariſe any unſeemly and ungodly diverſity: our pleaſure is, by the advice of our moſt dear uncle the duke of Somerſet, governour of our perſon, and protector of all our realms, dominions and ſubjects, and other of our privy council, that the ſaid bleſſed ſacrament be miniſtred unto our people only after ſuch form and manner as hereafter, by our authority, with the advice before mentioned, is ſet forth and declared: willing every man with due reverence and chriſtian behaviour, to come to this holy ſacrament and moſt bleſſed communion, leſt by the unworthy receiving of ſo high myſteries, they become guilty of the body and blood of the Lord, and ſo eat and drink their own damnation: but rather diligently trying themſelves, that they may ſo come to this holy table of Chriſt, and ſo be partakers of this holy communion, that they may dwell in Chriſt, and have Chriſt dwelling in them: and alſo with ſuch obedience and conformity to receive this our ordinance, and moſt godly direction, that we may be encouraged from time to time further to travel for the reformation, and ſetting forth of ſuch godly orders, as may be moſt to God's glory, the edifying of our ſubjects, and for the advancement of true religion.

Which thing we (by the help of God) moſt earneſtly intend to bring to effect: willing all our loving ſubjects in the mean time, to ſtay and quiet themſelves with this our direction, as men content to follow our authority (according to the bounden duty of ſubjects) and not enterpriſing to run afore, and ſo by their raſhneſs become the greateſt hinderers of ſuch things, as they more arrogantly than godly would ſeem (by their own private authority) moſt hotly to ſet forward. We would not have our ſubjects ſo much to miſlike our judgment, ſo much to miſtruſt our zeal, as though we either could not diſcern what were to be done, or would not do all things in due time: God be praiſed, we know both what by his word is meet to be redreſſed, and have an earneſt mind, by the advice of our moſt dear uncle, and other of our privy council, with all diligence and convenient ſpeed ſo to ſet forth the ſame, as it may moſt ſtand with God's glory, and edifying and quietneſs of our people: which we doubt not, but all our obedient and loving ſubjects will quietly and reverently tarry for.

God ſave the king.

The Order *of the* Communion.

Firſt, the parſon, vicar, or curate, the next ſunday or holy day, or at the leaſt one day before he ſhall miniſter the communion, ſhall give warning to his pariſhioners, or thoſe which be preſent, that they prepare themſelves thereto, ſaying to them openly and plainly as hereafter followeth, or ſuch like.

Dear friends, and you eſpecially upon whoſe ſouls I have cure and charge, upon   day next I do intend by God's grace to offer to all ſuch as ſhall be there godly diſpoſed, the moſt comfortable ſacrament of the body and blood of Chriſt, to be taken of them in the remembrance of his moſt fruitful and glorious paſſion: by the which paſſion, we have obtained remiſſion of our ſins, and be made partakers of the kingdom of heaven; whereof, we be aſſured and aſcertained, if we come to the ſaid ſacrament with hearty repentance for our offences, ſtedfaſt faith in God's mercy, and earneſt minds to obey God's will, and to offend no more: wherefore our duty is, to come to theſe holy myſteries with moſt hearty thanks to be given to almighty God for his infinite mercy and benefits, given and beſtowed upon us, his unworthy ſervants, for whom he hath not only given his body to death, and ſhed his blood, but alſo doth vouchſafe in a ſacrament and myſtery, to give us his ſaid body and blood ſpiritually to feed and drink upon. The which ſacrament, being ſo divine and holy a thing, and ſo comfortable to them which receive it worthily, and ſo dangerous to them that will preſume to take the ſame unworthily; my duty is to exhort you in the mean ſeaſon, to conſider the greatneſs of the thing, and to ſearch and examine your own conſciences, and that not lightly, nor after the manner of diſſemblers with God: but as they which ſhould come to a moſt godly and heavenly banket: not to come but in the marriage garment required of God in ſcripture, that you may, ſo much as lieth in you, be found worthy to come to ſuch a table. The ways and means thereto is,

First,

Firſt, That you be truly repentant of your former evil life, and that you confeſs with an unfeigned heart to almighty God, your ſins and unkindneſs towards his majeſty, committed either by will, word or deed, infirmity or ignorance, and that with inward ſorrow and tears, you bewail your offences, and require of almighty God mercy and pardon, promiſing to him from the bottom of your hearts, the amendment of your former life. And amongſt all others I am commanded of God, eſpecially to move and exhort you, to reconcile your ſelves to your neighbors, whom you have offended, or who have offended you, putting out of your hearts all hatred and malice againſt them, and to be in love and charity with all the world, and to forgive other, as you would that God ſhould forgive you. And if there be any of you, whoſe conſcience is troubled and grieved at any thing, lacking comfort or counſel, let him come to me, or to ſome other diſcreet and learned prieſt taught in the law of God, and confeſs and open his ſin and grief ſecretly, that he may receive ſuch ghoſtly counſel, advice and comfort, that his conſcience may be relieved, and that of us, as a miniſter of God and of the church, he may receive comfort and abſolution, to the ſatisfaction of his mind, and avoiding of all ſcruple and doubtfulneſs: requiring ſuch as ſhall be ſatisfied with a general confeſſion, not to be offended with them that do uſe, to their further ſatisfying, the auricular and ſecret confeſſion to the prieſt, nor thoſe alſo which think needful or convenient for the quietneſs of their own conſciences, particularly to open their ſins to the prieſt, to be offended with them which are ſatisfied with their humble confeſſion to God, and the general confeſſion to the church: but in all theſe things, do follow and keep the rule of charity, and every man to be ſatisfied with his own conſcience, not judging other mens minds or acts, whereas he hath no warrant of God's word for the ſame.

The time of the communion ſhall be immediately after that the prieſt himſelf hath received the ſacrament, without the varying of any other rite or ceremony in the maſs (until other orders ſhall be provided) but as heretofore uſually the prieſt hath done with the ſacrament of the body, to prepare, bleſs and conſecrate ſo much as will ſerve the people: ſo it ſhall yet continue ſtill after the ſame manner and form, ſave that he ſhall bleſs and conſecrate the biggeſt chalice, or ſome fair and convenient cup or cups full of wine, with ſome water put unto it. And that day, not drink it up all himſelf, but take one only ſup or draught, leave the reſt upon the altar covered, and turn to them that are diſpoſed to be partakers of the communion, and ſhall thus exhort them as followeth.

Dearly beloved in the Lord, ye coming to his holy communion muſt conſider what St. Paul writeth to the Corinthians, how he exhorteth all perſons diligently to try and examine themſelves, or ever they preſume to eat of this bread, and drink of this cup: for as the benefit is great, if with a truly penitent heart and lively faith we receive this holy ſacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us, we be made one with Chriſt, and Chriſt with us) ſo is the danger great if we receive the ſame unworthily: for then we become guilty of the body and blood of Chriſt our ſaviour, we eat and drink our own damnation, becauſe we make no difference of the Lord's body, we kindle God's wrath over us, we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore your ſelves, brethren, that ye be not judged of the Lord. Let your mind be without deſire to ſin: repent you truly for your ſins paſt, have an earneſt and lively faith in Chriſt our ſaviour, be in perfect charity with all men, ſo ſhall ye be meet partakers of theſe holy myſteries. But above all things, you muſt give moſt humble and hearty thanks to God the Father, the Son and the holy Ghoſt, for the redemption of the world by the death and paſſion of our ſaviour Chriſt both God and man, who did humble himſelf even to the death upon the croſs for us miſerable ſinners, lying in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould always remember the exceeding love of our maſter, and only ſaviour Jeſus Chriſt thus dying for us, and the innumerable benefits which by his precious blood ſhedding he hath obtained to us, he hath left in theſe holy myſteries as a pledge of his love, and a continual remembrance of the ſame, his own bleſſed body and precious blood for us ſpiritually to feed upon, to our endleſs comfort and conſolation. To him therefore with the Father and the holy Ghoſt, let us give, as we are moſt bounden, continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. Amen.

Then the prieſt ſhall ſay to them which be ready to take the ſacrament.

If any man here be an open blaſphemer, adulterer, in malice or envy, or any other notable crime, and be not truly ſorry therefore, and earneſtly minded to leave the ſame vices, or that doth not truſt himſelf to be reconciled to almighty God, and in charity with all the world, let him yet awhile bewail his ſins, and not come to this holy table, leſt after the taking of this moſt bleſſed bread, the devil enter into him, as he did into Judas, to fulfill in him all iniquity, and to bring him to deſtruction, both of body and ſoul.

Here the prieſt ſhall pauſe a while, to ſee if any man will withdraw himſelf: and if he perceive any ſo to do, then let him commune with him privily at convenient leiſure, and ſee whether he can with good exhortation, bring him to grace: and after a little pauſe, the prieſt ſhall ſay,

You

You that do truly and earneſtly repent you of your ſins, and offences, committed to almighty God, and be in love and charity with your neighbors, and intend to lead a new life, and heartily to follow the commandments of God, and to walk from henceforth in his holy ways, draw near and take this holy ſacrament to your comfort, make your humble confeſſion to almighty God, and to his holy church, here gathered together in his name, meekly kneeling upon your knees.

Then ſhall a general confeſſion be made in the name of all thoſe, that are minded to receive the holy communion, either by one of them, or elſe by one of the miniſters, or by the prieſt himſelf, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jeſus Chriſt, maker of all things, judge of all men, we acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed by thought, word and deed, againſt thy divine majeſty, provoking moſt juſtly thy wrath and indignation againſt us: we do earneſtly repent, and be heartily ſorry for theſe our miſdoings: the remembrance of them is grievous unto us, the burthen of them is intolerable; have mercy upon us, have mercy upon us moſt merciful Father; for thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honor and glory of thy name, through Jeſus Chriſt our Lord.

Then ſhall the prieſt ſtand up, and turning him to the people, ſay thus:

Our bleſſed Lord, who hath left power to his church to abſolve penitent ſinners from their ſins, and to reſtore to the grace of the heavenly Father ſuch as truly believe in Chriſt, have mercy upon you, pardon and deliver you from all ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life.

Then ſhall the prieſt ſtand up, and turning him toward the people, ſay thus:

Hear what comfortable words our ſaviour Chriſt ſaith to all that truly turn to him:

Come unto me all that travel, and be heavy laden, and I ſhall refreſh you. So God loved the world, that he gave his only begotten Son, to the end, that all that believe in him ſhould not periſh, but have life everlaſting.

Hear alſo what St. Paul ſaith:

This is a true ſaying, and worthy of all men to be embraced and received, that Jeſus Chriſt came into this world to ſave ſinners.

Hear alſo what St. John ſaith:

If any man ſin, we have an advocate with the father, Jeſus Chriſt the righteous, he it is that obtained grace for our ſins.

Then ſhall the prieſt kneel down and ſay in the name of all them that ſhall receive the communion, this prayer following:

We do not preſume to come to this thy table (O merciful Lord) truſting in our own righteouſneſs, but in thy manifold and great mercies: we be not worthy ſo much as to gather up the crumbs under thy table: but thou art the ſame Lord, whoſe property is always to have mercy: grant us therefore gracious Lord ſo to eat the fleſh of thy dear ſon Jeſus Chriſt, and to drink his blood in theſe holy myſteries, that we may continually dwell in him, and he in us; that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood. Amen.

Then ſhall the prieſt riſe, the people ſtill reverently kneeling, and the prieſt ſhall deliver the communion, firſt to the miniſters, if any be there preſent, that they may be ready to help the prieſt, and after to the other. And when he doth deliver the ſacrament of the body of Chriſt, he ſhall ſay to every one theſe words following:

The body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body unto everlaſting life.

And the prieſt delivering the ſacrament of the blood, and giving every one to drink once and no more, ſhall ſay:

The blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy ſoul unto everlaſting life.

If there be a deacon or other prieſt, then ſhall he follow with the chalice, and as the prieſt miniſtreth the bread, ſo ſhall he, for more expedition, miniſter the wine, in form before written.

Then ſhall the prieſt, turning him to the people, let the people depart with this bleſſing:

The peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord.

To which the people ſhall anſwer,

Amen.

Note, That the bread, that ſhall be conſecrated, ſhall be ſuch as heretofore hath been accuſtomed. And every of the ſaid conſecrated breads ſhall be broken in two pieces at the leaſt, or more, by the diſcretion of the miniſter, and ſo diſtributed. And men muſt not think leſs to be received in part, than in the whole, but in each of them the whole body of our ſaviour Jeſus Chriſt.

Note, That if it doth ſo chance, that the wine hallowed and conſecrated doth not ſuffice, or be enough for them that do take the communion, the prieſt, after the firſt cup or chalice be emptied, may go again to the altar, and reve-

reverently and devoutly prepare and conſecrate another, and ſo the third, or more likewiſe, beginning at theſe words, " ſimili modo, poſtquam coenatum eſt," and ending at theſe words, " qui pro vobis et pro multis effundetur in remiſſionem peccatorum:" and without any elevation or lifting up.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
PAUL. III. 13.	THO. CRANMER. 15.	1547.	EDWARD. VI. 1.

Inhibitio juriſdict. epiſc. London. pro viſitatione regia. Ex reg. Cranmer fol. 31. a.

THOMAS, &c. per illuſtriſſimum in Chriſto principem & dominum noſtrum dominum Edwardum ſextum, &c. ſufficienter ad infra ſcripta auctorizatus, venerabili confratri noſtro domino Edmundo, eadem permiſſione Londonienſi epiſcopo, ſalutem et fraternam in Domino charitatem. Literas inhibitorias ſupra dicti invictiſſimi domini noſtri regis ſub ſigillo ſuo ad cauſas eccleſiaſticas ſigillatas, et ad nos directas, nuper debitis cum honore et reverentia accepimus, tenorem ſubſequentem complectentes. Edwardus ſextus Dei gratia Angliae, Franciae et Hiberniae rex, fidei defenſor, et in terra eccleſiae Anglicanae et Hibernae ſupremum caput; reverendiſſimo in Chriſto Patri ac praedilecto conſiliario noſtro Thomae permiſſione divina Cantuarien. archiepiſcopo, totius Angliae primati et metropolitano, ſalutem. Quum nos ſuprema auctoritate noſtra regia, &c. "uti ſupra in literis regiis ad archiepiſcopum Eborum." In cujus rei teſtimonium ſigillum noſtrum, quo ad cauſas eccleſiaſticas utimur, praeſentibus apponi mandavimus. Dat. quarto die menſis Maii anno Domini 1547. et regni noſtri anno primo. Nos vero pro noſtra erga ſuam celſitudinem obſervantia toto pectore affectantes literis inhibitoriis ſuis regiis hujuſcemodi, uti decet, obtemperare, volenteſque pro debito noſtri officii omnem curam et ſolertem noſtram in commiſſis et demandatis a ſua majeſtate adhibere diligentiam, vobis pro parte ſuae regiae majeſtatis tenore praeſentium mandamus, et praecipiendo injungimus, quatenus receptis praeſentibus, omnibus et ſingulis dictae eccleſiae noſtrae Chriſti Cantuarien. ſuffraganeis, ac abſentium epiſcoporum, ſi qui ſunt, vicariis in ſpiritualibus generalibus inhibeatis, inhiberive faciatis, quod nec illi, nec illorum quiſquam eccleſias, aut alia loca, clerumve aut populum in literis regiis mentionata viſitare, aut ea quae ſunt juriſdictionis exercere, ſeu quicquam aliud in praejudicium dictae regiae viſitationis generalis, aut contentorum in ſuis literis quovis modo attemptare praeſumant, ſive praeſumat, donec et quouſque licentiam et facultatem in ea parte a ſua regia celſitudine debite obtinuerint; mandantes praeterea eiſdem, ac, ut ſupra, injungentes, quatenus caetera omnia et ſingula juxta vim, formam, et effectum dictarum literarum regiarum debite exequi et perimplere faciant, et eorum quilibet faciat cum effectu. Vobis etiam, frater chariſſime, tenore praeſentium ſimiliter inhibemus, ne vos eccleſias, aut alia loca, clerumve aut populum infra civitatem, dioeceſim, et juriſdictionem veſtram conſtituta viſitare, aut ea quae ſunt juriſdictionis exercere, ſeu quicquam aliud in praejudicium regiae viſitationis praefatae generalis attemptare praeſumatis, ſub poena in eiſdem dictis literis contenta: mandantes inſuper vobis, quatenus caetera omnia et ſingula juxta vim, formam, et effectum dictarum literarum regiarum pro veſtro officio in omnibus et per omnia exequi et perimplere curetis in effectu. In cujus rei, &c. Dat. in manerio noſtro de Lambehith 15 die menſis Maii anno Domini 1547. et noſtrae conſecrationis anno decimo quinto.

Relaxatio inhibitionum quoad juriſdictionem epiſcopi London. Ibidem.

THOMAS, &c. venerabili confratri noſtro domino Edmundo eadem permiſſione London. epiſcopo, ſalutem, et fraternam in Domino charitatem. Literas remiſſorias dicti metuendiſſimi domini noſtri regis ſub ſigillo ſuo ad cauſas eccleſiaſticas ſigillatas, et ad nos directas, nuper cum honore et reverentia accepimus, tenorem ſubſequentem complectentes. Edwardus ſextus Dei gratia Angliae, Franciae et Hiberniae rex, fidei defenſor, et in terra eccleſiae Anglicanae et Hibernae ſupremum caput, Thomae permiſſione divina Cantuarienſi archiepiſcopo, totius Angliae primati et metropolitano, ſalutem. Cum nos ſuprema auctoritate noſtra regia omnia et ſingula loca, clerumque et populum infra et per totum regnum noſtrum Angliae conſtituta, viſitare ſtatuerimus, ac tibi, et per te ſuffraganeis tuis confratribus epiſcopis, ac per illos archidiaconis et aliis quibuſcunque juriſdictionem eccleſiaſticam exercentibus, tam exemptis, quam non exemptis, infra provinciam tuam Cantuarienſem ubilibet conſtitutis, inhibuimus et mandavimus, quatenus nec tu, nec quiſquam eorum eccleſias aut alia loca eccleſiaſtica, clerumve aut populum viſitare, aut ea quae ſunt juriſdictionis exercere, ſeu quicquam aliud in praejudicium dictae noſtrae viſitationis quovis modo attemptare praeſumas, aut praeſumat, donec et quouſque licentiam et facultatem tibi, et eis in ea parte largiendam et impertiendam duxerimus, prout latius in literis inhibitoriis liqueat et appareat: ne tamen cauſae, querelae, lites, et alia negotia eccleſiaſtica coram te praefato archiepiſcopo, et commiſſariis tuis, dictiſque epiſcopis, ſuffraganeis tuis, eorumque archidiaconis et commiſſariis, ac aliis quibuſcun-

que juriſdictionem eccleſiaſticam habentibus, inter noſtros ſubditos pendentia, et in poſterum ventilanda, et agitanda, nimis et plus juſte protelentur et differantur in noſtrorum ſubditorum diſpendium et grave dampnum; tibi praefato archiepiſcopo et praedictis epiſcopis ſuffraganeis tuis, eorumque archidiaconis et commiſſariis, ac a[l]iis eccleſiaſticam juriſdictionem in ea parte habentibus quibuſcunque, ad cognoſcendum et procedendum in omnibus et ſingulis cauſis, querelis, litibus, et negotiis eccleſiaſticis praedictis; atque teſtamenta et adminiſtrationes bonorum infra tuam dioeceſim aut juriſdictionem decedentium, ac alia teſtamenta et adminiſtrationes bonorum, vigore praerogativae tuae quaecunque; praedictiſque epiſcopis ſuffraganeis, ac aliis juriſdictionem eccleſiaſticam habentibus, teſtamenta et adminiſtrationes bonorum infra ſuas dioeceſes ſeu juriſdictiones decedentium juxta vim, formam et effectum priorum noſtrarum literarum commiſſionalium, tibi praefato archiepiſcopo, ſuffraganeiſque tuis ac aliis praedictis reſpective factarum, indiſtincte approbanda, inſinuanda et committenda; beneficia quoque eccleſiaſtica illis, quibus vobis viſum fuerit, conferenda, ac quoſcunque clericos vobis ad beneficia eccleſiaſtica praeſentatos, admittendos et inſtituendos, donec et quouſque literas monitorias pro noſtra viſitatione a noſtris commiſſariis receperitis et habueritis, licentiam et facultatem plenam, ex noſtra clementia, per praeſentes damus et concedimus, inhibitione noſtra hujuſcemodi non obſtante. Dat. decimo ſexto die menſis Maii anno Domini 1547. et regni noſtri anno primo. Vobis igitur, reverende frater, tenore praeſentium intimamus, quatenus omnem et omnimodam juriſdictionem eccleſiaſticam et epiſcopalem infra civitatem, dioeceſim, et juriſdictionem veſtras Londonien. juxta formam et tenorem dictarum literarum regiarum praeinſertarum, in omnibus et per omnia libite et libere exercere, et exequi poſſitis et valeatis, inhibitione noſtra, immo verius dicti potentiſſimi domini noſtri regis alias vobis in hac parte emanata; in aliquo non obſtante; vobis praeterea mandantes, quatenus omnibus et ſingulis eccleſiae noſtrae Chriſti Cantuarien. ſuffraganeis, ac abſentium epiſcoporum, ſi qui ſunt, vicariis in ſpiritualibus generalibus, nec non archidiaconis veſtris et aliis juriſdictionem eccleſiaſticam infra dictam dioeceſim veſtram Londonien. habentibus, praemiſſa omnia et ſingula reſpective intimetis, uti ipſi & eorum quilibet juriſdictionem ſuam eccleſiaſticam modis et formis praedictis ſimiliter exerceant et exerceat, et notificetis. Dat. in manerio noſtro de Lambehith, tertio die menſis Junii. anno Domini 1547. et noſtrae conſecrationis decimo quinto.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
PAUL. III. 13.	THO. CRANMER. 15.	1547.	EDWARD. VI. 1.

Synodus provincialis Cantuar. per breve regis Edwardi VI. *dat.* xxix. *die Auguſti convocata, quinto die Novembris in eccleſia S. Pauli London; et deinde per aliud breve dat.* xxvi. *die Decembris ad viceſimum primum diem Aprilis prorogata fuit.* Ex reg. Cranmer fol. 12.

PERACTIS ſacris, exhibitiſque certificatoriis et procuratoriis clerus inferioris domus convocationis Johannem Taylour in prolocutorem elegit, quem reverendiſſimus admiſit.

In ſecunda hujus ſynodi ſeſſione, die ſc. viceſimo ſecundo menſis Novembris, "concordatum fuit in domo inferiori, ut dominus prolocutor nomine totius domus referat reverendiſſimo, &c. ſequentes petitiones.

1. Quod provideatur, ut eccleſiaſticae leges examinentur et promulgentur, juxta ſtatutum parliamenti editi 35 Hen. VIII. c. 19.

2. Item, ut pro nonnullis urgentibus cauſis, convocatio hujus cleri, ſi fieri poſſit, aſſumatur et cooptetur in inferiorem domum parliamenti, ſicut ab antiquo fieri conſuevit.

3. Item, ut opera epiſcoporum, et aliorum, qui alias, ex mandato convocationis, ſervitio divino examinando, reformando, et edendo, invigilarunt, proferantur, et hujus domus examinationem ſubeant.

4. Item, ut rigor ſtatuti de primitiis, domino noſtro regi ſolvendis, aliquantiſper, in certis urgentibus clauſulis, moderetur, et reformetur, ſi commode fieri poteſt.

The words of their petition, as they were found in archbiſhop Cranmer's MS. in the hands of Edward Stillingfleet late biſhop of Worceſter.

Firſt, That eccleſiaſtical laws may be made and eſtabliſhed in this realm, by thirty two perſons, or ſo many as ſhall pleaſe the king's majeſty to name or appoint, according to the effect of a late ſtatute made in the 35th year of the moſt noble king, and of the moſt famous memory, king Henry VIII. ſo that all judges eccleſiaſtical, proceeding after thoſe laws, may be without danger and peril.

Alſo that according to the antient cuſtom of this realm, and the tenor of the king's writs for the ſummoning of the parliament, which be now, and ever have been directed to the biſhops of every dioceſs, the clergy of the lower houſe of convocation may be adjoyned and aſſociated with the lower houſe of parliament; or elſe that all ſuch ſtatutes and ordinances, as ſhall be made concerning all matters of religion, and cauſes eccleſiaſtical, may not paſs without the ſight and aſſent of the ſaid clergy.

Alſo that whereas by the commandment of king Henry VIII. certain prelates and other learned men were appointed to alter the ſervice in the church, and to deviſe other convenient and uniform order therein, who according to the

the ſame appointment did make certain books, as they be informed; their requeſt is, that the ſaid books may be ſeen and peruſed by them, for a better expedition of divine ſervice to be ſet forth accordingly.

Alſo that men being called to ſpiritual promotions or benefices, may have ſome allowance for their neceſſary living and other charges, to be ſuſtained and born concerning the ſaid benefices, in the firſt year wherein they pay the firſt fruits.

In quinta et ſexta ſeſſione hujus ſynodi, nemine reclamante, communio ſub utraque ſpecie ſtabilita fuit; in quarum ultima nonnulli e domo inferiori convocationis electi ſunt ad concipiendam formam ſtatuti pro decimis ſolvendis in urbibus.

In ſeptima ſeſſione(nono die Decembris) "communi conſenſu nominati fuerunt ſolicitatores ad obtinendum effectus ſequentes. viz. That the petition made to have this houſe adjoyned to the lower houſe of the parliament may be obtained. Item, that a mitigation of the ſore penalty, expreſſed in the ſtatutes, againſt the recuſants for non-payment of the perpetual tenth, may be alſo obtained. And the ſame day were likewiſe appointed — to aſſociate Mr. prolocutor to my lord of Canterbury to know a determinate anſwer what indempnity and immunity this houſe ſhall have to treat of matters of religion, in caſes forbidden by the ſtatutes of this realm to treat in.

The words of their addreſs out of archbiſhop Cranmer's papers were theſe.

Where the clergy in the preſent convocation aſſembled, have made humble ſuit unto the moſt reverend father in God, my lord archbiſhop of Canterbury, and all other biſhops, that it may pleaſe them to be a mean to the king's majeſty, and the lord protector's grace, that the ſaid clergy, according to the tenor of the king's [writ] and the antient laws and cuſtoms of this noble realm, might have their room and place, and be aſſociated with the commons in the nether houſe of this preſent parliament, as members of the common wealth, and the king's moſt humble ſubjects; and if this may not be permitted and granted to them, that then no laws concerning the chriſtian religion, or which ſhall concern eſpecially the perſons, poſſeſſions, rooms, livings, juriſdictions, goods, or chattels of the ſaid clergy, may paſs nor be enacted, the ſaid clergy not being made privy thereunto, and their anſwers and reaſons not heard: the ſaid clergy do moſt humbly beſeech an anſwer and declaration to be made unto them, what the ſaid moſt reverend father in God, and all other the biſhops have done in this their humble ſuit and requeſt, to the end, that the ſaid clergy, if need be, may chooſe of themſelves ſuch able and diſcreet perſons, which ſhall effectually follow the ſame ſuit in the name of them all.

And where in a ſtatute ordained and eſtabliſhed by authority of parliament at Weſtminſter, in the twenty ſecond year of the reign of the moſt excellent prince king Henry VIII. the clergy of this realm, ſubmitting themſelves to the king's highneſs did, acknowledge and confeſs according to the truth, that the convocations of the ſame clergy hath been, and ought to be aſſembled by the king's writ. And did promiſe further "in verbo ſacerdotii," that they never from henceforth would preſume to attempt, alledge, claim, or put in ure or enact, promulge, or execute any new canons, conſtitutions, ordinances provincial or other, or by whatſoever other name they ſhould be called in the convocation, unleſs the king's moſt royal aſſent and licence may to them be had, to make, promulge or execute the ſame; and his majeſty to give his moſt royal aſſent and authority in that behalf, upon pain of every one of the clergy doing the contrary, and being thereof convict, to ſuffer impriſonment, and make fine at the king's will. And that no canons, conſtitutions or ordinances ſhall be made, or put in execution within this realm, by authority of the convocation of the clergy, which ſhall be repugnant to the king's prerogative royal, or the cuſtoms, laws or ſtatutes of this realm. Which ſtatute is eftſoons renewed and eſtabliſhed in the twenty ſeventh year of the reign of the ſaid moſt noble king, as by the tenor of both ſtatutes more at large will appear. The ſaid clergy being preſently aſſembled in convocation by authority of the king's writ, do deſire that the king's majeſty's licence in writing may be for them obtained and granted, according to the effect of the ſaid ſtatute, authoriſing them to attempt, treat and commune of ſuch matters, and therein freely to give their conſents, which otherwiſe they may not do upon pain of peril promiſed.

Alſo the ſaid clergy deſireth, that ſuch matters as concerneth religion, which be diſputable, may be quietly and in good order reaſoned and diſputed among them in this houſe, whereby the verities of ſuch matters ſhall the better appear. And the doubts being opened and reſolutely diſcuſſed, men may be fully perſuaded with the quietneſs of their conſciences, and the time well ſpent."

In ſeſſione octava (xvii. die Decembris) "exhibita fuit quaedam propoſitio ſub his verbis: that all ſuch canons, laws, ſtatutes, decrees, uſages and cuſtoms heretofore made, had or uſed, that forbad any perſon to contract matrimony, or condemn matrimony already contracted, by any perſon, for any vow or promiſe of prieſthood, chaſtity or widowhood, ſhall from henceforth ceaſe, be utterly void, and of none effect. Cui propoſitioni multi ſubſcripſerunt, affirmantes 53, negantes 22." Et quia doctor Johannes Redman huic convocationi non interfuit; ſenſum ſuum ut ſeparatim declararet, rogabatur, quem ſubſcriptione ſua hoc modo expreſſit.

"I think that though the word of God do exhort and counſel prieſts to live in chaſtity, out of the cumber of the fleſh and the world, that thereby they may the more wholly attend to their calling; yet the band of containing from marriage doth only lye upon prieſts of this realm, by reaſon of canons and conſtitutions of the church, and not by any precept of God's word, as in that they ſhould be bound by reaſon of any vow,

vow, which (in as far as my conſcience is) prieſts in this church of England do not make: I think that it ſtandeth well with God's word, that a man, which hath been and is but once married, being otherwiſe accordingly qualified, may be made a prieſt. And I think that foraſmuch as canons and rules, made in this behalf, be neither univerſal nor everlaſting, but upon conſiderations may be altered and changed; therefore the king's majeſty and the higher powers of the church may, upon ſuch reaſon as ſhall move them, take away the clog of perpetual continency from prieſts, and grant that it may be lawful to ſuch, as cannot, or will not contain, to marry one wife; and if ſhe dies, then the ſaid prieſt to marry no more, remaining ſtill in his miniſtration."

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
PAUL. III. 13.	THO. CRANMER. 15.	1547.	EDWARD. VI. 1.

Mandatum viſitatorum regiorum ſive commiſſariorum generalium ad viſitandum dioeceſes Sarum, Exon, Bath, Briſtol, et Glocester. viz. Will. Mey LL. D. *decan. S. Pauli London. Simon Haynes* S. T. P. *decan. Exon. Walter Buckler mil. et Tho. Cotteſford clerici. Tenor literarum eorum ad epiſcopum B. W. et decanum et capitulum talis eſt.* Ex reg. Well.

INHIBEMUS quibuſcunque juriſdictionem aliquam eccleſiaſticam exercentibus, ne a tempore receptionis praeſentium juriſdictionem aliquam alicubi infra dioec. veſtram exerceatis, quicquamve aliud in praejudicium ſive diſpendium hujus viſitationis regiae quovis modo attentetis, &c. Voſque Will. B. W. epiſcopum peremptorie citamus, decanum et capitulum, caeteroſque eccleſiae cathedr. miniſtros, canonicos, praebendarios, cantariſtas, ſtipendiarios, et officiarios quoſcunque — quatenus coram nobis compareatis — in domo capitulari eccleſiae cathedr. Well. 14. Sept. inter horas 8. et 10. ante meridiem cum continuatione et prorogatione — fundationes, dotationes, cartas, indotamenta, conceſſiones, compotos, ſtatuta, ordinationes, regiſtra, caeteraque id genus omnia et ſingula, vos illoſque, ac dict. epiſcopatus et eccleſiae veſtrae ſtatum concernentia, ſcripta inſuper alia et munimenta quaecunque, licentias, inſtallationes, collationes, inſtitutiones, uniones, ordinum literas, diſpenſationes, pluralitates, ceſſioneſque omnes et omnimodas, vobis aut eccleſiae veſtrae fact. et conceſs. Nobis ibidem oſtenſuri et exhibituri, ulteriuſque facturi et recepturi, quod hujuſmodi viſitationis regiae qualitas, natura et juſtitia poſtulant, exigunt, requiruntque ſub poena contemptus in ea parte vobis illiſque infligendo. Mandamus inſuper, quod citetis omnes et ſingulos collegiorum cuſtodes, gardianos, praepoſitos, proprietar. rectores, vicarios, cantariſtas, capellanos, ſtipendiarios, curatos et non curatos, paedagogos et hypodidaſcalos, ac clericos quoſcunque — nec non de ſingulis parochiis 8, 6. vel 4. viros laicos, fide inter caeteros digniſſimos, pro modulo cujuſlibet parochiae hujuſmodi, ſuper inquirend. ab eiſdem meliorem notitiam habentes, quatenus compareant coram nobis — juramentum fidelitatis et obedientiae erga regem — gerente deque renuenda, renuncianda, rejicienda, abjuranda et penitus abneganda epiſcopi Romani crudeli, praetenſa, uſurpata, diabolica, et ficta in regnum Angliae ejuſdemque dominia auctoritate — et quaecunque alia licita ſacramenta, in ea parte praeſtare requiſita, juxta ſtatutum hujus regni Angliae 28 Hen. VIII. — ad ſancta evangelia praeſtitur. et ſubitur. per ſeipſos, niſi gravi, arduo, et legitimo impedimento coram nobis commiſſariis — allegand. et proband. alioquin per procuratores ſuos legitime conſtitutos titulos dignitatum et beneficiorum ſuorum, nec non literas ordinum, licentias — exhibituri, procurationeſque ratione dictae regiae viſitationis ſuae majeſtati debitas ſoluturi, dictique parochiani veritatem, quam noverint, ſuper inquirend. ab eiſdem viſitationem regiam hujuſmodi concernent. dicturi — dat 30. Aug. 1547.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſt.	Reg. Angliae.
PAUL. III. 13.	THO. CRANMER. 16.	1547.	EDWARD. VI. 1.

The councils letter to enquire after things belonging to churches. Ex reg. Voyſey Exon. fol. 115.

AFTER our hearty commendations to your lordſhip, they ſhall be to ſignify unto the ſame, that it hath been brought to our knowledge, that ſundry perſons upon ſome vain brutiſh or rather their own raſhneſs, have now lately attempted in ſeveral places of the realm, to make ſale of the ornaments of the plate, jewels, and bells of ſundry churches, wherein as they have demeaned themſelves otherwiſe, than became them, and given a very ill example; ſo thinking it convenient both to have a ſtay made, that the like be not from henceforth attempted, and alſo to have perfect knowledge, how and to what uſes the money received for any of the things aforeſaid, hath been employed; we have thought good to require you, that unleſs the king's majeſty's commiſſioners for the viſitation have already taken order therein, ye cauſe due ſearch and enquiry to be undelaydly made by your miniſters, what hath been taken away,

ſold or alienated out of any church or chappel of your dioceſs, and by whom and to what uſes, the money growing thereupon hath been employed; and thereupon taking ſpecial note of their names, who have made the ſame away, and of the value of the things, to give a ſtrait commandment in the king's majeſty's behalf, that they nor any other preſume not from thenceforth to make any ſuch alienation; ſignifying unto us, what ye ſhall have done therein, whereupon ſuch further order ſhall be taken, as ſhall be expedient. Thus fare your lordſhip right heartily well. From Hampton court the ſeventeenth of October 1547. Your aſſured friends.

E. SOMERSETT. H. ARRUNDELL. W. PAGETT. T. SEYMOUR. W. PETRE.

To our very good lord the biſhop of EXESTRE.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliæ.
PAUL. III. 14.	THO. CRANMER. 16.	1547.	EDWARD. VI. 1.

Mandatum archiepiſcopi Cant. decano et capit. S. Pauli London de gratiis agendis ob victoriam a Scotis obtentam. Ex reg. Cranmer. fol. 55. a.

AFTER our right hartie commendations; where it hath pleaſed almightie Godde to ſende the kinges majeſtye ſuche victorie againſt the Scottes, as was almoſte above the expectation of manne, and ſoche as hath not bene harde of in any partes of chriſtendome thieſe many yeres; in which victorie above the nomber of fifteen thouſand Scottes be ſlayne, two thouſand taken pryſoners, and amonge theme manie noble menne and others of good reputation, all theire ordenaunce and baggage of their campe alſo woone from them. The kinges majeſtie wythe the advyſe of his highnes privy counſaile preſentlye attendinge upon his majeſties moſte royall perſonne, wel knowinge this as well as all other goodneſſe to be the giftes of Godde, hathe and ſo dothe accompte it, and therefore renderithe unto hym th'onelye glorie and prayſe for the ſame, and ſo hath willed me, not onelye in his majeſties cathederall churche, and other churches of my dioceſe, to gyve thanks to almightie Godde, but alſo to require in his name all other byſſhopes of the province of Canterburie to doo or cauſe to be done ſemblablie in there cures: whiche his majeſties pleaſure I have thought goode to ſignifie unto you, requyrynge youe not onelie to cauſe a ſermonne to be made in your cathedrall churche the next hollydaye after receipte herof, declaringe the goodneſſe of Godde, and exhortynge the people to faythe, and amendement of lyf, and to gyve thanks to Godde for this victorie; but alſo at the ſame tyme immediatelie after the ſermon, and in preſence of the mayor, aldermenne, and other the citezynnes of the citie of Londonne, to cauſe the proceſſion in Englyſhe, and "Te Deum" to be openely and devoutelie ſonge, and that you do alſo cauſe the lyke ordre to be given in every paryſhe churche of your dioceſſe uppon ſome holyday, whenn the pariſhners ſhall be there preſent wythe as moch ſpede as youe maye; not faylyng as you tender his majeſties pleaſure. Thus fare youe hartelie well, from Otelandes the 18th day of December, the yeare of our Lorde Godde 1547. youre lovinge friende Thomas Cantuarien. The counſelles pleaſure is youe ſhall ſee this executed on tweſday nexte.

To the deane and chapiter of ſaint Paule in Londonne this be given in haſte.

A proclamation concerning the irreverent talkers of the ſacrament. Dated the 27th day of December, anno regni reg. Edwardi primo.

WHEREAS the kyngs highnes hath of late, with the aſſent and conſent of the lords ſpiritual and temporal, and the commons in the parliament held the fourth day of November, in the firſt year of his moſt gracious reign, made a good and godly act and eſtatute againſt thoſe who do contempn, deſpiſe, or with unſemely and ungodly words deprave and revile the holy ſacrament of the body and blood of our Lord, commonly called "the ſacrament of the altar:" and the ſaid eſtatute hath moſt prudently declared, by al the words and terms in which ſcripture ſpeaketh of it, what is undoubtedly to be accepted, beleeved, taken and ſpoken by and of the ſaid ſacrament: yet this notwithſtanding his majeſty is advertiſed, that ſome of his ſubjects, not contented with ſuch words and terms as ſcripture doth declare thereof, nor with that doctrine which the holy Ghoſt by the evangeliſts and St. Paul hath taught us do not, ceaſe to move contentious and ſuperfluous queſtions of the ſaid holy ſacrament, and ſupper of the Lord; entryng raſhly into the diſcuſſing of the high myſtery, thereof, and go about in their ſermons or talks arrogantly to define the manner, nature, faſhion, ways, poſſibility or impoſſibility of thoſe matters; which neither make to edification, nor God hath by his holy word opened.

Which perſons, not contented reverently and with obedient faith t'accept that the ſaid ſacrament, according to the ſaying of St. Paul, "the bread is the communion," or partaking, "of the body of the Lord; the wine," likewiſe, "the partaking of the bloud of Chriſt" by the words inſtituted and taught of Chriſt: and that the body and bloud of Jeſu Chriſt is there; which

which is our comfort, thankſgiving, love-token of Chriſt's love towards us, and of ours as his members within ourſelf, ſearch and ſtrive unreverently whether the body and bloud aforeſaid is there really or figuratively, locally or circumſcriptly, and having quantity and greatnes, or but ſubſtantially and by ſubſtance only, or els but in a figure and manner of ſpeaking; whether his bleſſed body be there, head, leggs, armes, toes and nails, or any other ways, ſhape and manner, naked or clothed; whether he is broken or chewed, or he is always whole; whether the bread there remaineth as we ſe, or how it departeth; whether the fleſh be there alone, and the bloud, or part, or ech in other, or in th'one both, in th'other but only bloud; and what bloud; that only which did flow out of the ſide, or that which remained: with other ſuch irreverent, ſuperfluous, and curious queſtions, which, how and what, and by what means, and in what forme, may bring into theim, which of human and corrupt curioſity hath deſire to ſearch out ſuch myſteries as lyeth hid in the infinite and bottomleſs depth of the wiſdom and glory of God, and to the which our humain imbecillity cannot attain: and therefore oftymes turneth the ſame to their own and others deſtruction by contention and arrogant raſhnes, which ſimple and chriſtian affection reverently receiving and obediently beleving without further ſearch, taketh and uſeth to moſt great comfort and profit.

For reformation whereof, and to th'intent that further contention, tumult and queſtion might not riſe amonges the king's ſubjects, the king's highnes, by th'advice of the lord protector, and other his majeſtie's councel, ſtraitly willeth and commandeth, that no mannor perſon from henceforth do in any wiſe contentiouſly and openly argue, diſpute, reaſon, preach or teach, affirming any more termes of the ſaid bleſſed ſacrament, than be expreſly taught in the holy ſcripture, and mentioned in the foreſaid act; nor deny none which be therein conteined and mentioned, until ſuch tyme as the king's majeſty, by th'advice of his highnes council and the clergy of this realme, ſhal define, declare and ſet furthe an open doctrin therof, and what termes and words may juſtly be ſpoken therby, other then be expreſly in the ſcripture conteined in the act before rehearſed.

In the mean while the king's highneſſes pleaſure is, by th'advice aforeſaid, that every his loving ſubjects ſhall devoutly and reverently affirm and take that holy bread to be Chriſt's body, and that cup to be the cup of his holy bloud, according to the purport and effect of t'holy ſcripture conteined in th'act before expreſſed, and accommodate theimſelf rather to take the ſame ſacrament worthily, than raſhly to entre into the diſcuſſyng of the high myſtery thereof.

Yet the king's highneſs mindeth not hereby to let or ſtop the ignorant and willing to learn, reverently or privatly to demaund of thoſe whom he thynketh knoweth more the further inſtruction and teaching in the ſaid bleſſed ſacrament: ſo that the ſame be not done with contention, nor in open audience, with a company gathered together about them, nor with tumult: nor doth prohibite any man hereby likewiſe ſo quietly, devoutly and reverently to teach or inſtruct the weak and unlearned, according to the more talent and learnyng gyven to hym of God. But only, that al contention, ſtrife and tumult, and irreverentneſs might be avoyded, and in open audience and preaching nothing taught, but which may have the holy ſcripture for warrant.

Upon pain that whoſoever ſhal openly with contention or tumult, and in a company gathered together, either in churches, alehouſes, markets, or elſewhere, contrary to the fourm and effect of this proclamation, defend and maintein, or irreverently and contentiouſly demaund of any man, any of the queſtions before reherſed, either on the one part, or of the other, or any ſuch like, or do otherwiſe revile, contempne or deſpiſe the ſaid ſacrament, by calling it an idol, or other ſuch vile name, ſhal incurre the kyng's high indignation, and ſuffre impriſonment, or to be otherwiſe grievouſly puniſhed at his majeſties will and pleaſure.

Gevyng further in authority to al juſtices of peace within the ſhires where they dwel, to apprehend and take al ſuch as contentiouſly and tumultuouſly, with companies or routs aſſembled about them, do diſpute, argue or reaſon, or ſtifly maintein, or openly preach and define the queſtions before reherſed, or any of them, or ſuch like, either on th'one part or th'other, and to commit the ſame to priſon, untyl ſuch tyme as the king's majeſty's pleaſure herein be known; and that they immediately do certify the name or names of the party ſo offendyng, and of theim who were there at the ſame tyme preſent making the rout or aſſemble to the king's highneſſes counſel: willyng and commaunding the ſaid juſtices, with al diligence to execute the premiſſes according to the purport, effect, and true meanyng of the ſame, and their moſt bound duties, as they tender his highnes wil and pleaſure, and wil anſwer to the contrary upon their peril.

Papae

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
PAUL. III. 14.	THO. CRANMER. 16.	1547.	EDWARD. VI. 1.

A proclamation for the abſteyning from fleſh in the lent time. Dated the 16th day of January, anno reg. primo.

THE king's highnes, by the advice of his moſt entirely beloved uncle, Edward duke of Somerſet, governor of his perſon and protector of all his realms, dominions and ſubjects, and other of his privy council; conſidering, that his highnes hath not only cure and charge of the defence of his realms and dominions, as a king, but alſo as a chriſtian king and ſupreme hed of the church of England and Ireland, a deſire, wil and charge to lead and inſtruct his people, to him committed of God, in ſuch rites, ways and cuſtoms, as might be acceptable to God, and to the further encreaſe of good living and vertue; and that his ſubjects now having a more perfect and clear light of the goſpel, and true word of the Lord, thorow the infinite clemency and mercy of almighty God, by the hands of his majeſty and his moſt noble father of famous memory, promulgate, ſhewed, declared and opened unto them, ſhould and ought therby in al good works and vertues increaſe, be more forward and diligent and plentiful, as in faſting, prayer and almoſe deeds, in love, charity, obedience, and other ſuch good works commaunded to us of God in his holy ſcripture: yet his highnes is advertiſed and informed, that diverſe of his ſubjects be not only to al theſe more ſlow and negligent, but rather contempners and deſpiſers of ſuch good and godly acts and deeds, to the which if they were of their own minds bended and inclined, they needed not by outward and princely power be appointed and commaunded. But forſomuch as at this tyme, now alate, more then at any other tyme, a great part of his ſubjects do break and contempne that abſtinence, which of long tyme hath been uſed in this his majeſtie's realm, upon the fridays and ſaturdays, and the tyme commonly called lent, and other accuſtomed tymes; his highnes is conſtreined to ſe a convenient order herein ſet and appointed: not mindyng therby, that his ſubjectes ſhould thynk any difference to be in the days or meats, or that th'one ſhould be to God more holy, more pure, or more clean, then th'other; for al days and al meats be of one and equal purity, cleannes and holines, that we ſhould in theim, and by theim live to the glory of God, and at al tymes, and for al meats, geve thanks unto hym, of the which none can defile us at any tyme, or make us unclene; being chriſtian men, to whom al things be holy and pure, ſo that they be not uſed in diſobedience and vice: but his majeſty hath allowed and approved the days and tymes before accuſtomed, to be continued and ſtill obſerved here in this church of England, both that men ſhould on thoſe days abſtein and forbear their pleaſures, and the meats wherein they have more delight, to th'intent to ſubdue their bodies unto the ſoul and ſpirit; unto the which to exhort and move men is the office of a good and godly hed and ruler. And alſo for worldly and civil policy, certain days in the yere to ſpare fleſh and uſe fiſh for the benefit of the commonwealth, and profit of this his majeſties realm, wherof many be fiſhers and men uſing that trade of living, unto the which this realm, on every part environed with the ſeas, and ſo plentiful of freſh waters, doth eaſily miniſter occaſion, to the great ſuſtinaunce of this his highnes people. So that hereby both the nouriſhment of the land might be encreaſed by ſaving fleſh, and ſpecially at the ſpring tyme, when lent doth commonly fal, and when the moſt common and plenteous breedyng of fleſh is. And alſo divers of his loving ſubjects have good lyvyngs, and get great riches therby, in uttering and ſelling ſuch meats as the ſea and freſh water doth miniſter unto us: and this his majeſtie's realm hath more plenty of ſhips, boats, crayes and other veſſels, by reaſon of thoſe which by hope of lucre do follow that trade of lyvyng.

Wherfore his majeſty, having conſideration, that where men of their own mynds do not geve themſelves, ſo oft as they ſhould do, to faſtyng, a common abſtinence may and ſhould be by the prince enjoyned and commaunded; and having an eye and mind to the profit and commodity of his realm and ſubjects, and to a common and civil policy, hath willed and commaunded; and by theſe preſents doth wil and commaund, by th'advice aforeſaid, al maner of perſon and perſons, of what eſtate, degree, or condition, he or they be (other then ſuch as already be, or hereafter ſhal be, excuſed by law, or licenſed or authorized ſufficiently to the contrary) to obſerve and keep from hencefurth ſuch faſtyng days, and the time commonly called lent, in abſteining from al maner of fleſh, as heretofore in this realm hath been moſt commonly uſed and accuſtomed: upon pein, that whoſoever ſhal, upon any day heretofore wont to be faſted from fleſh, and not by the king's highnes or his predeceſſors abrogate and taken away, eat fleſh contrary to this proclamation, ſhal incurr the king's high indignation, and ſhal ſuffre impriſonment, and be otherwiſe grievouſly puniſhed at his majeſtie's wil and pleaſure. And further the king's highnes, by th'advice aforeſaid, ſtraitly chargeth and commaundeth al maiors, bailiffs and other head-officers, and rulers of cities and towns, and al juſtices of peace in the ſheres where they be in commiſſion, to be attendant and diligent to the execution of this proclamation, in committing to priſon the offenders contrary to the proclamation, upon ſufficient proof thereof by two ſufficient witneſſes, before them had and made: there to remain during the king's pleaſure, according to the true purport, effect and meaning of the ſame, as they tender the king's majeſtie's wil

wil and pleaſure, and wil anſwer the contrary at their peril. And where the late king of moſt famous memory, father to his highnes, hath geven divers yeres licence to his ſubjects in the the tyme of lent to eat butter, cheſe, and other meats, commonly called white meats, the king's highnes, by th'advice aforeſaid, conſidering the ſame to have been done not without great conſiderations, doth geve likewiſe licence and authority to al his loving ſubjects from hence-furth freely for ever in the tyme of lent, or other prohibited tymes by law or cuſtom, to eat butter, eggs, cheſe and other white meats, any law, ſtatute, act or cuſtome to the contrary notwithſtanding.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Paul. III. 14.	Tho. Cranmer. 16.	1547.	Edward. VI. 2.

A proclamation againſt thoſe that do innovate, alter, or leave down any rite or ceremonie in the church of their private authority, and againſt them which preach without licence, ſet forth the ſixth day of February, in the ſecond year of the king's majeſty's moſt gracious reign. Ex reg. Cranm. fol. 111. et Burnet hiſt. reform. vol. 2. app. p. 128.

The king's majeſty by the advice of his moſt entirely beloved uncle the duke of Somerſet, governour of his moſt royal perſon, and protector of all his realms, dominions, and ſubjects, and others of his council, conſidering nothing ſo much to tend to the diſquieting of this realm as diverſity of opinions and variety of rites and ceremonies concerning religion and worſhipping of almighty God; and therefore ſtudying all the ways and means, which can be, to direct this church and the cure committed to his highneſs, in one and moſt true doctrine, rite and uſage: yet is advertiſed that certain private curates, preachers, and other laymen contrary to their bounden duties of obedience, do raſhly attempt of their own and ſingular wit and mind, in ſome pariſh churches and otherwiſe, not only to perſuade the people from the old and accuſtomed rites and ceremonies, but alſo themſelves bring in new orders every one in their church, according to their phantaſies; the which, as it is an evident token of pride and arrogance, ſo it tendeth both to confuſion and diſorder, and alſo to the high diſpleaſure of almighty God, who loveth nothing ſo much as order and obedience. Wherefore his majeſty ſtraitly chargeth and commandeth, that no manner of perſon, of what eſtate, order, or degree ſoever he be, of his private mind, will, or phantaſie do omit, leave done, change, alter or innovate any order, rite or ceremony commonly uſed and frequented in the church of England, and not commanded to be left undone at any time, in the reign of our late ſovereign lord, his highneſs father, other than ſuch as his highneſs, by the advice aforeſaid, by his majeſty's viſitors, injunctions, ſtatutes, or proclamations hath already or hereafter ſhall command to be omitted, left, innovated or changed; but that they be obſerved after that ſort, as before they were accuſtomed, or elſe now ſith preſcribed by the authority of his majeſty, or by the means aforeſaid, upon pain, that whoſoever ſhall offend contrary to this proclamation, ſhall incur his highneſs indignation, and ſuffer impriſonment and other grievous puniſhment, at his majeſties will and pleaſure. Provided always, that for not bearing a candle upon candlemaſsday, not taking aſhes upon aſhwedneſday, not bearing palm upon palmſunday, not creeping to the croſs, not taking holy bread or holy water, or for omitting other ſuch rites and ceremonies concerning religion, and the uſe of the church, which the moſt reverend father in God the archbiſhop of Cant. by his majeſty's will and commandment with the advice aforeſaid hath declared, or hereafter ſhall declare to the other biſhops by his writing under ſeal, as heretofore hath been accuſtomed, to be omitted or changed; no man hereafter be impriſoned nor otherwiſe puniſhed, but all ſuch things to be reputed for the obſervation, and following of the ſame, as though they were commanded by his majeſty's injunctions. And to the intent, that raſh and ſeditious preachers ſhould not abuſe his highneſs people, it is his majeſty's pleaſure, that whoſoever ſhall take upon him to preach openly in any pariſh church, chapel, or any other open place other than thoſe, which be licenſed by the king's majeſty, or his highneſs viſitors, the archbiſhop of Canterbury, or the biſhops of the dioceſs, where he do preach, except he be the biſhop, parſon, vicar, dean, warden, or provoſt, in his or their own cure, ſhall be forthwith, upon ſuch attempt and preaching contrary to this proclamation, committed to priſon, and there remain until ſuch time as his majeſty, by the advice aforeſaid, hath taken order for the further puniſhment of the ſame. And that the premiſſes ſhould be more ſpeedily and diligently done and performed, his highneſs giveth ſtraitly in commandment to all juſtices of peace, mayors, ſheriffs, conſtables, headboroughs, church wardens, and all other his majeſties officers and miniſters and rulers of towns, pariſhes, and hamlets, that they be diligent and attendant to the true and faithful execution of this proclamation, and every part thereof, according to the intent, purport and effect of the ſame. And that they of their proceedings herein, or if any offender be, after they have committed the ſame to priſon, do certify his highneſs, the lord protector, or his majeſty's council with all ſpeed thereof, accordingly as they tender his majeſty's pleaſure, the wealth of the realm, and will anſwer to the contrary at their utmoſt perils.

God ſave the king.

The archbiſhop's letter to the biſhop of London againſt candles, and aſhe , and palmes in churches. Ex reg. Bonn. fol. 110.

THIS is to advertiſe your lordſhip, that my lord protector's grace, with advice of others the king's majeſty's council, for certain conſiderations them thereunto moving, hath fully reſolved, that no candles ſhould be boren upon candlemaſday, nor alſo from henceforth aſhes or palmes uſed any longer. Wherefore I beſeech your lordſhip to cauſe admonition thereof to be given in all pariſh churches throughout your dioceſe with all celerity: and likewiſe unto all other biſhops, that be hereabouts, that they may do the ſemblable in their dioceſes before candlemaſday. And as for other biſhops, that cannot have knowledge ſo ſoon, you may give them knowledge hereof at more leiſure, ſo that it be done before aſhwedneſday. Thus fare your lordſhip well, your loving friend,

T. CANTUAR.

Lambeth Jan. 27. 1547.

Mandatum ad amovendas et delendas imagines. Ex reg. Cranmer fol. 32. a.

THOMAS permiſſione divina Cantuarienſis archiepiſcopus, totius Angliae primas et metropolitanus, per illuſtriſſimum in Chriſto principem, et dominum noſtrum dominum Edwardum ſextum Dei gratia Angliae, Franciae et Hiberniae regem, fidei defenſorem, et in terra eccleſiae Anglicanae et Hibernicae ſupremum caput, ſufficienter et legitime auctorizatus; venerabili confratri noſtro domino Edmundo eadem permiſſione Londonienſi epiſcopo, veſtrove vicario in ſpiritualibus generali et officiali principali, ſalutem et fraternam in Domino charitatem. Literas miſſivas clariſſimorum et prudentiſſimorum dominorum de privato conſilio ſuae regiae majeſtatis manibus ſubſcriptas, nobis inſcriptas et directas nuper recepimus, tenorem ſubſequentem complectentes.

After our right hartye recommendations to your good lordſhip; where now of late in the king's majeſtie's viſitation, amonge other godlye injunctions commaunded to be generally obſerved throughe all partes of this his highnes realme, one wes ſet forthe, for the taking downe of all ſuche images, as had at any tyme ben abuſed with pilgrimages, offeringes or cenſinges; albeit that this ſaid injunction hathe in many partes of the realme ben wel and quyetlye obeyed and executed, yet in many other places muche ſtryfe and contentyon hath ryſen and dayly ryſeth, and more and more encreaſeth, about the execution of the ſame, ſome men beyng ſo ſuperſtytyous or rather wylfull, as they wold by theyr good wylles retayne all ſuche images ſtyll, although they have been mooſte manyfeſtlye abuſed, and in ſome places alſo the images whiche by the ſaide injunctions were taken downe, be now reſtored and ſet up againe, and almoſte in every place ys contentyon for images, whether they have been abuſed or not; and whiles theſe men go about on both ſides contentyouſlye to obtaine theyr mindes, contending whether this or that image hath been offered unto, kyſſed, cenſed, or otherwyſe abuſed, partyes have in ſome places ben taken in ſuche ſorte, as further inconvenyence is very like to enſue, yf remedie be not provided in tyme: conſidering therefore that allmoſt in no places of this realme ys any ſure quyetneſs, but where all images be hoolly taken awaye and pulled downe already, to the intent that all contentyon in everye parte of this realme for this matter may be clerely taken away, and that the lyvely images of Chryſte ſhulde not contende for the deade images, whiche be things not neceſſary, and without whiche the churches of Chriſt contynued moſt godlye many yeres. We have thought good to ſignify unto you, that his highnes pleaſure with th' advyſe and conſent of us the lord protectour and the reſte of the counſell ys, that immediately upon the ſight herof, with as convenyent diligence as you maye, you ſhall not onelye gyve ordre, that all the images remayninge in any churche or chappell within your dioceſe be removed and taken away, but alſo by your letters ſignifye unto the reſte of the buſſhopes within your provynce his highneſſe pleaſure for the lyke order to be gyven by them and every of them, within their ſeveral dioceſes; and in th' execution therof we requyre bothe you and the reſte of the buſſhopes foreſayd, to uſe ſuche foreſight as the ſame may be quyetlye donne with as good ſatisfaction of the people as may be. Thus fare your goode lordeſhipe well. From Somerſett place the twenty firſt of February 1547. Your lordſhipp's aſſured frendes, E. Somerſett, Jo. Ruſſell, Henricus Arundell, T. Seymour, Anthony Wyngefelde, William Pagett. Quibus quidem literis pro noſtro erga ſuam regiam majeſtatem officio, uti decet, obtemperare ſummopere cupientes, veſtrae fraternitati tenore praeſentium committimus et regiae majeſtatis vice et nomine, quibus in hac parte fungimur, mandamus, quatenus attento diligenter literarum hujuſcemodi tenore, omnibus et ſingulis confratribus coepiſcopis noſtris, et eccleſiae noſtrae Chriſti Cantuarienſis ſuffraganeis, cum ea qua poteritis celeritate accommoda praecipiatis, ut ipſorum ſinguli in ſuis cathedralibus, nec non civitatum et dioeceſium ſuarum parochialium eccleſiis, expoſito publice literarum hujuſcemodi tenore, omnia et ſingula in literis praeinſertis comprehenſa, deducta et deſcripta,

quatenus eos concernunt, in omnibus et per omnia exequi et perimpleri, ſedulo et accurate curent et fieri non poſtponant, ſicque a vobis, frater chariſſime, in civitate et dioeceſi veſtris London. per omnia fieri et perimpleri volumus et mandamus. Dat. in manerio noſtro de Lambehithe vigeſimo quarto die menſis Februarii, anno Domini juxta computationem eccleſiae Anglicanae 1547. Et noſtrae conſecrationis anno * 15.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAUL. III. 14.	THO. CRANMER. 16.	1547.	EDWARD. VI. 2.

Articles to be enquired of in the viſitations to be had within the dioceſe of Canterbury, in the ſecond year of the reign of our dread ſovereign lord Edward the ſixth, by the grace of God king of England, France, and Ireland, defender of the faith, and in earth of the church of England and alſo of Ireland, the ſupreme head.

FIRST, Whether parſons, vicars and curates, and every of them have purely and ſincerely, without colour or diſſimulation, four times in the year at the leaſt, preached againſt the uſurped power, pretended authority, and juriſdiction of the biſhop of Rome.

Item, Whether they have preached and declared likewiſe four times in the year at the leaſt, that the king's majeſty's power, authority and preeminence, within his realms and dominions, is the higheſt power under God.

Item, Whether any perſon hath by writing, cyphering, preaching, or teaching, deed or act obſtinately holden, and ſtand with to extol, ſet forth, maintain or defend the authority, juriſdiction, or power of the biſhop of Rome, or of his ſee heretofore claimed and uſurped, or by any pretenſe, obſtinately or maliciouſly, invented any thing for the extolling of the ſame, or any part thereof.

Item, Whether in their common prayers they uſe not the collects made for the king, and make not ſpecial mention of his majeſty's name in the ſame.

Item, Whether they do not every ſunday and holy day, with the collects of the Engliſh proceſſion, ſay the prayer ſet forth by the king's majeſty for peace between England and Scotland.

Item, Whether they have not removed, taken away and utterly extincted and deſtroyed in their churches, chappels, and houſes, all images, all ſhrines, coverings of ſhrines, all tables, candleſticks, trindles, or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and ſuperſtition, ſo that there remain no memory of the ſame in walls, glaſs windows, or elſewhere.

Item, Whether they have exhorted, moved and ſtirred their pariſhioners to do the like in every of their houſes.

Item, Whether they have declared to their pariſhioners the articles concerning the abrogation of certain ſuperfluous holy days, and done their endeavour to perſuade the ſaid pariſhioners to keep and obſerve the ſame articles inviolably; and whether any of thoſe abrogate days have been kept as holy days, and by whoſe occaſion they were ſo kept.

Item, Whether they have diligently, duly, and reverently miniſtred the ſacraments in their cures.

Item, Whether they have preached, or cauſed to be preached purely and ſincerely the word of God, in every of their cures, every quarter of the year, once at the leaſt, exhorting their pariſhioners to works commanded by the ſcripture, and not to works deviſed by mens phantaſies beſides ſcripture, as wearing or praying upon beads, or ſuch like.

Item, Whether they ſuffer any torches, candles, tapers, or any other lights to be in your churches, but only two lights upon the high altar.

Item, Whether they have not every holy day, when they have no ſermon, immediately after the goſpel, openly, plainly and diſtinctly, recited to the pariſhioners in the pulpit, the "Pater noſter," the creed, and the ten commandments in Engliſh.

Item, Whether every lent they examine ſuch perſons as come to confeſſion to them, whether they can recite the "Pater noſter," the articles of our faith, and the ten commandments in Engliſh.

Item, Whether they have charged fathers and mothers, maſters and governors of youth, to bring them up in ſome virtuous ſtudy and occupation.

Item, Whether ſuch beneficed men, as be lawfully abſent from their benefices, do leave their cure to a rude and unlearned perſon, and not an honeſt, well learned and expert curate, which can and will teach you wholſom doctrine.

Item, Whether in every cure they have, they have provided one book of the whole bible of the largeſt volume in Engliſh, and the paraphraſis of Eraſmus alſo in Engliſh upon the goſpels, and ſet up the ſame in ſome convenient place in the church, where their pariſhioners may moſt commodiouſly reſort to the ſame.

Item, Whether they have diſcouraged any perſon from reading of any part of the bible, either in Latin or in Engliſh, but rather comforted and exhorted every perſon to read the ſame, as the very lively word of God, and the ſpecial food of mans ſoul.

Item, Whether parſons, vicars, curates, and

* Rectius 16.

other

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other prieſts, be common haunters and reſorters to taverns or alehouſes, giving themſelves to drinking, rioting or playing at unlawful games, and do not occupy themſelves in the reading or hearing of ſome part of holy ſcripture, or in ſome other godly exerciſe.

Item, Whether they have admitted any man to preach in their cures, not being lawfully licenſed thereunto, or have refuſed or denied ſuch to preach, as have been licenſed accordingly.

Item, Whether they which have heretofore declared to their pariſhioners, any thing to the extolling or ſetting forth of pilgrimages, relicks or images, or lighting of candles, kiſſing, kneeling, decking of the ſame images, or any ſuch ſuperſtition, have not openly recanted and reproved the ſame.

Item, Whether they have one book or regiſter ſafely kept, wherein they write the day of every wedding, chriſtning and burying.

Item, Whether they have exhorted the people to obedience to the king's majeſty and his miniſters, and to charity and love one to another.

Item, Whether they have admoniſhed their pariſhioners, that they ought not to preſume to receive the ſacrament of the body and blood of Chriſt, before they can perfectly rehearſe the "Pater noſter," the articles of the faith, and the ten commandments in Engliſh.

Item, Whether they have declared, and to their wits and power have perſuaded the people, that the manner and kind of faſting in lent, and other days in the year, is but a meer poſitive law, and that therefore all perſons, having juſt cauſe of ſickneſs, or other neceſſity, or being licenſed by the king's majeſty, may moderately eat all kind of meats without grudge or ſcruple of conſcience.

Item, Whether they be reſident upon their benefices, and keep hoſpitality or no; and if they be abſent, or keep no hoſpitality, whether they do make due diſtributions among the poor pariſhioners or not.

Item, Whether parſons, vicars, clerks, and other beneficed men, having yearly to diſpend an hundred pound, do not find competently one ſcholar in the univerſity of Cambridge or Oxford, or ſome grammar ſchool, and for as many hundred pounds as every of them may diſpend, ſo many ſcholars likewiſe to be found by them, and what be their names that they ſo find.

Item, Whether proprietaries, parſons, vicars and clerks, having churches, chappels or manſions, do keep their chancels, rectories, vicarages, and all other houſes appertaining to them in due reparations.

Item, Whether they have counſelled or moved their pariſhioners, rather to pray in a tongue not known, than in Engliſh, or to put their truſt in a preſcribed number of prayers, as in ſaying over a number of beads, or other like.

Item, Whether they have read the king's majeſty's injunctions every quarter of the year, the firſt holy day of the ſame quarter.

Item, Whether the parſons, vicars, curates, and other prieſts being under the degree of a batchelor of divinity, have of their own the new teſtament both in Latin and Engliſh, and the paraphraſe of Eraſmus upon the ſame.

Item, Whether within every church he that miniſtreth hath read or cauſe to be read the epiſtle and goſpel in Engliſh, and not in Latin, either in the pulpit or ſome other meet place, ſo as the people may hear the ſame.

Item, Whether every ſunday and holy day at matins they have read or cauſe to be read, plainly and diſtinctly in the ſaid place, one chapter of the new teſtament in Engliſh, immediately after the leſſons, and at even ſong after "magnificat," one chapter of the old teſtament.

Item, Whether they have not at matins omitted three leſſons when nine ſhould have been read in the church, and at even ſong the reſponds with all the memories.

Item, Whether they have declared to their pariſhioners, that ſaint Marks day, and the evens of the abrogate holy days ſhould not be faſted.

Item, Whether they have the proceſſion book in Engliſh, and have ſaid or ſung the ſaid litany in any other place but upon their knees in the midſt of their church; and whether they uſe any other proceſſion, or omit the ſaid litany at any time, or ſay it or ſing it in ſuch ſort, as the people cannot underſtand the ſame.

Item, Whether they have put out of their church books this word "papa," and the name and ſervice of Thomas Becket, and prayers having rubricks, containing pardons or indulgences, and all other ſuperſtitious legends and prayers.

Item, Whether they bid not the beads according to the order appointed by the king's majeſty.

Item, Whether they have opened and declared unto you the true uſe of ceremonies (that is to ſay) that they be no workers nor works of ſalvation, but only outward ſigns and tokens, to put us in remembrance of things of higher perfection.

Item, Whether they have taught and declared to their pariſhioners, that they may with a ſafe and quiet conſcience in the time of harveſt, labour upon the holy and feſtival days, and if ſuperſtitiouſly they abſtain from working upon thoſe days, that then they do grievouſly offend and diſpleaſe God.

Item, Whether they have admitted any perſons to the communion, being openly known to be out of charity with their neighbors.

Item, whether the deans, archdeacons, maſters of hoſpitals, and prebendaries, have preached by themſelves perſonally twice every year at the leaſt.

Item, Whether they have provided, and have a ſtrong cheſt for the poor mens box, and ſet and faſtened the ſame near to their high altar.

Item, Whether they have diligently called upon, exhorted and moved their pariſhioners, and ſpecially when they make their teſtaments, to give to the ſaid poor mens box, and to beſtow that upon the poor cheſt, which they were wont to beſtow upon pardons, pilgrimages, trentals,

trentals, maſſes ſatisfactory, decking of images, offering of candles, giving to friers, and upon other like blind devotions.

Item, Whether they have denied to viſit the ſick, or bury the dead being brought to the church.

Item, Whether they have bought their benefices, or come to them by fraud or deceit.

Item, Whether they have every ſunday, when the people be moſt gathered, read one of the homilies, in order as they ſtand in the book, ſet forth by the king's majeſty.

Item, Whether they do not omit prime and hours, when they have any ſermon or homily.

Item, Whether they have ſaid or ſung any maſs, in any oratory, chappel, or any man's houſe, not being hallowed.

Item, Whether they have given open monition to their pariſhioners that they ſhould not wear beads, nor pray upon them.

Item, Whether they have moved their pariſhioners, lying upon their death beds, or at any other time, to beſtow any part of their ſubſtance upon trentals, maſſes ſatisfactory, or any ſuch blind devotions.

Item, Whether they take any trentals or other maſſes ſatisfactory to ſay or ſing for the quick or the dead.

Item, Whether they have given open monition to their pariſhioners to detect and preſent to their ordinary all adulterers and fornicators, and ſuch men as have two wives living, and ſuch women as have two huſbands living within their pariſhes.

Item, Whether they have not moniſhed their pariſhioners openly, that they ſhould not ſell, give, nor otherwiſe alienate any of their churches goods.

Item, Whether they, or any of them do keep more benefices, and other eccleſiaſtical promotions than they ought to do, not having ſufficient licenſe and diſpenſations thereunto, and how many they be, and their names.

Item, Whether they miniſter the communion any other ways than only after ſuch form and manner as is ſet forth by the king's majeſty in the book of the communion.

Item, Whether they hallowed and delivered to the people any candles upon candlemaſday, and aſhes upon aſhwedneſday, or any palms upon palmſunday laſt paſt.

Item, Whether they had upon goodfriday laſt paſt, the ſepulchres with their lights, having the ſacrament therein.

Item, Whether they upon eaſter even laſt paſt hallowed the font, fire or paſchal, or had any paſchal ſet up, or burning in their churches.

Item, Whether your parſons and vicars have admitted any curates to ſerve their cures, which were not firſt examined and allowed either by my lord of Canterbury, maſter archdeacon, or their officers.

Item, Whether you know any perſon within your pariſh, or elſewhere, that is a letter of the word of God to be read in Engliſh, or ſincerely preached, or of the execution of the king's majeſty's injunctions, or other his majeſty's proceedings in matters of religion.

Item, Whether every pariſh have provided a cheſt with two locks for the book of wedding, chriſtning and burying.

Item, Whether in the time of the litany, or any other common prayer in the time of the ſermon or homily, and when the prieſt readeth the ſcripture to the pariſhioners, any perſon have departed out of the church without a juſt and neceſſary cauſe.

Item, Whether any bells have been knowled or rung at the time of the premiſſes.

Item, Whether any perſon hath abuſed the ceremonies, as in caſting holy water upon his bed, or bearing about him holy bread, St. John's goſpel, ringing of holy bells, or keeping of private holy days, as taylors, bakers, brewers, ſmiths, ſhoemakers, and ſuch other.

Item, Whether the money coming and riſing of any cattel, or other moveable ſtocks of the church, and money given or bequeathed to the finding of torches, lights, tapers or lamps (not paid out of any lands) have not been employed to the poor mens cheſt.

Item, Who hath the ſaid ſtocks and money in their hands, and what be their names.

Item, Whether any undiſcreet perſons do uncharitably condemn and abuſe prieſts and miniſters of the church.

Item, Whether they that underſtand not the Latin do pray upon any primer, but the Engliſh primer, ſet forth by the king's majeſty's authority; and whether they that underſtand Latin, do uſe any other than the Latin primer, ſet forth by like authority.

Item, Whether there be any other grammar taught in any other ſchool within this dioceſs, than that which is ſet forth by the king's majeſty.

Item, Whether any perſon keep their church holy day, and the dedication day, any otherwiſe, or at any other time than is appointed by the king's majeſty.

Item, Whether the ſervice in the church be done at due and convenient hours.

Item, Whether any have uſed to commune, jangle, and talk in the church in the time of the common-prayer, reading of the homily, preaching, reading or declaring of the ſcripture.

Item, Whether any have wilfully maintained and defended any hereſies, errors or falſe opinions, contrary to the faith of Chriſt, and holy ſcripture.

Item, Whether any be common drunkards, ſwearers or blaſphemers of the name of God.

Item, Whether any have committed adultery, fornication, or inceſt, or be common bawds, and receivers of ſuch evil perſons, or vehemently ſuſpected of any of the premiſſes.

Item, Whether any be brawlers, ſlanderers, chiders, ſcolders, and ſowers of diſcord between one perſon and another.

Item, Whether you know any that uſe charms, ſorcery, enchantments, witchcraft, ſouthſaying, or any like craft invented by the devil.

Item, Whether the churches, pulpits, and other

other neceſſaries appertaining to the ſame, be ſufficiently repaired.

Item, Whether you know any that in contempt of your own pariſh church, do reſort to any other church.

Item, Whether any inholders or alehouſe keepers do uſe commonly to ſell meat and drink in the time of common prayer, preaching, or reading of the homilies, or ſcripture.

Item, Whether you know any to be married within the degrees prohibited by the laws of God, or that be ſeparated or divorced without a juſt cauſe, allowed by the law of God, and whether any ſuch have married again.

Item, Whether you know any to have made privy contracts of matrimony, not calling two or more thereunto.

Item, Whether they have married ſolemnly, the banns not firſt lawfully aſked.

Item, Whether you know any executors or adminiſtrators of dead mens goods, which do not beſtow ſuch of the ſaid goods, as were given and bequeathed, or appointed to be diſtributed among the poor people, repairing of high ways, finding of poor ſcholars, or marrying of poor maids, or ſuch other like charitable deeds.

Item, Whether any do contemn married prieſts, and for that they be married, will not receive the communion or other ſacraments at their hands.

Item, Whether you know any that keep in their houſes undefaced, any abuſed or feigned images, any tables, pictures, paintings, or other monuments of feigned miracles, pilgrimages, idolatry, or ſuperſtition.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAUL. III. 14.	THO. CRANMER. 16.	1547.	EDWARD. VI. 2.

Convocatio Eboracenſis.

CONVOCATIO praelatorum et cleri provinciae Ebor. auctoritate brevis regii dat. Weſtm. 22. die Auguſti, ad diem ſabbati, viz. quintum menſis Novembris in eccleſia metropolitica Ebor. comparens per alíud breve ad 23 diem ejuſdem menſis, inde ad 20 diem Januarii ſequent. prorogata fuit. Habet hoc reg. dec. et cap. Ebor. fol. 42. b. et reg. archiep. Ebor. In regiſtro decani et capituli Ebor. fol. 46. ſequ. adduntur injunctiones decano et cap. Ebor. a commiſſariis regiis directae.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAUL. III. 14.	THO. CRANMER. 16.	1548.	EDWARD. VI. 2.

Convocatio Cantuarienſis. Ex reg. Cranmer. fol. 12.

CONVOCATIO praelatorum et cleri provinciae Cant. ad xxi. diem menſis Aprilis prorogata, ab eo ſine die prorogabatur: tandem xv. menſis Martii per aliud breve ad quartum diem menſis Novembris continuabatur.

In provincia Eboracenſi convocatio

PRAELATORUM et cleri ad xxi. diem menſis Aprilis prorogata, ab eo die in ſextum diem Octobris ſeq. continuabatur; teſtante reg. Ebor.

A letter from the lords of counſeil for prayers on ſundays and holy days. Ex reg. Cranm. fol. 25. b.

AFTER our hartie commendations to youre goodde lordeſhippe; hearinge tell of greate preparation made of forayne princes, and otherwyſe being inforced for the procurement and continuance of peace to make preparation for warre, for ſo moche, as all power and aide vailable comithe of Godde, the which he grauntethe as he hath promiſed by his holy worde, by nothinge ſo moche, as by hartie prayer of goode menne, the whiche is alſo of more efficacie made of an holie congregation togethir gathered in his holy name; therefore this is to will and require youe to gyve advertiſement and commaundment to all the curates in your dioceſe, that everie ſonday and holy day in there common prayer, they make devout and hartie interceſſion to almightie God for victorie and peace, and to th' entente that you ſholde not be in doubte what ſorte and manner therof we do lyke, we have ſente unto youe one, the whiche we wolde that youe and they ſholde followe, and rede it inſtede of one of the collectes of the king's majeſties proceſſion. Thus we praye youe not to fayle to do wythe all ſpede, and bid you farewell. From Weſtminſter the ſixth of May 1548. youre loving freinds, E. Somerſet, R. Riche, canc. W. Seint John, J. Ruſſell, Thomas Cheyney.

To oure veray goode lord the archebiſhopp of Canterburie.

A let-

A letter ſent to all thoſe preachers which the king's majeſty hath licenſed to preach from the lord protectors grace, and other of the king's majeſty's moſt honourable council, the 13th day of May, in the ſecond year of the reign of our ſovereign lord king Edward VI. Ex Burnet hiſt. reform. vol. 2. app. pag. 130.

AFTER our right hearty commendations, as well for the conſervation of the quietneſs and good order of the king's majeſty's ſubjects, as that they ſhould not by evil and unlearned preachers be brought unto ſuperſtition, error, or evil doctrine, or otherwiſe be made ſtubborn and diſobedient to the king's majeſty's godly proceedings; his highneſs, by our advice, hath thought good to inhibit all manner of preachers, who have not ſuch licenſe as in the ſame proclamation is allowed, to preach or ſtir the people in open and common preachings of ſermons, by any means, that the devout and godly homilies might the better in the mean while ſink into his ſubjects hearts, and be learned the ſooner, the people not being toſſed to and fro with ſeditious and contentious preaching, while every man according to his zeal, ſome better, ſome worſe, goeth about to ſet out his own phantaſie, and to draw the people to his opinion. Nevertheleſs it is not his majeſty's mind, hereby clearly to extinct the lively teaching of the word of God by ſermons made after ſuch ſort, as for the time the Holy Ghoſt ſhall put into the preachers mind; but that raſh, contentious, hot and undiſcreet preachers ſhould be ſtopped, and that they only, which be choſen and elect, be diſcreet and ſober men, ſhould occupy that place which was made for edification and not for deſtruction, for the honour of God and peace, and quietneſs of conſcience, to be ſet forward, not for private glory to be advanced, to appeaſe, to teach, to inſtruct the people with humility, and patience, not to make them contentious and proud, to inſtil into them their duty to their heads and rulers, obedience to laws and orders, appointed by the ſuperiors, who have rule of God, nor that every man ſhould run before their heads hath appointed them what to do, and that every man ſhould chuſe his own way in religion. The which thing yet being done of ſome men, and they being rather provoked thereto by certain preachers, than dehorted from it, it was neceſſary to ſet a ſtay therein. And yet foraſmuch as we have a great confidence and truſt in you, that you will not only preach truly and ſincerely the word of God, but alſo will uſe circumſpection and moderation in your preaching, and ſuch godly wiſdom, as ſhall be neceſſary and moſt convenient for the time and place, we have ſent unto you the king's majeſty's licence to preach, but yet with this exhortation and admoniſhment, that in no wiſe you do ſtir and provoke the people to any alteration or innovation, other than is already ſet forth by the king's majeſty's injunctions, homilies, and proclamations; but contrariwiſe, that you do in all your ſermons exhort men to that which is at this time more neceſſary, that is, to the emendation of their own lives, to the obſervance of the commandments of God, to humility, patience and obedience to their heads and rulers, comforting the weak and teaching them the right way, and to flee all old, erroneous ſuperſtitions, as the confidence in pardon, pilgrimages, beads, religious images, and other ſuch of the biſhop of Rome's traditions and ſuperſtitions, with his uſurped power, the which thing be here in this realm moſt juſtly aboliſhed; and ſtraitly rebuking thoſe, who of an arrogancy and proud haſtineſs will take upon them to run before they be ſent, to go before the rulers, to alter and change things in religion without authority, teaching them to expect and tarry the time which God hath ordained to the revealing of all truth, and not to ſeek ſo long blindly and hidlings after it, till they bring all orders into contempt. It is not a private man's duty to alter ceremonies, to innovate orders in the church, nor yet it is not a preacher's part to bring that into contempt and hatred, which the prince doth either allow or is content to ſuffer. The king's highneſs by our advice, as a prince moſt earneſtly given to the true knowledge of God, and to bring up his people therein, doth not ceaſe to labour and travail by all godly means, that his realm might be brought and kept in a moſt godly and chriſtian order, who only may and ought to do it; why ſhould a private man or a preacher take this royal and kingly office upon him, and not rather, as his duty is, obediently follow himſelf, and teach likewiſe others to follow and obſerve that which is commanded? What is aboliſhed, taken away, reformed and commanded it is eaſy to ſee by the acts of parliament, the injunctions, proclamations, and homilies; the which things moſt earneſtly it behoveth all preachers in their ſermons to confirm, and approve accordingly; in other things, which be not yet touched, it behoveth him to think, that either the prince did allow them, or elſe ſuffer them, and in thoſe it is the part of a godly man, not to think himſelf wiſer than the king's majeſty and his council, but patiently to expect and to conform himſelf thereto, and not to intermeddle further to the diſturbance of a realm, the diſquieting of the king's people, the troubling of mens conſciences, and diſorder of the king's ſubjects.

Theſe things we have thought good to admoniſh you of at this time, becauſe we think you will ſet the ſame ſo forward in your preaching, and ſo inſtruct the king's majeſty's people according to the moſt advancement of the glory of God,

God, and the king's majeſty's moſt godly proceedings, that we do not doubt but much profit ſhall enſue thereby, and great conformity in the people, the which you do inſtruct, and ſo we pray you not to fail to do, and having a ſpecial regard to the weakneſs of the people, what they may bear and what is moſt convenient for the time, in no caſe to intermeddle in your ſermons, or otherwiſe, with matters in contention or controverſion, except it be to reduce the people in them alſo to obedience, and following of ſuch orders, as the king's majeſty hath already ſet forth, and no other, as the king's majeſty's and our truſt is in you, and as you tender his highneſs will and pleaſure, and will anſwer to the contrary at your peril.

Fare you well.

June 1. 1548.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAUL. III. 14.	THO. CRANMER. 16.	1548.	EDWARD. VI. 2.

The protectors letter to Gardener concerning the points he was to handle in his ſermon. Ex MS. coll. Corp. Chr. Cantab. apud Burnet. l. c. p. 154.

WE commend us unto you; we ſent to you yeſterday, our ſervant William Cecil to ſignify unto you our pleaſure and advice, that you ſhould in this your next ſermon forbear to entreat upon thoſe principal queſtions, which remain among the number of learned men in this realm as yet in controverſy, concerning the ſacrament of the altar and the maſs, as well for that private argument or determination therein might offend the people, naturally expecting deciſions of litigious cauſes, and thereby diſcord and tumult ariſe, the occaſions whereof we muſt neceſſarily prevent and take away, as alſo for that the queſtions and controverſies reſt at this preſent in conſultation, and with the pleaſure of God ſhall be in ſmall time by publick doctrine and authority quietly and truly determined. This meſſage we ſend to you, not thinking but your own wiſdom had conſidered ſo much in an apparent matter or at the leaſt upon our remembrance, ye would underſtand it and follow it with good will, conſulting thereby your own quiet, in avoiding offence, as obſerving our pleaſure in avoiding contention. Your anſwer thereunto our ſaid ſervant hath declared unto us in this manner. Ye can no wiſe forbear to ſpeak of the ſacrament, neither of the maſs; this laſt being the chief foundation, as ye ſay, of our religion, and that without it we cannot know, that Chriſt is our ſacrifice; the other being ſo ſpoken of by many, that if you ſhould not ſpeak your mind thereof, what ye think, you know what other men would think of you; in the end concluding generally, that you will ſpeak the truth, and that ye doubt not, but that we ſhall be therewith content, adding alſo, as our ſaid ſervant reporteth unto us, that you would not wiſh, that we our ſelves ſhould meddle or have to do in theſe matters of religion, but that the care thereof were committed to you the biſhops, unto whom the blame, if any ſhould be deſerved, might well be imputed. To this your anſwer, if ſo it be, we reply very ſhortly, ſignifying unto you our expreſs pleaſure and commandment, on our ſovereign lord the king's majeſty's behalf; charging you by the authority of the ſame, to abſtain in your ſaid ſermon, from treating of any matter in controverſy, concerning the ſaid ſacrament, and the maſs; and only to beſtow your ſpeech in the expert explication of the articles preſcribed unto you; and in other wholeſome matters of obedience of the people and good converſation and living; the ſame matters being both large enough for a long ſermon, and not unneceſſary for the time. And the treaty of other, which we forbid you not meet in your private ſermon to be had, but neceſſarily reſerved for a publick conſultation, and at this preſent utterly to be forborn for the common quiet.

This our expreſs pleaſure, wherein we know how reaſonably we may command you, and you (we think) know how willingly ye ought to obey us: for our intermedling with theſe cauſes of religion, underſtand you, that we account it no ſmall part of our charge, under the king's majeſty to bring his people from ignorance to knowledge, and from ſuperſtition to true religion; eſteeming that the chief foundation to build obedience upon, and where there is a full conſent of others the biſhops and learned men, in a truth not to ſuffer you or a few other, with wilful headineſs to diſſuade all the reſt. And although we preſume not to determine articles of religion by our ſelves, yet from God we knowledge it, we be deſirous to defend and advance the truth, determined or revealed, and ſo conſequently we will not fail, but withſtand the diſturbers thereof. So fare you well.

From Sion, June 28, anno 1548.

Your loving friend

E. SOMERSET.

Injun-

Injunctions given by the king's majeſty's viſitors to all and every the clergy and laity now reſident within the deanry of Duncaſtre. Ex MS. Johnſon apud Burnet hiſt. reform. vol. 2. app. pag. 126.

YOU ſhall not hereafter in the pulpit, or elſe where, on the ſunday or any other day, give knowledge to your pariſhioners, when or what day in the week any of the abrogate holy days were ſolemnized or kept in the church, but omit the ſame with ſilence, as other working days for the utter aboliſhing of the remembrance thereof.

Item, You ſhall teach your pariſhioners, that faſting in the lent and other days is a meer poſitive, that is to ſay, man's law, and by the magiſtrates upon conſiderations may be altered, changed, and diſpenſed with; and that therefore all perſons having juſt cauſe of ſickneſs or other neceſſity, or being licenſed thereto, may temperately eat all kinds of meats without ſcruple or grudge of conſcience.

Item, You ſhall every day, that an high maſs is ſaid or ſung at the high altar, before the ſame maſs read openly in your churches, the Engliſh ſuffrages, for the preſervation and ſafeguard of the king's majeſty's people, and proſperous ſucceſs of his affairs.

Item, You ſhall every ſunday, at the time of your going about the church with holy water, into three or four places, where moſt audience and aſſembly of people is, for the declaration of the ceremonies, ſay diſtinctly and plainly, that your pariſhioners may well hear and perceive the ſame, theſe words: "remember Chriſt's blood ſhedding, by the which moſt holy ſprinkling of all your ſins you have free pardon." And in like manner before the dealing of the holy bread theſe words: "of Chriſt's body this is a token, which on the croſs for our ſins was broken; wherefore of his death if you will be partakers, of vice and ſin you muſt be forſakers." And the clerk in the like manner ſhall bring down the paxe, and ſtanding without the church door, ſhall ſay boldly to the people theſe words: "this is a token of joyful peace, which is betwixt God and mens conſcience; Chriſt alone is the peace maker, which ſtraitly commands peace between brother and brother." And ſo long as ye uſe theſe ceremonies, ſo long ſhall ye uſe theſe ſignifications.

Item, The church wardens of every pariſh church ſhall ſome one ſunday, or other feſtival day, every month, go about the church and make requeſt to every of the pariſh for their charitable contributions to the poor, and the ſum ſo collected, ſhall be put in the cheſt of alms, for that purpoſe provided; and for as much as the pariſh clerk ſhall not hereafter go about the pariſh with his holy water, as hath been accuſtomed, he ſhall inſtead of that labour accompany the ſaid church wardens, and in a book regiſter the name and ſum of every man that giveth any thing to the poor, and the ſame ſhall intable, and againſt the next day of collection ſhall hang up ſome where in the church, in open place, to the intent the poor having knowledge thereby, by whoſe charity and alms they be relieved, may pray for the increaſe and proſperity of the ſame.

Item, The church wardens for the better relief of honeſt poverty, ſhall upon ſufficient ſurety found for the repayment of the ſame, lend to ſome young married couple, or ſome poor inhabitants of the pariſh, ſome part of the ſaid alms, whereby they may buy ſome kind of ſtuff; by the working, ſale, and gains whereof, they may repay the ſum borrowed, and alſo well relieve themſelves; or elſe the ſaid church wardens to buy the ſtuff themſelves and pay the poor for the working thereof, and after ſale of the ſame, to return the ſum with the gain to the ſaid cheſt, there to remain to ſuch like uſe.

Item, Foraſmuch as heretofore you have not by any means, diligence or ſtudy advanced your ſelves unto knowledge in God's word, and his ſcriptures, condignly as appertaineth to prieſts and diſpenſators of God's teſtament; to the intent you may hereafter be of better ability to diſcharge your ſelves towards God and your offices to the world, you ſhall daily for your own ſtudy and knowledge, read over diligently and weigh with judgment two chapters of the new teſtament, and one of the old in Engliſh, and the ſame ſhall put in ure and practice, as well in living as preaching, at times convenient, when occaſion is given.

Item, Foraſmuch as drunkenneſs, idleneſs, brawls, diſſention, and many other inconveniencies do chance between neighbor and neighbor, by the aſſembly of people together at wakes, and on the plough mundays; it is therefore ordered and enjoyned, that hereafter the people ſhall uſe, make, or obſerve no more ſuch wakes, plough mundays, or drawing of the ſame with any ſuch aſſembly or rout of people, or otherwiſe, as hath been accuſtomed, upon pain of forfeiting to the king's highneſs forty ſhillings for every default, to be paid by the owner of the plough and houſholder, whereunto the ſaid plough is drawn, or wakes are kept.

The names of the viſitors,

Sir JOHN MARKHAM, ROGER TONGUE,
JOHN HEARN, WILL. MORETON,
THO. GARGRAVE, EDM. FARELY.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAUL. III. 14.	THO. CRANMER. 16.	1548.	EDWARD. VI. 2.

A proclamation for the inhibition of all preachers; the ſecond of Edward the ſixth, Sept. 23. Ex Fuller ch. hiſt. lib. 7. pag. 388.

WHEREAS of late by reaſon of certain controverſious and ſeditious preachers, the king's majeſty moved of tender zeal and love, which he hath to the quiet of the ſubjects, by the advice of the lord protector, and other his highneſs council, hath by proclamation inhibited and commanded, that no manner of perſon, except ſuch as was licenſed by his highneſs, the lord protector, or by the archbiſhop of Canterbury, ſhould take upon him to preach, in any open audience, upon pain in the ſaid proclamation contained, and that upon hope and aſſurance, that thoſe being choſen and elect men ſhould preach and ſet forth only to the people ſuch things, as ſhould be to God's honour, and the benefit of the king's majeſty's ſubjects; yet nevertheleſs his highneſs is advertiſed, that certain of the ſaid preachers ſo licenſed not regarding ſuch good admonitions, as have been by the lord protector and the reſt of the council on his majeſty's behalf by letters or otherwiſe given unto them, have abuſed the ſaid authority of preaching, and behaved themſelves irreverently, and without good order in the ſaid preachings, contrary to ſuch good inſtructions and advertiſements, as were given unto them, whereby much contention and diſorder might riſe and enſue in this his majeſty's realm: wherefore his highneſs minding to ſee very ſhortly one uniform order throughout this his realm, and to put an end to all controverſies in religion, ſo far as God ſhould give grace (for which cauſe at this time certain biſhops and notable learned men, by his highneſs commandment, are congregate) hath by the advice aforeſaid, thought good, although certain and many of the ſaid preachers ſo before licenſed, have behaved themſelves very diſcreetly and wiſely, and to the honour of God and to his highneſs contentation; yet at this preſent and until ſuch time as the ſaid order ſhall be ſet forth generally, throughout his majeſty's realm, to inhibit and by theſe preſents do inhibit generally as well the ſaid preachers, ſo before licenſed, as all manner of perſons whoſoever they be, to preach in open audience, in the pulpit or otherwiſe, by any ſought colour or fraud, to the diſobeying of this commandment, to the intent, that the whole clergy in this mean ſpace might apply themſelves to prayer to almighty God for the better atchieving of the ſame moſt godly intent and purpoſe, not doubting but that alſo his loving ſubjects in the mean time will occupy themſelves to God's honour, with due prayer in the church, and patient hearing of the godly homilies, heretofore ſet forth by his highneſs injunctions unto them, and ſo endeavour themſelves that they may be the more ready with thankful obedience to receive a moſt quiet, godly and uniform order to be had throughout all his ſaid realms and dominions; and therefore hath willed all his loving officers and miniſters, as well juſtices of peace, as mayors, ſheriffs, bailiffs, conſtables, or any other his officers, of what eſtate, degree, or condition ſoever they be, to be attendant upon this proclamation, and commandment, and to ſee the infringers or breakers thereof to be impriſoned, and his highneſs or the lord protector's grace, or his majeſty's council to be certified thereof immediately, as they tender his majeſty's pleaſure, and will anſwer to the contrary at their peril.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAUL. III. 15.	THO. CRANMER. 17.	1548.	EDWARD. VI. 3.

Biſhop Bonner's letter by command from the archbiſhop of Cant. to the biſhops of the province of Cant. for aboliſhing the ceremonies of candles, aſhes and palms. Ex Fox. pr. edit. fol. 689.

My very good lord.

AFTER my moſt hearty commendations, theſe are to advertiſe your good lordſhip, that the lord of Cant. grace this preſent 28th of Jan. ſent unto me his letters miſſive, containing this in effect. That my lord protector's grace with advice of other the king's majeſty's honourable privy council (for certain conſiderations them moving) are fully reſolved that no candles ſhall be born upon candlemas day, nor alſo from henceforth aſhes or palms uſed any longer; requiring me thereupon by his ſaid letters to cauſe admonition and knowledge thereof to be given unto your lordſhip and other biſhops with celerity accordingly. In conſideration whereof I do ſend at this preſent theſe ſaid letters to your good lordſhip, that you thereupon may give knowledge and advertiſement thereof within your dioceſs, as appertaineth. Thus committing your good lordſhip to almighty God, as well to fare as your good heart can beſt deſire.

Written in haſte at my houſe in London, the ſaid 28th of January, 1548.

Letter about an inventory for church goods, Feb. 15*th*, 1548.

After our moſt hearty commendations. Where the king's majeſty hath been advertiſed, that a great number of his majeſty's ſubjects, forgetting their bounden duties of obedience, have preſumed contrary to his highneſs moſt dread commandments, to alien and ſell away both the veſtments, plate, jewels and ornaments, and in many places the bells and lead alſo of their churches and chapels, applying the money thereof either to their own uſes, or to ſuch other private uſes as themſelves liſted; by occaſion whereof much contention and variance hath and daily doth grow and ariſe in ſundry places, among his majeſty's loving ſubjects: his highneſs minding to have a ſpeedy order and ſtay ſet herein in all places of his majeſties dominions, hath by the advice and conſent of us the lord protector and council, appointed you all joyntly and ſeverally to be his majeſty's commiſſioners within the county ——— for this purpoſe; for the better doing whereof his majeſty's pleaſure is, that aſſembling your ſelves together in ſome convenient place, within the ſaid ſhire, and conſidering well the effect of theſe our letters, you do even thence out of hand take order for your diviſion into ſuch ſeveral hundred parts and quarters of the ſhire, as both for your own commodities and the ſpeedier executing of the charge now committed to you, ſhall be thought moſt meet; and being divided you ſhall ſeverally every number of you according to your allotments, call before you the parſon or vicar, if he be reſident, or elſe the curate and church wardens with three or four other of the diſcreeteſt and moſt ſubſtantial men of every pariſh within the circuit appointed unto you, and making a true and perfect inventory of all manner of veſtments, ornaments, plate, jewels, and bells, belonging to every church, or chapel within your ſeveral precincts, you ſhall leave in every the ſaid pariſhes one inventory ſo made, ſubſcribed both with the hands of the commiſſioners for that part of the ſhire, and alſo with the hands of the ſaid parſons, vicars, or in their abſence, with the curates, church wardens, and other the honeſt men of every pariſh, as afore, and one otherlike inventory ſubſcribed, as before, to leave in the keeping of the "cuſtos rotulorum" of the ſhire, after the making of ſuch inventory. His grace's further pleaſure is, that you ſhall give in charge, on his highneſs behalf, to the ſaid parſons, curate, and pariſhioners of every ſuch church, that they preſume not to alien, ſell, or otherwiſe put away or give their aſſent to any ſuch ſale, alienation, or putting away of any of the ſaid veſtments, plate, jewels, bells, or other ornaments in any wiſe, but to ſee that the ſame be ſafely kept and preſerved, as they will anſwer for the contrary at their utmoſt perils. And in caſe either any of them or any other of the pariſhioners of any ſuch pariſh, ſhall after knowledge of his majeſty's pleaſure in this behalf, attempt any ſale, gift, or alienation of any of the premiſes, that in that caſe the ſaid parſon, curate, church wardens and other honeſt men to give notice thereof, to ſuch of you the juſtices of the peace, as dwell near the ſaid pariſh; upon complaint or knowledge whereof by any other means, his majeſty's pleaſure is, that you the ſaid juſtices, and every of you, ſhall take undelayed order for the ſtay of any ſuch ſale or alienation, and commit the chief attemptors thereof to priſon for ſuch time, as you ſhall think convenient. And for ſuch plate, jewels, ornaments, bells, or lead as have been alienated contrary to his majeſty's ſaid commandments at any time, within one year before the date hereof (except the ſaid alienation was made by the common conſent of the pariſh, and the money thereof applyed to any common good uſe by the like aſſent) his majeſty's pleaſure is, you ſhall cauſe the ſaid goods, plate, bells, &c. or the juſt value thereof, to be reſtored, and ſuch as ſhall refuſe to abide your order therein, to ſignify their names unto us, whereupon we ſhall give ſuch further order, as ſhall appertain. And for your better inſtruction herein you may require of the biſhops officers a copy of the inventories heretofore made for every pariſh in that ſhire. Finally his majeſty's pleaſure is, that after making the ſaid inventories you ſhall make one ſhort extract or abridgement only of the plate, and bells of every pariſh, and the ſame gathered together for that whole ſhire, ſend unto us with a further declaration of your doings in this behalf.

Letter miſſive from the council to the biſhops of the realm, concerning the communion to be miniſtred in both kinds. Ex 2. Fox. p. 659.

After our moſt hearty commendations unto your lordſhip. Where in the parliament late holden at Weſtminſter it was amongſt other things moſt godly eſtabliſhed, that according to the firſt inſtitution and uſe of the primitive church, the moſt holy ſacrament of the body and blood of our ſaviour Jeſus Chriſt, ſhould be diſtributed to the people under the kinds of bread and wine; according to the effect whereof the king's majeſty minding with the advice and conſent of the lord protector's grace, and the reſt of the council, to have the ſaid ſtatute well executed in ſuch ſort, or like as is agreeable with the word of God (ſo the ſame may be alſo faithfully and reverently received of his moſt loving ſubjects, to their comforts and

wealth)

wealth) hath cauſed ſundry of his majeſty's moſt grave and well learned prelates, and other learned men in the ſcripture, to aſſemble themſelves for this matter, who after long conference together have with deliberate advice, finally agreed upon ſuch an order to be uſed in all places of the king's majeſty's dominions, in the diſtribution of the ſaid moſt holy ſacrament, as may appear to you by the book thereof, which we ſend herewith unto you; albeit knowing your lordſhips knowledge in the ſcriptures, and earneſt good will and zeal to the ſetting forth of all things, according to the truth thereof, we be well aſſured you will of your own good will, and upon reſpect to your duty diligently ſet forth this moſt godly order here agreed upon, and commanded to be uſed by the authority of the king's majeſty; yet remembring the crafty practice of the devil, who ceaſes not by his members to work by all ways and means the hindrance of all godlineſs; and conſidering furthermore, that a great number of the curates of the realm either for lack of knowlege cannot, or for want of good mind will not, be ſo ready to ſet forth the ſame, as we would wiſh, and as the importance of the matter and their own bounden duty requires, we have thought good to pray and require your lordſhip, and nevertheleſs in the king's majeſty, our moſt dread lord's name, to command you to have an earneſt diligence and careful reſpect both in your own perſon, and by all your officers and miniſters, alſo to cauſe theſe books to be delivered to every parſon, vicar, and curate, within your dioceſs, with ſuch diligence, as they may have ſufficient time well to inſtruct and adviſe themſelves, for the diſtribution of rhe moſt holy communion, according to the order of this book, before this Eaſter time, and that they may by your good means be well directed to uſe ſuch good, gentle, and charitable inſtruction, of their ſimple and unlearned pariſhioners, as may be to all their good ſatisfactions, as much as may be; praying you to conſider, that this order is ſet forth, to the intent there ſhould be in all parts of this realm, and among all men, one uniform manner quietly uſed, the execution whereof like as it ſhall ſtand very much in the diligence of you and others of your vocation, ſo do we eftſoons require you to have a diligent reſpect thereunto, as ye tender the king's majeſty's pleaſure, and will anſwer for the contrary. And thus we bid your lordſhip right heartily farewel.

From Weſtm. the thirteenth of March, 1548.

Your lorſhip's loving friends,

Tho. Canterbury,	Anthony Wingfield,
R. Rich,	William Petre,
Wil. Saint John,	Edward North,
John Russell,	Edward Wooton.
Henry Arundell,	

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Paul. III. 15.	Tho. Cranmer. 17.	1549.	Edward. VI. 3.

Synodus Cantuarienſis.

Synodus provincialis Cantuar. ad diem quartum menſis Novembris prorogata, ab eo die per breve regium ad tertium Februarii ſeq. et abinde ad xxii. diem Aprilis continuabatur. Reg. Cranmer fol. 12.

Articles to be followed and obſerved according to the king's majeſty's injunctions and proceedings. Ex MS. Johnſon apud Burnet hiſt. reform. vol. 2. app. p. 165.

1. That all parſons, vicars, and curates omit in the reading of the injunctions, all ſuch as make mention of the popiſh maſs, of chantries, of candles upon the altar, or any other ſuch like thing.

2. Item, For an uniformity, that no miniſter do counterfeit the popiſh maſs, as to kiſs the Lord's table, waſhing his fingers at every time in the communion; bleſſing his eyes with the patten, or ſudary; or croſſing his head with the patten; ſhifting of the book from one place to another; laying down and licking the chalice of the communion; holding up his fingers, hands, or thumbs, joined towards his temples; breathing upon the bread or chalice; ſhewing the ſacrament openly before the diſtribution of the communion; ringing or ſacrying bells; or ſetting any light upon the Lord's board at any time; and finally to uſe no other ceremonies than are appointed in the king's book of common prayers, or kneeling, otherwiſe than is in the ſaid book.

3. Item, That none buy or ſell the holy communion, as in trentals and ſuch other.

4. Item, That none be ſuffered to pray upon beads, and ſo the people to be diligently admoniſhed, and ſuch as will not be admoniſhed, to be put from the holy communion.

5. Item, That after the homily, every ſunday the miniſter exhort the people, eſpecially the communicants, to remember the poor mens box, with their charity.

6. Item, To receive no corps, but at the church yard, without bell or croſs.

7. Item, That the common prayer upon wedneſdays and fridays be diligently kept, according to the king's ordinances, exhorting ſuch as may conveniently come to be there.

8. Item, That the curates, every ſixth week at the leaſt, teach and declare diligently the catechiſm, according to the book of the ſame.

9. Item, That no man maintain purgatory, invoca-

invocation of ſaints, the ſix articles, beadrolls, images, reliques, lights, holy bells, holy beads, holy water, palms, aſhes, candles, ſepulchres, paſcal, creeping to the croſs, hallowing of the font of the popiſh manner, oil, chriſm, altars, beads, or any other ſuch abuſes, and ſuperſtitions, contrary to the king's majeſty's proceedings.

10. Item, That within any church or chapel be not uſed any more than one communion, upon any day, except Chriſtmaſday and Eaſterday.

11. Item, That none keep the abrogate holy days other than thoſe that have their proper and peculiar ſervice.

12. Item, That the churchwardens ſuffer no buying or ſelling, gaming, or unfitting demeanour in church or churchyards, eſpecially during the common prayer, the ſermon, and reading of the homily.

13. Item, That going to the ſick with the ſacrament the miniſter have not with him either light or bells.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAUL. III. 15.	THO. CRANMER. 17.	1549.	EDWARD. VI. 3.

Biſhop Ridley's letter to the protector concerning the viſitation of the univerſity of Cambridge. Ex reg. Ridl. apud Burnet hiſt. ref. v. 2. app. p. 232.

Right honourable,

I Wiſh your grace the holy and wholſome fear of God, becauſe I am perſuaded your grace's goodneſs to be ſuch unfeignedly, that even wherein your grace's letter doth ſore blame me, yet in the ſame the advertiſement of the truth ſhall not diſpleaſe your grace; and alſo perceiving, that the cauſe of your grace's diſcontentation was wrong information, therefore I ſhall beſeech your grace, to give me leave to ſhew your grace, wherein it appeareth to me, that your grace is wrong informed.

Your grace's letter blameth me, becauſe I did not (at the firſt before the viſitation began having knowledge of the matter) ſhew my mind; the truth is, before God, I never had nor could get any foreknowlege of the matter, of the uniting of the two colleges, before we had begun, and had entred two days in the viſitation, and that your grace may plainly thus well perceive. A little before Eaſter, I being at Rocheſter, received letters from Mr. ſecretary Smith, and the dean of St. Pauls, to come to the viſitation of of the univerſity, and to make a ſermon at the beginning thereof. Whereupon I ſent immediately a ſervant up to London to the dean of Pauls, deſiring of him to have had ſome knowlege of things, there to be done, becauſe I thought it meet that my ſermon ſhould ſomewhat have ſavoured of the ſame.

From Mr. dean I received a letter inſtructing me only, that the cauſe of the viſitation was, to aboliſh ſtatutes and ordinances which maintained papiſtry, ſuperſtition, blindneſs, and ignorance, and to eſtabliſh and ſet forth ſuch as might further God's word, and good learning; and elſe the truth is, he would ſhew nothing, but bad me be careleſs, and ſaid, there was informations, how all things were to be done; the which, I take God to be witneſs, I did never ſee, nor could get knowlege what they were, before we were entered in the viſitation two days; although I deſired to have ſeen them in the beginning.

Now when I had ſeen the inſtructions; the truth is, I thought peradventure the maſter and company would have ſurrendered up their college; but when their conſent after labour and travail taken therein two days, could not be obtained, and then we begun ſecretly to conſult (all the commiſſioners thinking it beſt, that every man ſhould ſay his mind plainly, that in execution there might appear but one way to be taken of all) there, when it was ſeen to ſome, that without the conſent of the preſent incumbents, by the king's abſolute power, we might proceed to the uniting of the two colleges; I did in my courſe ſimply and plainly declare my conſcience, and that there only ſecretly among our ſelves alone, with all kind of ſoftneſs, ſo that no man could be juſtly offended. Alſo I perceive by your grace's letters I have been noted of ſome for my barking there, and yet to bark, leſt God ſhould be offended, I cannot deny; but indeed it is a part of my profeſſion, for God's word condemneth the dumb dogs that will not bark, and give warning of God's diſpleaſure: as for that that was ſuggeſted to your grace, that by my foreſaid barking I ſhould diſhonour the king's majeſty, and diſſuade others from the execution of the king's commiſſion; God is my judge, I intended according to my duty to God and the king, the maintenance and defence of his highneſs royal honour, and dignity; if that be true, that I believe is true, which the prophet ſaith, "honor regis judicium diligit," and as the commiſſioners muſt need, and I am ſure will, all teſtify, that I diſſuaded no man, but contrariwiſe exhorted every man (with the quiet of other) to ſatisfy their own conſcience, deſiring only that if it ſhould otherwiſe be ſeen unto them, that I might either by my abſence or ſilence ſatisfy mine. The which my plainneſs when ſome otherwiſe, than according to my expectation did take, I was moved thereupon (both for the good opinion I had and yet have in your grace's goodneſs, and alſo eſpecially, becauſe your grace had commanded me ſo to do) to open my mind by my private letters freely unto your grace. And thus I truſt your grace perceiveth now, both that anon after knowledge had, I did utter my conſcience, and alſo, that the matter was not opened unto me, before the viſitation was two days begun. If in this I did amiſs, that before the knowledge of the inſtructions I was ready to grant to the execution of the commiſſion; truly I had rather therein acknowledge my fault, and ſubmit my ſelf to your

grace's correction, than after knowledge had then wittingly and willingly commit that thing, whereunto my conſcience doth not agree for fear of God's diſpleaſure.

It is a godly wiſh, that is wiſhed in your grace's letters, that fleſh and blood and country might not more weigh with ſome men, than godlineſs and reaſon; but the truth is, country in this matter (whatever ſome men do ſuggeſt unto your grace) ſhall not move me, and that your grace ſhall well perceive, for I ſhall be as ready as any other firſt thence to expell ſome of my own country, if the report, which is made of them, can be tried true.

And as for that your grace ſaith of fleſh and blood, that is the favour or fear of mortal man, yea marry, Sir, that is a matter of weight indeed, and the truth is (alaſs my own feebleneſs) of that I am afraid, but I beſeech your grace yet once again, give me good leave, wherein here I fear my own frailty to confeſs the truth.

Before God, there is no man this day (leaving the king's majeſty for the honour only excepted) whoſe favour or diſpleaſure I do either ſeek or fear, as your grace's favour or diſpleaſure, for of God, both your grace's authority and my bound duty for your grace's benefits bind me ſo to do. So that if the deſire of any man's favour or fear of diſpleaſure ſhould weigh more with me than godlineſs and reaſon; truly, if I may be bold to ſay the truth, I muſt needs ſay, that I am moſt in danger to offend herein, either for deſire of your grace's favour, or for fear of your grace's diſpleaſure; and yet I ſhall not ceaſe (God willing) daily to pray God ſo to ſtay and ſtrengthen my frailty with holy fear, that I do not commit the thing for favour or fear of any mortal man, whereby my conſcience may threaten me with the loſs of the favour of the living God, but that it may pleaſe him of his gracious goodneſs (how ever the world goes) to blow this in the ears of my heart: "Deus diſſipavit oſſa eorum, qui hominibus placuerint:" and this: "horrendum eſt incidere in manus Dei viventis:" and again: "nolite timere eos qui occidunt corpus." Wherefore I moſt heartily beſeech your grace, for God's love, not to be offended with me, for renewing of this my ſuit unto your grace, which is that whereunto my conſcience cannot well agree, if any ſuch thing chance in this viſitation, I may with your grace's favour have licence either by mine abſence or ſilence, or other like means, to keep my conſcience quiet. I wiſh your grace in God honour and endleſs felicity.

From Pembrook hall in Cambridge June 1, 1549.

Your grace's humble and dayly orator,

NICH. ROFFEN.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg Angliae
PAUL. III. 15.	THO. CRANMER. 17.	1549.	EDWARD. VI. 3.

The councils letter to biſhop Bonner for reformation of certain maſſes at St. Pauls. Ex Heylin hiſt. reform. p. 74, et vol. 2. Fox. p. 661. ed. 1641.

AFTER hearty commendations, having very credible notice that within that your cathedral church there be as yet the apoſtles maſs, and our ladies maſs, and other maſſes of ſuch peculiar names under the defence and commination of our ladies communion, and the apoſtles communion, uſed in private chapels, and other remote places of the ſame, and not in the chancel, contrary to the king's majeſty's proceedings, the ſame being for the miſuſe diſpleaſing to God, for the place Pauls in example not tolerable, for the fondneſs of the name a ſcorn to the reverence of the communion of the Lord's body and blood; we for the augmentation of God's honour and glory, and the conſonance of his majeſty's laws, and the avoiding of murmur, have thought good to will and command you, that from henceforth no ſuch maſſes in this manner be in your church any longer uſed, but that the holy bleſſed communion, according to the act of parliament, be miniſtred at the high altar of the church, and in no other places of the ſame, and only at ſuch time, as your high maſſes were wont to be uſed; except ſome number of people deſire (for their neceſſary buſineſs) to have a communion in the morning, and yet the ſame to be executed at the chancel at the high altar, as it is appointed in the book of the publick ſervice, without cautele or digreſſion from the common order; and herein you ſhall not only ſatisfy our expectation of your conformity in all lawful things, but alſo avoid the murmur of ſundry, that be therewith juſtly offended, and ſo we bid your lordſhip heartily farewel.

From Richmond the 24th of June 1549.

Your loving friends,

E. SOMERSET, R. RICH, Chanc.
W. SAINT JOHN, FR. SHREWSBURY,
E. MONTAGUE, W. CECIL.

Biſhop

Biſhop of London's letter to the dean and chapter of St. Pauls about the receipt of a letter from the king's council. Ex vol. 2. Fox. p. 662. ed. 1641.

To my right worſhipful friends and moſt loving good brethren maſter dean of Pauls, with all the canons reſidentiaries, prebendaries, ſubdeans, and miniſters of the ſame and every of them with ſpeed.

Right worſhipful,

WITH moſt hearty commendations, ſo it is this wedneſday the 26th of June going to dinner, I received letters from the king's council by a purſevant, and the ſame I do ſend now herewith unto you to the intent you may peruſe them well, and proceed accordingly; praying you in caſe all be not preſent, yet thoſe that be now reſident and ſupplying the places, may in their abſence call the company together of the church, and make declaration hereof unto them; thus committing you to God right well to fare, written with ſpeed, this ſix and twentieth of June at one of the clock.

Your loving brother,

EDM. LONDON.

Another letter directed by the king and his council to Bonner, biſhop of London, partly rebuking him of negligence; partly charging him to ſee to the better ſetting out of the ſervice book within his dioceſs. Ex vol. 2. Fox. p. 663.

RIGHT reverend father in God, right truſty and well beloved, we greet you well; and whereas after great and ſerious debating and long conference of the biſhops and other grave and well learned men in the holy ſcripture, one uniform order for common prayers and adminiſtration of the ſacraments hath been, and is moſt godly ſet forth, not only by the common agreement and full aſſent of the nobility and commons of the late ſeſſion of our late parliament, but alſo by the like aſſent of the biſhops in the ſaid parliament, and of all other the learned men of this our realm in their ſynods and convocations provincial, like as it was much to our comfort to underſtand the godly travail then diligently and willingly taken for the true opening of things mentioned in the ſaid book, whereby the true ſervice and honour of almighty God and the right miniſtration of the ſacraments being well and ſincerely ſet forth, according to the ſcriptures and uſe of the primitive church, much idolatry, vain ſuperſtition, and great and ſlanderous abuſes be taken away: ſo it is no ſmall occaſion of ſorrow unto us to underſtand by the complaints of many, that our ſaid book ſo much travelled for, and alſo ſincerely ſet forth (as is aforeſaid) remaineth in many places of this our realm either not known at all, or not uſed, or at the leaſt, if it be uſed, very ſeldom, and that in ſuch light and irreverent ſort, as the people in many places either have heard nothing, or if they hear, they neither underſtand, nor have that ſpiritual delectation in the ſame, that to good chriſtians appertaineth: the fault thereof like as we muſt of reaſon impute to you, and other of your vocation called by God, through our appointment to due reſpect to this and ſuch like matters, ſo conſidering that by theſe and ſuch like occaſions, our loving ſubjects remain yet ſtill in their blindneſs and ſuperſtitious errors, and in ſome places in as irreligious forgetfulneſs of God, whereby his wrath may be provoked upon us and them, and remembring withall, that amongſt other cures committed to our princely charge, we think this the greateſt, to ſee the glory and true ſervice of him maintained and extolled, by whoſe clemency we knowledge our ſelves to have all that we have, we could not but by advice and conſent of our deareſt uncle Edward duke of Somerſet, governor of our perſon, and protector of our realms, dominions, and ſubjects, and the reſt of our privy council, admoniſh you of the premiſſes. Wherein, as it hath been your office to have uſed an earneſt diligence, and to have preferred the ſame in all places, within your dioceſs, as the caſe required, ſo have we thought good to pray and require you and netherleſs ſtraitly to charge and command you, that from henceforth ye have an earneſt and ſpecial regard to the reduce of theſe things, ſo as the curates may do their duties more often and in more reverend ſort, and the people be occaſioned by the good advices and examples of your ſelf, your chancellors, archdeacons, and other inferior miniſters, to come with oftner and more devotion to their ſaid common prayers, to give thanks to God, and to be partakers of the moſt holy communion; wherein ſhewing your ſelves diligent and giving good example in your own perſon you ſhall both diſcharge your duty to the great paſtor, to whom we all have to account, and alſo do us good ſervice; and on the other ſide, if we ſhall hereafter (theſe our letters and commandment notwithſtanding) hear eftſoons complaint, and find the like fault in your dioceſs, we ſhall have juſt cauſe to impute the fault thereof, and of all that enſueth thereof, unto you, and conſequently be occaſioned thereby to ſee otherwiſe to the redreſs of theſe things, whereof we would be ſorry, and therefore

fore we do eſtſoons charge and command you, upon your allegiance to look well upon your duty herein, as ye tender our pleaſure. Given under our ſignet at our mannor of Richmond the 23d day of July, the third year of our reign, 1549.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti.	Reg. Angliae.
PAUL. III. 15.	THO. CRANMER. 17.	1549.	EDWARD. VI. 3.

A letter of biſhop Bonner to the dean and chapter of St. Pauls about the king's letters ſent to him. Ex vol. 2. Fox. p. 664.

EDMUND by the grace of God, &c. To my well beloved brethren, the dean and chapter of the cathedral church of St. Pauls in London, and to the other miniſters there, and every of them do ſend greeting. And where it is ſo, that of late I have received the ſaid ſoveraigne lord the king's majeſty's letters of ſuch tenour as is hereunto annexed, and according to my moſt bounden duty am right well willing, and deſiring, that the ſaid letters ſhould be in all points duely executed, and obſerved, according to the tenour and purport of the ſame, as appertaineth; theſe therefore are to require and alſo ſtraitly to charge you, and every of you, on his majeſties behalf, &c. that you do admoniſh and command or cauſe to be admoniſhed and commanded all and ſingular parſons, vicars, and curates of your juriſdiction, to obſerve and accompliſh the ſame from time to time accordingly; furthermore requiring and likewiſe charging you, and every of you, to make certificate herein to me, my chancellour, or other my officers in this behalf, with ſuch convenient celerity as appertaineth, both of your proceedings in the execution hereof, and alſo the perſons and names of all ſuch as from henceforth ſhall be found negligent in doing their duties in the premiſes or any of them. Given at my houſe at Fulham the 25th of July 1549, &c.

Comiſſio regia Thomae archiepiſcopo Cantuarienſi et aliis ad examinandum materiam verſus Edmundum epiſcopum London. Ex Rot. Pat. 3 Ed. VI. p. 11. m. 3. dor. apud Rymer foeder. vol. 5. p. 191.

EDWARD the ſyxte, &c. To the moſt reverend father in God Thomas archbiſhop of Canterbury, metropolitan and primate of all England, the right reverend father in God, Nicholas biſhop of Rocheſter, our truſty and right well beloved councellours, Syr William Petres, and Syr Thomas Smyth, knights, our two principal ſecretaries, and William May doctor of the law civil and dean of Paules gretynge. Yt ys come to our knowledge, that where we by the advyſe of our moſt enterly belovyd uncle, Edward duke of Somerſet, governour of our perſon, and protectour of all our realmes, dominions and ſubjects, and the reſt of our privy counſell, did give to the right reverend father in God Edmunde Buſſhoppe of London, uppon certeyn complaints before made unto us, and other great conſiderations, certeyn injunctions to be followed, don and executed, and in ſermon appoynted unto hym to preache by us, certeyn articles, and for more ſuer knowledge kepyng and obſervynge dyd exhibite the ſame in writynge unto hym by the handes of our ſeid uncle, in the full ſyttynge of our counſell; all this notwithſtanding the ſaid buſſhoppe hathe, in contempte of us, as yt may appere, overſlipped and not obſervyd certeyn of the ſeid things ſo by us enjoyned, and other ſo perverſly and negligently done, that the things of us mindyd to reformation, and for a good quyet of our ſubjects, and hole realme be converted, by the wilful negligence or perverſite of hym, to a great occaſion of ſlaundor, tumult and grudge amongs our people, as it hath ben denounced to us in wrytynge by certeyn honeſte and diſcrete perſones, and otherwiſe declaryd. The which things, if they be ſo, we, tenderynge the wealthe, quyetnes, good order and government of our people, have not thought convenyent to be let paſſed unpunyſhed or unreformed. And therefore, by th'adviſe aforeſeid have appointed yowe fyve, foure or thre, upon whoſe fidelities, wyſdoms, dexterities and circumſpections we have full confidence, to call before you, as well the denouncers of the ſaid faulte, as alſo the ſeid buſſhoppe, and with due examinations and proces according to lawe and juſtice, to here the ſeid matter, and all other matters of what kynd, nature or condition ſoever they ſhall be, that ſhall be objected againſt the ſeid buſſhoppe ſumarely and de plano, or otherwyſe as to your diſcretions ſhall be thought moſt mete. With full power and auctorite to ſuſpende, excommunicate, commit to priſon, or depryve the ſeid buſſhoppe, if the offence ſhall ſo appere to meryte, or to uſe any other cenſure eccleſiaſticall, which for the better herynge and determynynge of the cauſe, ſhall be requiſite and apperteyne; any law, ſtatute, or act to the contrary notwithſtanding. In witneſs whereof, &c.

Witneſs the kyng at Weſtminſter the eighth day of Septembre.

Alia

2

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAUL. III. 15.	THO. CRANMER. 17.	1549.	EDWARD. VI. 3.

Alia commiſſio regia Thomae archiepiſcopo Cantuarienſi et aliis ad examinandum materiam contemptus epiſcopi London. Ibidem.

EDWARDE the ſyxte, &c. To the moſt reverend father in God Thomas archbiſhope of Canterbury, metropolitan and prymate of all England, the ryght reverend father in God Nicholas Byſſhope of Rocheſter, our truſty and right beloved counſellours, Syr William Petres and Syr Thomas Smythe, Knyghts, our two principall ſecretaries, and William May doctor of the law civill and deane of Powles gretynge. Where we of late by th'adviſe of our moſt entierly beloved uncle, Edward duke of Somerſet, governour of our perſon, and protectour of all our realmes, dominions, and ſubjects, and the reſt of our privy counſell, have addreſſed unto yowe fyve, foure, or thre of yowe, our lettres patents of commiſſion, beryng date at Weſtm. the eighth daye of Septembre in the third yeare of our reigne, willing yowe, by force thereof, to here the matters and cauſes of contempt therein expreſſed, callyng before you as wel the denouncers thereof, as alſo the right reverend father in God Edmonde buſſhope of London, agaynſte whom ſuch denunciation ys made, as in our ſeid lettres of commiſſion more at large doth appere. We be now credibly informed, that upon the ſeid commiſſion divers doubts and ambiguities have and may ariſe; as whether yowe by the tenour of the commiſſion may procede not only at the denunciation, but alſo mere office? And alſo whether ye may as well determyne as here the ſaid cauſe? For further declaration whereof we do now interprete and declare, that our full mynd and pleaſure, by the advyſe aforeſaid, was by our ſeid commiſſion, and now ys, that you ſhould procede as wel by mere office, as alſo by way of denunciation, and by eyther of them, or by any other wayes or meanes at your diſcretions, whereby the truth and merits of the cauſe may be moſt ſpedely and beſt knowen, and that ye myght and may as well finally determine as here the ſeid matters in all your orders and doyngs, cuttyng awaye all vayne and ſuperſtitious delayes, and havynge reſpect to the only truth of the matter, and this our declaration we ſend unto yowe of our ſuer knowledge and mere motion, by the advyſe aforeſeid, ſupplyeng all default, ceremony, and poinct of the lawe, which ſhall or may aryſe in your doyngs, by reaſon of any default of wordes in our ſeid former commiſſion or any part thereof; any lawe, ſtatute or acte to the contrary notwithſtanding. And therefore we wyll and commaunde yowe to procede in the ſeid matters accordyng, as well to our foreſeid commiſſion, as this our declaration; and ſo fayle ye not. In witnes, &c.

Witneſſe the kynge at Hampton Court the ſeventeenth day of Septembre.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULIUS. III. 1.	THO. CRANMER. 18.	1549.	EDWARD. VI. 4.

The king's order for bringing in popiſh rituals. Ex reg. Cranmer fol. 25. b.

"THOMAS permiſſione divina Cantuarienſis archiepiſcopus, totius Angliae primas et metropolitanus, per illuſtriſſimum et invictiſſimum in Chriſto principem et dominum noſtrum dominum Edwardum ſextum Dei gratia Angliae, Franciae, et Hiberniae regem, &c. ad infra ſcripta ſufficienter et legitime fulcitus, dilecto filio archidiacono noſtro Cantuarienſi ſeu ejus officiali, ſalutem, gratiam et benedictionem. Literas miſſivas dicti metuendiſſimi domini noſtri regis ſignatas, et nominibus honorabilium virorum dominorum conſiliariorum ſuorum in calce earundem ſubſcriptas, ſigneto ſuo obſignatas nobis inſcriptas et datas nuper cum honore et reverentia debitis accepimus, tenorem ſubſequentem complectentes." — By the kinge. Right reverende father in Godde, right truſty and wellbeloved, we grete you well. And whereas the boke entitled "the boke of commene prayers and adminiſtration of the ſacramentes and other rightes and ceremonies of the churche after the uſe of the churche of Englande," was agreed upon and ſet forthe by acte of parliamente, and by the ſame acte commaunded to be uſed of all perſonnes wythyn this our realme; yet neverthelesse we are informed, that dyvers unquyette and evill diſpoſed perſons ſithence the apprehenſion of the duke of Sommerſett, have noyſed and bruted abrode, that they ſholde have agayne theire olde Lattenne ſervice, ther conjured bredde and water, with ſuche lyke vayne and ſuperſtitiouſe ceremonies, as thoughe the ſettinge forthe of the ſaide boke had bene th' onlie acte of the ſaide duke; we therefore by the advice of the bodie and ſtate of our privey counſaile, not onely conſideringe the ſaide boke to be our acte, and the acte of the ſtate of th' whole ſtate of oure realme aſſembled togither in parliament, but alſo the ſame to be grounded upon holie ſcripture, agreable to th'ordre of the primitive churche, and moch to the reedifying of our ſubjectes, to put away all ſoch vayne expectation of havynge the publicke ſervice; th' adminiſtration of the ſacramentes, and other rightes and ceremonies agayne in the Lattenne tongue, whiche were but a preferrement of ignorance to knowledge, and darkneſſe to light, and a preparation to bring in papiſtrie and ſuperſtition agayne, have thought goode, by the advice aforeſaid, to requiere and nevertheleſſe

ſtraightly to commaunde and charge you, that immediately upon the receipt herof, you do commaunde the deane and prebendaries of the cathedrall churche, the parſonne, vicar, or curatte and churche wardens of everie pariſhe, within youre dioceſſe, to bringe and delyver unto youe or youre deputie, eny of theme for there churche and pariſhe at ſoche convenient place, as you ſhal appoynt, all antiphoners, miſſales, grayles, proceſſionalles, manuelles, legendes, pies, portaſies, jornalles, and ordinalles after the uſe of Sarum, Lincoln, Yorke, or any other private uſe, and all other bokes of ſervice, the keping wherof ſhold be a let to the uſage of the ſaid boke of commenne prayers, and that you take the ſame bokes into your handes, or into the handes of your deputie, and then ſo deface and abolyſhe that they never after may ſerve eyther to anie ſoche uſe, as they were provided for, or be at any time a lett to that godly and uniforme ordre, whiche by a common conſente is now ſet forthe: and if you ſhall finde any perſones ſtubborne or diſobedient in not bringinge in the ſaid bokes, according to the tenour of thies our letters, that then ye committe the ſaid perſone to warde, unto ſoche tyme, as you have certified us of his miſbehaviour; and we will and commaund you that youe alſo ſearche or cauſe ſearche to be made from tyme to tyme, whether any boke be withdrawne or hidde contrarie to the teanor of theſe our letters, and the ſame boke to receyve into your handes, and to uſe as in theſe our letters we have appointed. And furthermore whereas it is comme to oure knowledge that dyvers frowarde and obſtinate perſons do refuſe to pay towardes the fyndinge of bredde and wyne for the holy communion, according to the ordre preſcribed by the ſaide boke, by reaſone wherof the holie communion ys manny tymes omitted upon the ſonday; theſe are to will and commaunde you to convent ſuch obſtinate perſons before you, and theme to admonyſhe and commaunde to kepe th'ordre preſcribed in the ſaide boke; and if any ſhal refuſe ſo to do, to ponyſhe them by ſuſpenſion, excommunication or other cenſures of the churche. Fayle you not thus to do as youe will avoyde our diſpleaſure. Geven under oure ſignet at oure palace of Weſtmynſter the 25th of December the 3d yeare of our reigne. By the kynge. Inſcriptio haec eſt. To the moſt reverend father in Godde our right truſtie and well beloved counſaylor, th' archebuſſhoppe of Canterburie. In calce haec nomina habentur, Thomas Cantuarien. R. Ryche, canc. Wm. Seint John, J. Ruſſell, H. Dorſett, W. Northampton. Nos vero affectantes ex animo domini noſtri regis literis et mandatis obtemperare, volenteſque pro noſtro erga regiam celſitudinem officio in demandatis negotiis omnem noſtram curam et ſolertem adhibere diligentiam, vobis pro parte ſuae majeſtatis diſtrictite praecipiendo mandamus harum ſerie, quatenus receptis praeſentibus, cum omni qua poteritis celeritate et diligentia maturis, dilectos filios noſtros decanum, canonicos, et praebendarios eccleſiae Chriſti Cantuarien. nec non rectores, vicarios, curatos, plebanos, ac ſyndicos et iconicos † quarumcunque eccleſiarum parochialium noſtrae dioeceſeos Cantuarien. moneatis, hortemini, et praecipiendo mandetis, quatenus ipſi et eorum quilibet vel ſinguli, omnes et ſingulos libros in eiſdem literis regiis ſpecifice nominatos, nobis aut noſtro in hac parte commiſſario vel deputato infra palatium noſtrum Cantuarien. infra novem dies monitionem et intimationem veſtras eis fiendas proxime ſequentes, realiter afferant, adducant et penes nos vel noſtrum deputatum hujuſcemodi relinquant, et deponant, caeteraque omnia et ſingula in dictis literis deſcripta perimpleant, exequantur, et ſedulo fieri curent, quatenus eos et eorum quemlibet contingunt vel concernunt, ſicque vos et veſtrum alter ſedulo exequatur, ſincere perimpleat et diligenter obediat, quae ad veſtram in hac parte functionem pro congrua executione literarum praedictarum dignoſcuntur pertinere, omnibus mora, dilatione, conniventia et fuco penitus remotis, prout eidem domino noſtro regi ſub veſtro incumbentes periculo obtemperare et reſpondere velitis, et vult veſtrum alter. Et quid in hac parte feceritis, et exequi curaveritis, id totum et omne nobis quam citiſſime ſignificatum iri non poſtponatis. Dat. in manerio noſtro de Lambithe decimo quarto die menſis Februarii, anno Domini 1549. et regni dicti invictiſſimi in Chriſto principis et domini noſtri Edwardi ſexti quarto, et noſtrae conſecrationis decimo * ſeptimo."

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julius III. 1.	Tho. Cranmer. 18.	1549.	Edward. VI. 4.

Mandatum pro publicatione quorundam decretorum et ordinationum regiarum. Ex reg. Cranm. fol. 59. b.

THOMAS permiſſione divina Cantuarienſis archiepiſcopus, totius Angliae primas et metropolitanus, per illuſtriſſimum in Chriſto principem et dominum noſtrum dominum Edwardum ſextum Dei gratia Angliae, Franciae et Hiberniae regem, &c. Dilecto nobis in Chriſto archidiacono noſtro Cantuarienſi ſeu ejus officiali, ſalutem, gratiam et benedictionem. Breve ſupradicti illuſtriſſimi et invictiſſimi domini noſtri regis ſigillo ſuo magno ſigillatum, nobis directum, nuper cum honore debito, tenorem continens ſubſequentem accepimus: Edwardus ſextus Dei gratia Angliae, Franciae, et Hiberniae rex, fidei defenſor, et in terra eccleſiae Anglicanae et Hibernicae ſupremum caput, reverendiſſimo in Chriſto patri Thomae eadem gratia Cantuarienſi archiepiſcopo, totius Angliae primati et metropolitano, ejuſque in abſentia vicario ſuo in ſpiritualibus generali, ſalutem. Vobis mandamus quod immediate poſt receptionem

† Forte oeconomos.

* Forſan decimo octavo.

nem praeſentium in ſingulis eccleſiis cathedralibus et collegiis, caeteriſque eccleſiis tam parochialibus et capellis, quam aliis quibuſcunque infra dioeceſim et juriſdictionem veſtras ex parte noſtra publicari et denunciari faciatis quaedam decreta et ordinationes, per nos de adviſamento conſilii noſtri concepta et facta ſecundum formam cujuſdam ſtatuti in hujuſcemodi caſu editi et proviſi, quae per latorem praeſentium in quibuſdam libris papyro impreſſis, huic brevi noſtro annexis, vobis mittimus. Et hoc ſicut nobis inde reſpondere volueritis diligenter fieri curetis. Teſte meipſo apud Weſtmonaſterium quarto die Martii anno regni noſtri quarto. Inſcriptio vero talis eſt: reverendiſſimo in Chriſto patri Thomae eadem permiſſione et gratia Cantuarienſi archiepiſcopo, totius Angliae primati et metropolitano, ejuſve in abſentia vicario in ſpiritualibus generali de publicatione fienda. "Marten." —Nos vero affectantes ex animo ejuſdem domini noſtri regis literis et mandatis obtemperare, volenteſque pro noſtro erga ſuam regiam celſitudinem officio, demandatis et creditis nobis a ſua celſitudine negotiis, omnem noſtram curam et ſolertem adhibere diligentiam, vobis pro parte ſuae regiae majeſtatis tenore praeſentium mandamus et praecipiendo injungimus, quatenus receptis praeſentibus cum omni, qua poteritis, celeritate et matura diligentia tam in eccleſia noſtra cathedrali et metropolitica Chriſti Cantuarien. tam in omnibus et ſingulis eccleſiis parochialibus et capellis eidem annexis vel dependentibus, quam aliis quibuſcunque infra dioeceſim noſtram Cantuarien. ubilibet ſitis et conſtitutis, pro parte regiae ſuae majeſtatis decreta et ordinationes in hujuſcemodi brevi regio mentionata, quorum vobis unum et alterum exemplaria, una cum praeſentibus literis noſtris per latorem praeſentium tranſmittimus, juxta et ſecundum formam ſtatuti in hac parte editi et proviſi, ac tenorem et effectum brevis ſupradicti, non ſolum dilectis filiis decano et capitulo eccleſiae noſtrae metropoliticae praedictae, et aliis ejuſdem eccleſiae miniſtris, verum etiam omnibus et ſingulis rectoribus, vicariis, plebanis, curatis, miniſtris, plebique et populo ejuſdem dioeceſis, coram vobis certis diebus et locis veſtro arbitrio aſſignandis, conſtitutis et praeſentibus publicetis, declaretis, et denuncietis, prout decet, et uti ſub veſtro incumbente periculo reſpondere velitis. Et quid in praemiſſis feceritis, aut fieri cauſaveritis, nos citra primum diem menſis Aprilis proximi futuri, per literas veſtras auctentice ſigillatas, reddatis certiores. In cujus rei teſtimonium ſigillum noſtrum praeſentibus eſt appenſum. Dat. in manerio noſtro de Lambehith ſeptimo die Martii anno Domini 1549. regnique dicti domini noſtri regis anno quarto, et noſtrae conſecrationis 18.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULIUS III. 1.	THO. CRANMER. 18.	1549.	EDWARD. VI. 4.

Proceſſus habitus et factus circa negotia haereticae pravitatis per reverendiſſimum in Chriſto patrem et dominum dominum Thomam Crannerum permiſſione divina Cantuarien. archiepiſcopum, totius Angliae primatem et metropolitanum, et alios commiſſarios regios per literas ſuas patentes in hac parte deputatos et conſtitutos, prout inferius deſcribuntur. Ex reg. Cranm. fol. 71. b. ſequ.

VICESIMO ſeptimo die menſis Aprilis anno Domini 1548. in capella beatae Mariae infra eccleſiam cathedralem divi Pauli Londonienſis coram reverendiſſimo in Chriſto patre et domino domino Thoma permiſſione divina Cantuarienſi archiepiſcopo, totius Angliae primate et metropolitano, Thoma Smyth milite, Ricardo Cockes, et Hugone Latimer, ſacrae theologiae profeſſoribus, Willelmo May, decano ſancti Pauli Londonien. Willelmo Cooke et Ricardo Lyell, legum doctoribus, illuſtriſſimi domini noſtri regis commiſſariis, &c. praeſentibus tunc et ibidem Johanne Lewis et Johanne Gregory notariis publicis, in actorum ſcribas, quoad acta hujus diei ſcribenda expediendaque per dictos commiſſarios regios aſſumptis, Willelmo Locke et Johanne Cliffe militibus, vicecomitibus London. magiſtro Gilberto Bourne, ſacrae theologiae baccalario, Thoma Broke, Galfrido Eton, generoſis, cum multis aliis teſtibus, &c. Johannes Champneis parochiae de Stratford Bowe, in comitatu Midleſexano Londonienſis dioeceſeos quoſdam errores, haereſes, et damnatas opiniones juri divino et catholicae fidei contrarias et repugnantes, per eum alias publice et malitioſe creditas, aſſertas, affirmatas, tentas, et in libris ſuis editas retractavit, abjuravit et renunciavit, ſub eo qui ſequitur verborum tenore.—"In the name of God, amen. Before you, moſt reverende father in God lord Thomas archebiſſhop of Canterbury, primate and metropolitane of all Englande, and you the other commiſſioners of our moſte dreade ſoveraign lord Edwarde the ſixthe, by the grace of God, King of Englande, France, and Ireland, defendour of the faith, and of the church of England and alſo of Ireland in earthe the ſupreme head, I John Champneis of Stratford on the Bowe, in the county of Middleſex, of my pure hart and freewill, voluntarily and freely and ſincerly knowledge, confeſſe and openly recognize, that in tymes paſt I thoughte, beleved, ſaide, helde, writte, and taught and preſumptuouſly in my booke ſette fourth in my name theſe and all other errours, hereſies, and damnable opinions following, that is to ſay. Firſt, that a man after he is regenerate in Chriſte, cannot ſynne. Item ſecondly, that I have defended the ſaid firſt article, graunting that the outward man might ſynne and the inward man cold not ſynne. Thirdly, that the goſpel hath bene ſo muche perſecuted and hated ever ſythens the apoſtelles tyme, that no man might be ſuf-

fred openly to follow hyt. Fourthly, that godly love falleth never away from them whiche be regenerate in Chriſt, wherefore they cannot do contrary to the commaundment of Chriſt. Fifthly, that, that was the moſt principall of our marked mann's doctryne to make the people beleve, that there was no ſuche ſpirite geven unto man, wherby he ſholde remayne righteous alwaies in Chriſte, which is a moſt develiſhe errour. Sixthly, that God doth permitte to all his electe people their bodilie neceſſities of all worldly thinges. Wherefore I, the ſaid John Champneis, deteſting and abhorringe all and every ſuche my ſaid errours, hereſies, and damned opinions, willing and with all my power affecting herafter firmely to beleve in the true and perfecte faithe of Chriſt, and of his holy church, porpoſing to follow the true and ſincere doctrine of hollie church, with a pure hart and free mynd, will, and intent utterly to forſake, relinquiſhe, renounce, deſpiſe, the ſaid deteſtable errours, hereſies, and abominable opinions; graunting and confeſſing nowe: furſt, that a man after he is regenerate in Chriſt, may ſynne, being deſtitute of his ſpirite; ſecondlie, that the ynwarde manne doth ſynne within, that the outward mann ſynneth actually wyth the conſent of the mynd; thirdly, that divers tymes ſythens the apoſtles tyme hath ben ſuffred to follow openly the goſpel of Chriſt; fourthly, that godly love fallith from them that be regenerate in Chriſt, being deſtitute of his ſpirite, and that they may do contrary to the commaundement of Chriſte; fifthly, that it is no erroneous doctryne the which I affirmed in my booke to be a develiſhe errour, and our marked mens doctryne, that is to ſay, to make the people to beleve that there was no ſuch eſpirite geven unto man, whereby he ſhulde remayne righteous alwaies in Chriſte, but I confeſſe that a man having the ſpirite may afterwardes fall and not be righteous; ſixthly, that God doth not permitte to all his elect people their bodilie neceſſities of all worldly thinges to be taken, but by a lawe and ordour approved by the civill policie; in which wordes by mee now ſpoken I meane ne underſtande any other ſence than hath been heir opened, and therefore as I agree in wordes, ſo I profeſſe to agree therin in the catholike meaning and underſtanding, as hath been heir expounded and declared; and therefore the ſaid errours and all other hereſies, falſe doctrynes, and damned opinions conteyned in my boke and all the Anabaptiſtes errours, and all other hereſies in generall, contrary and repugnant to the faith of Chriſt, I utterly abjure, forſake, and purely renounce before yow, moſt reverend father in God aforeſaid, and other the kinge's majeſties moſt honourable commiſſioners, and this chriſtian congregation here aſſembled. And over this I ſweare by theis holy evangelies by me here bodilye towched, that from hensforth I ſhal never hold, teach, beleve, write, prynt, or cauſe to be written or prynted the ſaid errors hereſies or damned opinions above reherſed, nor any other againſt, contrary or repugnant to the hollie catholike faithe of Chriſte's churche; nor yet I ſhall not by my ſelf or any other perſon privately or apertly defend, meinteyn, ſoccor, favor, or ſupport any perſon that to my knowledge holdeth, beleveth, affirmeth or teacheth any ſuche errors, hereſies, and damned opinions; ſo helpe me God, and theiſe holly evangeliſtes. In witnes wherof to this my preſent abjuration and recantation I have wyth myne own hand voluntarily ſubſcribed my proper name, John Champneis." Quibus quidem erroribus, haereſibus, ac falſis et damnatis opinionibus per dictum Johannem Champneis in vim juramenti ſui ad ſancta Dei evangelia per eum corporaliter tacta praeſtiti, ſicut praemittitur, recantatis, abjuratis, et retractatis, dictus reverendiſſimus pater de conſenſu caeterorum collegarum ſuorum ſecum aſſidentium eundem Johannem Champneis juramento oneravit ad ſancta Dei evangelia de peragendo poenitentiam ſequentem, videlicet: "furſt, that the ſaid Champneis ſhall not by any means hereafter teache or preache to the people, nor ſette fourthe any kind of bookes in prynt or otherwiſe, nor cauſe to be prynted or ſett forth any ſuch bookes, that ſhuld conteyn any manner of doctryne without a ſpeciall licence therunto of the kinges majeſtie, or ſome of his grace's privy councell firſte hade and obteyned; ſecondarilie, that the ſaid Champneis with all ſpede conveniente, and with all his diligence procure as many of his bookes as are paſt forth in his name, to be called in againe, and utterly deſtroid, as much as in him ſhall lye; thirdly, that the ſame Champneis on ſonday next ſhall attend at Paules croſſe upon the preacher, all the tyme of the ſermond, and there penitently ſtand before the preacher aforeſaid, with a faggot on his ſhoulder." Deinde dictus Johannes Champneis, Reginaldus Mohonne de Cornubia, generoſus, et Laurentius Clerke parochiae de Whitt Chapell civitatis London. Barbour recognoverunt ſe debere domino noſtro regi quingentas libras currentis monetae Angliae ſub conditione ſequenti, videlicet: "If the ſaid Champneis ſhall perfourme his penance enjoyned, as is before ſaid to be don on ſonday next, in manner and forme before declared, that then, &c. or elles, &c."

Ibid. f. 73. a.

VICESIMO octavo die menſis Decembris anno Domini 1548. et regni domini noſtri regis Edwardi ſexti, &c. ſecundo, coram reverendiſſimo in Chriſto patre Thoma Cranmero Cantuar. archiepiſcopo, totius Angliae primate, et metropolitano, in magna camera ſuperiori infra manerium ſuum de Lambehith, publice et judicialiter ſedente, in notarii et teſtium ſubſcriptorum praeſentiis, comparentes probi viri magiſtri Johannes Whitwell et Thomas Langley preſbyteri, ejuſdem reverendiſſimi patris ſacellani, exhibuerunt quandam ſchedulam haereſes et damnatas opiniones retroſcriptas complectentem, denunciantes et ſignificantes Johannem Aſheton preſbyterum in judicio conſtitutum, eaſdem opiniones et haereſes dixiſſe, aſſeruiſſe, credidiſſe, et affirmaſſe, cujus quidem ſchedulae verus tenor ſequitur in haec verba.—"We John

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John Whitwell and Thomas Langley preſts do denounce and ſignifie to your good grace, moſt reverend father in God, lord Thomas archebuſſhop of Canterbury, primate and metropolitane of all Englande, that Mr. John Aſheton preſte, perſon of Shiltelington within the dioceſſe of Lincoln, and your province of Canterbury, hath beleved, ſaide, helde, and affirmed thes hereticall opinions and aſſertions underwritten, in thes ſeverail articles enſuynge: furſte, that the trinitie of perſons was eſtabliſhed by the confeſſion of Athanaſius declared by the pſalme "quicunque vult," &c. and that the holy Ghoſte is not God, but onely a certeyn power of the Father. Item, that Jeſus Chriſt, that was conceived of the virgyn Mary, was a hooly prophet, and ſpeciallie beloved of God the Father, but that he was not the true and lyvyng God, for as much as he was ſeen and lyved, hungered, and thirſted. Item, that this is only the fruite of Jeſus Chriſte's paſſion, that whereas we were ſtrangers from God, and had no knowledge of his teſtament, hit pleaſed God by Chriſt, to bring us to the knowledging of his holly power by the teſtamente. In witneſs of the treught we have ſubſcribed our names; by me John Whitwell, by me Thomas Langley." Quibus quidem articulis per eundem reverendiſſimum patrem receptis, publice lectis, et eidem Johanni Aſheton objectis, ipſe animo deliberato eiſdem reſpondendo ingenue et libere faſſus et recognovit ſe crediſſe, tenuiſſe, affirmaſſe et aſſeruiſſe; verum in praeſentiarum eos omnino reſpuiſſe et ex animo penitus abjeciſſe, petens genibus flexis, ſe ad beneficium et gratiam abjurationis et renunciationis eorundem et cujuſlibet ipſorum, gratioſe admitti, profitendo ſeſe ex intimis cordis ſui affectibus dolere tantam fuiſſe ſuam temeritatem. Deinde productis palam quibuſdam literis privatis manu ſua, uti aſſerebatur, deſcriptis, errores, haereſes, et opiniones erroneas hujuſcemodi continentibus, etiam dixit, affirmavit, recognovit, et faſſus eſt, fuiſſe et eſſe a ſe ſcriptas et ſubſcriptas. Ad haec reverendiſſimus humilibus precibus ipſius ſupplicantis, dolentis, et poenitentis nonnihil motus ipſum Johannem ad renunciationem et abjurationis gratiam admittendum duxit, et porrecta ei abjurationis forma, in ſcriptis redacta, eam ſponte ſua legebat, errores, haereſes, et deteſtandas opiniones ſuas deteſtando, renunciando, et abjurando, ac fidem, opinionem, et judicia ſua declarando, ſub eo qui ſequitur verborum tenore. "In the name of God amen. Bifore you moſt reverende father in God, lord Thomas archebuſſhop of Canterbury, primate and metropolitane of all Englande, commiſſary of our moſt dred ſovereigne lord and excellent prince Edwarde the ſixth by the grace of God king of Englande, France and Ireland, defendour of the faith, and of the churche of Englande and alſo of Ireland in earthe the ſupreme heade; I John Aſſheton preſt, of my pure hart, free will, voluntarilie and ſincerely knowledge, confeſſe and openly recognize that in tymes paſt I thought, beleved, ſaid, held, and preſumptuoſly affirmed by ſubſcription of my proper handy writting thes errours, hereſies, and damnable opinions following; that is to ſaye, that the trinitie of perſons was eſtabliſhed by the confeſſion of Athanaſius declared by a pſalme, "quicunque vult," &c. and that the hollie Ghoſte is not God, but only a certeyn power of the Father; ſecundarilye, that Jeſus Chriſt, that was conceyved of the virgyn Mary, was a holy prophet and ſpeciallie beloved of God the Father, but that he was not the true and lyving God, for as much as he was ſeen and leved, hungred and thirſted; thirdly, that this onley is the fruite of Jeſus Chriſtes paſſion, that whereas we were ſtraungers from God, and had no knowledge of his teſtament, hit pleaſed God by Chriſt to bring us to th'acknowledging of his hollie power by the teſtament. Wherefore I the ſaid John Aſſheton deteſting and abhorring all and every ſuch my ſaid errours, hereſies and damned opinions, willing and withall my power affecting heraſter firmely to beleve in the true and perfecte faith of Chriſt and his hollie churche, purpoſing to follow the true and ſincere doctrine of hollie churche, with a pure and free harte, voluntarily mynd, will and intent utterly to forſake, relinquiſhe, renounce and deſpiſe the ſaid deteſtable errours, hereſies, and abominable opinions; graunting and confeſſing nowe, that the bleſſid trinitie conſiſteth in three diſtincte perſones, and one Godhead, as God the Father, God the Sonne, and God the Hollie Ghoſte, coequal in power and might; ſecondly, that Jeſus Chriſt is both God and man, after his godly nature, eternally begotten of his Father, of his own ſubſtance, in his humanitie was conceyved by the Holy Ghoſt, incarnate, and for our redemption being very God, became man; thirdly, that by the death of Jeſus Chriſt we be not only made partakers of his teſtament, and ſo deduced to the knowledge of his godly will and power, but alſo that we have full redemption and remiſſion of our ſynnes in his blood, in whiche wordes by me nowe ſpoken I meane, ne underſtande any other ſenſe, than hath been here opened, and therfore as I agree in wordes, ſo I profeſs to agree therein in the catholicke meaning, and underſtanding as hath been here expounded and declared: and therefore the ſaid errours and all other hereſies, falſe doctryne, and damned opinions in generall, contrary and repugnant to the faith of Chriſt, I utterly abjure, forſake, and purely renounce, before you moſt reverend father in God aforſaid, and all this honorable preſence heare aſſembled; and over this I ſwere by thes holly evangeliſtes, by me here bodily touched, that from henceforth I ſhal never holde, teache, beleve or affirme the ſaid errours, hereſies, or damned opinions above reherſed, nor any other againſt, contrary or repugnant, to the holy faith of Chriſte's churche, nor yet I ſhall not by my ſelf or any other perſon, privately or apertly, defend, mainteyne, ſuccour, favour, or ſupporte any perſon, that to my knowledge holdeth, beleveth, affirmeth, or teacheth any ſuch errours, hereſies or dampned opinions; ſo helpe me God, and thes hollie evangeliſtes. In witnes

wherof to this my preſent abjuration and renunciation I have wyth myne own hande, voluntarily ſubſcribed my proper name, per me Johannem Aſſheton." Quam quidem abjurationem ſive renunciationem, ſenſim et deliberatim lectam, tunc et ibidem manu ſua propria ſubſcripſit, eamque dicto reverendiſſimo patri pro facto ſuo exhibuit, contendens erectis ad caelum palmis a reverendiſſimo miſericorditer et clementer agi, praeterea tactis evangeliis fidem fecit ſe juri, ſanctae matris eccleſiae mandatis, et cuicunque poenitentiae ſibi per dictum reverendiſſimum patrem pro tantis ſuis erratis et commiſſis infligendae, fideliter et humiliter pariturum. Cui jurato abſolutionis beneficium in forma juris conſueta impendebat, aſſignando eidem poenitendo ad comparendum coram ſua reverendiſſima paternitate in loco praedicto die Lunae proximo futuro poſt feſtum Epiphaniae, videlicet, ſeptimo die futuri menſis Januarii, hora prima poſt meridiem, corporalem poenitentiam tunc ei injungendam recepturo, quem pie edoctum, et ad hujuſcemodi morbidas contagiones in poſterum vitandas in Chriſto Jeſu exhortatum, uſque ad eundem diem Lunae et non aliter in pace et charitate dimiſit. Praeſentibus tunc et ibidem una mecum Antonio Huſe, notario publico, ejuſdem reverendiſſimi patris regiſtrario, eximio viro magiſtro Willelmo Cooke legum doctore, ipſius reverendiſſimi cancellario et officiali principali, Galfrido Eſon, Johanne Herde, Ricardo Cranmer, Johanne Gregory, notario publico, Thoma Willet, et Johanne Abell praemiſſa videntibus et audientibus.

Ibid. fol. 74. a.

UNDECIMO die menſis Maii anno Domini 1549. In manerio archiepiſcopi Cantuarien. de Lambehith Wintonien. Dioeceſeos coram reverendiſſimo in Chriſto patre et domino domino Thoma permiſſione divina Cantuarien. archiepiſcopo, totius Angliae primate, et metropolitano, Willelmo Cooke, Ricardo Lyell, et Johanne Croke legum doctoribus, commiſſariis regiis in hac parte ſufficienter et legitime conſtitutis et deputatis, in praeſentia magiſtrorum Thomae Argall et Willelmi Walker notariorum publicorum, Johannis Whitewell ſacrae theologiae baccalaurei, dicti reverendiſſimi patris eleemoſynarii, Johannis Joſephe, Johannis Huntington, et multorum aliorum in numero copioſo, conſtitutus perſonaliter Michael Thombe de Londoniis Bocher quoſdam errores, haereſes et damnatas opiniones per eum alias tentas, creditas, et affirmatas abjuravit, recantavit, et retractavit, prout in quadam ſchedula quam in manibus tenens tunc et ibidem publice legebat, et manu ſua propria ſubſcripſit plenius continetur, cujus quidem ſchedulae verus tenor ſequitur et eſt talis, "In the name of God amen. Before you, moſt moſt reverend father in God lord Thomas archebiſſhop of Canterbury, primate and metropolitane of all England, Mr. Wm. Cooke, Richarde Lyell, and John Croke, doctours of law, commiſſaries of our moſt dredde ſovereigne lorde Edwarde the ſixthe, by the grace of God king of England, France, and Ireland, defendour of the faith, and of the church of England, and alſo of Ireland in earth the ſupreme head; I Michaelle Thombe of London bocher of my pure harte and free will, voluntarilie and ſincerely knowledge, confeſſe and openly recognize, that in tymes paſt I thought, beleved, ſaid, helde, and affirmed theiſe errours, hereſies and damnable opinions following; that is to ſay, that rather Chriſt toke no fleſh of our lady, and that farther I beleve that I have ſaid, that the baptiſme of infantes is not profitable, becauſe it goith without faith: wherefore I the ſaid Michaelle Thombe deteſtinge and abhorringe all and every ſuch my ſaid errours, hereſies and damned opnions, willing and with all my power affecting herafter firmly to beleve in the true and ſincere doctrine of holy churche, with a pure and free hearte, voluntary mynd, will and intent, utterly to forſake what is not the perfect faith of Chriſt, and of his holy church, purpoſing to follow the true and ſincere churche, ſo my purpoſe is to forſake, relinquiſhe, renounce and deſpiſe the ſaid deteſtable errours, hereſies, and abominable opinions, graunting and confeſſing nowe that Chriſte toke fleſhe of the virgyn Mary, and that the baptiſme of infantes is profitable and neceſſary; in whiche wordes by me nowe ſpoken I meane, ne underſtand any other ſence, then hath been here opened; and therefore as I agree in wordes, ſo I profeſſe to agree therin in the catholicke meaninge and underſtanding, as hath been here expounded and declared: and therefore the ſaid errours and all other hereſies, falſe doctryne, and damned opinions in generall, contrary and repugnant to the faith of Chriſt, I utterly abjure, forſake and purely renounce before you, moſt reverend father in God aforeſaid, and other the kinges majeſties moſt honorable commiſſioners, and this chriſten congregation here aſſembled. And over this I ſweare by theis holy evangeliſtes by me here bodily touched, that from hensforth I ſhall never hold, teache, beleve, or affirme the ſaid errours, hereſies, and damned opinions, above reherſed, nor any other againſt, contrary, or repugnant to the holly faith of Chriſte's church, nor yet I ſhall not by my ſelf or any other perſon, privately or apertly defend, mainteyn, ſuccour, favour, or ſupporte any perſon, that to my knowledge holdeth, beleveth, affirmeth, or teacheth any ſuch errours, hereſies, or damned opinions; ſo helpe me God, and thes holy evangeliſtes. In witnes wherof to this my preſent abjuration and recantation I have with my owne hand voluntarily ſubſcribed my name,

MICHAELLE THOMBE."

Ibidem.

IN Dei nomine, amen. Nos Thomas permiſſione divina Cantuarien. archiepiſcopus, totius Angliae primas et metropolitanus, Thomas Smith miles, Willelmus Cooke decanus de arcubus, Hugo Latymer, ſacrae theologiae profeſſor, et Ricardus Lyell, legum doctor, illuſtriſſimi et invictiſſimi in Chriſto principis et domini noſtri domini Edwardi ſexti Dei gratia Angliae, Franciae et Hiberniae regis, fidei defenſoris,

ſoris,

ſoris, et in terra eccleſiae Anglicanae et Hibernicae ſupremi capitis, cognitores, inquiſitores, judices et commiſſarii, per literas ſuas regias patentes, gerentes dationem duodecimo die menſis Aprilis anno regni ſui feliciſſimi tertio, ſufficienter et legitime deputati, in quodam negotio haereticae pravitatis contra te Johannam Bocher alias nuncupatam Johannam de Kente, coram nobis in judicio perſonaliter comparentem, et nobis ſuper haeretica pravitate juxta et ſecundum commiſſionem dicti domini noſtri regis detectam et delatam, ac in ea parte apud bonos et graves notorie et publice diffamatam, rite et legitime procedentes, auditis, viſis, intellectis, cognitis, rimatis, et matura deliberatione diſcuſſis, et ponderatis dicti negotii meritis et circumſtantiis, ſervatiſque in omnibus et per omnia in eodem negotio de jure ſervanda, ac quomodolibet requiſitis, judicialiter et pro tribunali ſedentes, Chriſti nomine invocato, ac ipſum ſolum Deum prae oculis noſtris habentes, quia peracta, inactitata, deducta, probata, confeſſata, ac per te ſaepius coram nobis in eodem negotio recognita comperimus et clare invenimus, te, tum per confeſſiones, tum per recognitiones tuas coram nobis judicialiter factas nephandum et intolerabilem errorem, haereſim damnatam, et ſcandaloſam opinionem ſubſcriptam, juri divino et catholicae fidei obviantem, contrariam et repugnantem, videlicet: "That you beleve that the worde was made fleſhe in the virgyn's belly, but that Chriſte toke fleſhe of the virgyn you beleve not; becauſe the fleſh of the virgyn being the outward man ſynfully gotten, and bourne in ſynne, but the worde by the conſent of the inward man of the virgin was made fleſhe." Quem quidem errorem, haereſim damnatam et ſcandaloſam opinionem, juri divino et fidei catholicae obviantem, contrariam et repugnantem, coram nobis tam in judicio quam extra, animo obſtinato, pertinaci et indurato, arroganter, pertinaciter et obſtinate, etiam non ſine faſtu aſſeruiſti, tenuiſti, affirmaſti, et dixiſti, atque ſic credere, tenere, affirmare, et dicere velle, paribus obſtinacia, pertinacia, malicia quoque et mira cordis caecitate etiam affirmaſti; idcirco nos Thomas archiepiſcopus, primas, et metropolitanus, ac commiſſarius regius antedictus, tam de aliorum collegarum noſtrorum nobis in hac parte aſſidentium et aſſiſtentium conſenſu et aſſenſu expreſſis, quam etiam de et cum conſilio et judicio juriſperitorum et ſacrarum literarum profeſſorum cum quibus communicavimus in hac parte, te Johannam Bocher, alias Joahnnam de Kente praedictam, demeritis, culpis, obſtinaciis et contumaciis per tuam nephandam et damnabilem pertinaciam multipliciter contractis, incurſis, et aggravatis, de et ſuper hujuſcemodi deteſtabili et horrendo haereticae pravitatis reatu confeſſam, et ad eccleſiae unitatem redire nolentem, haereticaque opinione credentem, praemiſſorum praetextu fuiſſe et eſſe cum animi dolore et cordis amaritudine judicamus; teque exnunc tanquam pertinacem et obſtinatam haereticam judicio ſive curiae ſeculari ad omnem juris effectum, qui exinde ſequi debeat aut poterit, relinquendam fore decernimus et declaramus, et ſic per praeſentes de facto relinquimus, teque Johannam Bocher alias Johannam de Kente memoratam, uti praefertur, haereticam pertinacem et obſtinatam in majoris excommunicationis ſententiam, occaſione praemiſſorum, incidiſſe et incurriſſe, nec non excommunicatam fuiſſe et eſſe etiam ſententialiter et diffinitive pronunciamus, et declaramus, per hanc noſtram ſententiam diffinitivam, quam ferimus et promulgamus in his ſcriptis. — Lecta fuit hujuſcemodi ſupra ſcripta ſententia per praenominatum reverendum in Chriſto patrem Thomam Cantuarienſem archiepiſcopum die Martis videlicet, ultimo die menſis Aprilis anno Domini 1549. Regnique dicti domini noſtri regis Edwardi ſexti anno tertio, in capella beatae Mariae infra eccleſiam cathedralem ſancti vel divi Pauli London. aſſidentibus dicto reverendiſſimo patri, Thoma Smyth, milite, Willelmo Cooke, decano de arcubus, Hugone Latymer, ſacrae theologiae profeſſore, et Ricardo Lyell legum doctore, commiſſariis regiis huic ſententiae conſentientibus: praeſentibus tunc et ibidem ac praemiſſa videntibus et audientibus venerabilibus viris Willelmo Locke et Johanne Oliffe militibus et vicecomitibus London. Clemente Smyth, Edwardo Haſtings militibus, Thoma Huſe armigero, Thoma Argell generoſo, Willelmo Walker, et Johanne Gregory, notariis publicis.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julius III. 1.	Tho. Cranmer. 18.	1549.	Edward. VI. 4.

Literae archiepiſcopi Cant. et aliorum commiſſar. regior. de Johanna de Kente haeretica. Ex reg. Cranm. fol. 75. b.

Illuſtriſſimo et invictiſſimo in Chriſto principi et domino noſtro domino Edwardo ſexto Dei gratiae Angliae, Franciae, et Hiberniae regi, fidei defenſori, et in terra eccleſiae Anglicanae et Hibernicae ſupremo capiti, —— Thomas permiſſione divina Cantuarienſis archiepiſcopus, totius Angliae primas et metropolitanus, Thomas Smyth miles, Willelmus Cooke decanus de arcubus, Hugo Latymer ſacrae theologiae profeſſor, et Ricardus Lyell legum doctor, veſtrae celſitudinis cognitores, inquiſitores, judices et commiſſarii per literas veſtras regias patentes, gerentes dationem 22 die Aprilis anno regni veſtri feliciſſimi tertio, ſufficienter et legitime deputati, honorem et perpetuam felicitatem in eo, per quem reges regnant et principes dominantur. Veſtrae regiae celſitudini tenore preſentium ſignificamus, quod nos contra et adverſus quandam Johannam Bocher alias dictam Johannam de Kente ſubditam veſtram de et ſuper nephando crimine haereſeos, ac deteſtanda Anabaptiſtarum ſecta, apud bonos et graves enormiter diffamatam et ſuper reatu earundem nobis detectam, delatam, et denunciatam rite et legitime,

time, juxta literarum veſtrarum regiarum commiſſionalium exigentiam et tenorem procedentes, eandem Johannam per nos examinatam comperimus et invenimus errores, haereſes damnatas, et ſcandaloſas opiniones, catholicae Chriſti fidei obviantes, contrarias et repugnantes, non modo medio juramento ſuo corporali coram nobis praeſtito confeſſam fuiſſe, affirmaſſe, defendiſſe, et eiſdem firmiter credidiſſe; verum etiam eaſdem ſceleratas opiniones, errores, haereſes et damnatas opiniones pertinaciter animo indurato ſaepenumero manutenuiſſe, defendiſſe et in eiſdem permanſiſſe, et ab eiſdem nullo modo reſipuiſſe, nec reſipiſcere curaſſe, ſed ad ſanctae matris eccleſiae gremium redire penitus neglexiſſe; ideo cum animi amaritudine et cordis dolore eandem Johannam ſaepius monitam, et per nos ad eccleſiae unitatem redire hortatam, ſalutaribus noſtris monitis parere omnino ſpernentem, de et cum conſenſu collegarum noſtrorum, tanquam ovem morbidam a grege Domini, ne alios veſtros ſubditos ſua contagione inficiat, ejiciendam et eliminandam fore decernimus, ipſamque Johannam, occaſione iniquitatis ſuae inveteratae hujuſcemodi, haereticam ac haereticis opinionibus credentem, mediante noſtra ſententia diffinitiva pronunciavimus et decrevimus. Cum igitur ſancta mater eccleſia non habeat, quod ulterius facere et exequi debeat in hac parte, veſtrae regiae ſublimitati et brachio veſtro ſeculari dictam haereticam et relapſam relinquimus, condigna animadverſione plectendam. In cujus rei teſtimonium nos Thomas archiepiſcopus, primas, metropolitanus ac commiſſarius veſter humillimus ſupradictus, de conſenſu collegarum noſtrorum hic ſe ſubſcribentium, ſigillum noſtrum archiepiſcopale praeſentibus apponi fecimus. Datum ultimo die menſis Aprilis anno Domini 1549. et regni veſtri feliciſſimi anno tertio.

Ex reg. Cran. fol. 78. a.

IN Dei nomine amen. Nos Thomas permiſſione divina Cantuarienſis archiepiſcopus, totius Angliae primas et metropolitanus, Nicholaus London. epiſcopus, Willelmus May, Griffinus Leyſon, Johannes Oliver, Milo Coverdale, Ricardus Lyell, Johannes Goſnold, et Chriſtopherus Nevinſon, excellentiſſimi in Chriſto principis et domini noſtri domini Edwardi ſexti Dei gratia Angliae, Franciae et Hiberniae regis, fidei defenſoris, et in terra eccleſiae Anglicanae et Hibernicae ſupremi capitis, cognitores, inquiſitores, judices et commiſſarii in hac parte legitime deputati, tibi Georgio van Parris Teuthonico, chirurgico in civitate London. modo commoranti, nobis de et ſuper haeretica pravitate diffamato et detecto, objicimus articulum ſubſequentem, videlicet: quod tu affirmaſti, aſſeruiſti, et credidiſti ac credis in praeſenti, quod Chriſtus non eſt verus Deus; quem quidem articulum dictus reverendiſſimus pater Cantuarien. archiepiſcopus et caeteri collegae ſui praedicti judicialiter et pro tribunali in hac parte ſedentes, in quodam ſuperiori cubiculo infra manerium ipſius reverendiſſimi domini patris apud Lambehith die Lunae, ſexto videlicet die Aprilis anno Domini 1551. et regni regis Edwardi ſexti quinto, in praeſentia Anthonii Huſe armigeri et Willelmi Say notariorum publicorum actuariorum, ac juxta vim, formam, et effectum literarum commiſſionalium dicti illuſtriſſimi domini noſtri regis, eidem reverendiſſimo et caeteris collegis ſuis in ea parte directarum, et per ipſos acceptarum legitime procedentes, eidem Georgio tunc et ibidem coram ipſis perſonaliter conſtituto, ad interpretationem magiſtri Milonis Coverdale unius ex dictis judicibus, objecerunt. Qui quidem Georgius ad conſimilem interpretationem dicti magiſtri Milonis reſpondebat, dicens ut ſequitur: "that he beleveth, that God the Father is only God, and that Chriſt is not very God, is noon hereſy, and beyng by like interpretation declared unto him, that yt is an hereſy; and being aſked whether he will retracte and abjure the ſame opinion; he ſaith, no." Deinde poſt diſceptationes et diſcuſſiones cum eodem Georgio per eoſdem judices ad ipſum reconciliandum pie habitas, quia ipſum nullo modo ab illa haeretica et damnata opinione revocare potuerunt, ideo praefatus reverendiſſimus dominus Cantuarien. de conſenſu collegarum ſuorum praedictorum tulit, legit, et promulgavit ſententiam finalem in ſcriptis contra ipſum Georgium, per quam inter alia eundem Georgium van Parris haereticum fuiſſe et eſſe declaravit, ac tanquam pertinacem et obſtinatum haereticum judicio ſive curiae ſeculari tunc ibidem praeſenti ad omnem juris effectum exinde ſequi valentem, relinquendum, et tradendum fore decrevit et declaravit, et tunc ibidem effectualiter reliquit et tradidit magiſtro Guidoni Wade carceris nuncupati "the Coumpter in the Pultrey" civitatis London. ſecundario ſive cuſtodi, tunc ibidem eundem Georgium recipienti, eundemque Georgium van Parris, ut praefertur, haereticum pertinacem et obſtinatum in majoris excommunicationis ſententiam, praemiſſorum cauſa et occaſione, incidiſſe et incurriſſe, eaque ligatum fuiſſe et eſſe ſimiliter in ſcriptis etiam pronunciavit, praeſentibus tunc et ibidem domino Franciſco Ruſſell, domino Ruſſell, domino electo Roffenſi, Thoma Stephens praedicatore, et multis aliis in multitudine copioſa tunc et ibidem congregatis teſtibus, &c. Cujus quidem ſententiae diffinitivae verus tenor ſequitur et eſt talis. —— In Dei nomine amen. Nos Thomas permiſſione divina Cantuarienſis archiepiſcopus, totius Angliae primas et metropolitanus, Nicholaus Londonienſis epiſcopus, Willelmus May, Griffinus Leyſon, Johannes Oliver, Milo Coverdale, Ricardus Lyell, Johannes Goſnold, et Chriſtopherus Nevynſon, excellentiſſimi in Chriſto principis et domini noſtri domini Edwardi ſexti Dei gratia Angliae, Franciae et Hiberniae regis, fidei defenſoris, et interea eccleſiae Anglicanae et Hibernicae ſupremi capitis cognitores, inquiſitores, judices et commiſſarii per literas ſuas regias patentes, gerentes dat. apud Weſtminſter 18 die menſis Januarii, anno regni ſui feliciſſimi quarto, ſufficienter et legitime deputati, in quodam haereticae pravitatis negotio contra te Georgium van Parris Teuthonicum, coram nobis in judicio perſonaliter comparentem, et nobis ſuper haeretica pravitate juxta et ſecundum commiſſionem dicti domini noſtri regis

gis detectum et delatum, ac in ea parte apud bonos et graves notorie et publice diffamatum, rite et legitime procedentes, auditis, viſis, intellectis, cognitis, rimatis, et matura deliberatione diſcuſſis et ponderatis dicti negotii meritis et circumſtantiis, ſervatiſque in omnibus et per omnia in eodem negotio de jure ſervandis ac quomodolibet requiſitis; judicialiter et pro tribunali ſedentes, Chriſti nomine invocato, ac ipſum ſolum Deum prae oculis noſtris habentes; quia per acta, inactitata, deducta, probata, confeſſata, et per te ſaepius coram nobis in eodem negotio recognita comperimus et clare invenimus, te tum per confeſſiones tuas varias aſſertas et affirmatas, tum per recognitiones tuas judiciales coram nobis ſaepenumero judicialiter factas, nefandum et intolerabilem errorem, haereſim, damnatam et ſcandaloſam opinionem ſubſcriptam, juri divino et catholicae fidei obviantem, contrariam et repugnantem, videlicet, quod Chriſtus non eſt verus Deus; quam quidem haereſim, errorem, damnatam et ſcandaloſam opinionem juri divino et catholicae fidei obviantem, contrarium, et repugnantem coram nobis tam in judicio quam extra, animo obſtinato, pertinaci et indurato, arroganter, pertinaciter, et obſtinate aſſeruiſti, tenuiſti, affirmaſti et dixiſti, atque ſic credere, aſſerere, affirmare, et dicere velle paribus obſtinacia, pertinacia, malitia, quoque et mira cordis caecitate etiam affirmaſti: idcirco nos Thomas archiepiſcopus, primas et metropolitanus ac commiſſarius regius antedictus, tam de aliorum collegarum noſtrorum nobis in hac parte aſſiſtentium et aſſidentium conſenſu aſſenſuque expreſſis, quam etiam de et cum conſilio et judicio juriſperitorum caeterarum literarum profeſſorum, nobis etiam aſtantium, cum quibus communicavimus in hac parte, te Georgium van Parris praedictum, de meritis, culpis, obſtinaciis et contumaciis per tuam nephandam et damnabilem pertinaciam multipliciter contractis, incurſis et aggravatis de et ſuper hujuſcemodi deteſtabili et horrendo haereticae pravitatis reatu confeſſum, ad ſacroſanctae eccleſiae unitatem redire nolentem haereticum fuiſſe et eſſe declaramus, haereſimque et haereticas opiniones affirmantem et aſſerentem praemiſſorum praetextu fuiſſe et eſſe, cum animi dolore et cordis amaritudine declaramus et judicamus; te quoque ex nunc tanquam pertinacem et obſtinatum haereticum judicio ſive curiae ſeculari hic praeſenti ad omnem juris effectum exinde ſequi valentem, relinquendum et tradendum fore decernimus et declaramus, et ſic per praeſentes de facto relinquimus et tradimus, teque Georgium van Parris memoratum, ut praefertur, haereticum pertinacem et obſtinatum in majoris excommunicationis ſententiam, praemiſſorum cauſa et occaſione incidiſſe et incurriſſe, eaque ligatum fuiſſe et eſſe ſententialiter, in hiis ſcriptis pronunciamus, decernimus, et de conſenſu collegarum noſtrorum hujuſcemodi diffinitive declaramus per hanc noſtram ſententiam finalem, quam cum animi noſtri dolore ferimus et promulgamus in hiis ſcriptis. Thomas Cantuar. Nicholaus London. Willelmus May, Milo Coverdale, Ricardus Lyell, Chriſtopher Nevinſon, Griffin Leyſon, Jo. Oliver, John Goſnold.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULIUS III. 1.	THO. CRANMER. 18.	1549.	EDWARD. VI. 4.

Aliae literae archiepiſcopi Cant. et aliorum commiſſar. regior. de Georgio van Parris haeretico. Ibid. fol. 79. a.

ILLUSTRISSIMO, invictiſſimo et potentiſſimo in Chriſto principi et domino noſtro domino Edwardo ſexto Dei gratia Angliae, Franciae et Hiberniae regi, fidei defenſori et in terra eccleſiae Anglicanae et Hibernicae ſupremo capiti, Thomas permiſſione divina Cantuarienſis archiepiſcopus, totius Angliae primas et metropolitanus, Nicholaus Londonienſis epiſcopus, Griffinus Leyſon, decanus de arcubus London. Willelmus May, decanus ſancti Pauli London. Johannes Oliver, Ricardus Lyell, et Chriſtopherus Nevynſon, legum doctores, Milo Coverdale ſacrae theologiae profeſſor, et Johannes Goſnold armiger, veſtrae celſitudinis cognitores, inquiſitores, judices, et commiſſarii per literas veſtras regias patentes, gerentes dat. apud Weſtminſter decimo octavo die Januarii, anno regni veſtri feliciſſimi quinto; rite et legitime conſtituti honorem, obſequii perpetui promptitudinem, ac felicitatem perpetuam precantur in ipſo Deo optimo maximo, per quem reges regnant et principes terrae dominantur. Veſtrae regiae majeſtati tenore praeſentium ſignificamus, quod quidam iniquitatis diabolicae alumnus et filius, Georgius van Parris chirurgicus, natione Teuthonicus, videlicet de partibus Flandriae infra civitatem veſtram Londonienſem commorans, ob et propter ſuos nephandos errores, manifeſtas et deteſtandas haereſes, et damnatas opiniones, juri divino et catholicae fidei obviantes, contrarias et repugnantes, per eum multis modis contractas, commiſſas, dictas, affirmatas, perpetratas publice et pertinaciter tentas et defenſas, per nos veſtra auctoritate procedentes, juxta et ſecundum leges et ſtatuta regni veſtri, in hac parte, ad Dei gloriam ſalubriter edita, proviſa et publicata, pro haeretico obſtinato et pertinaci judicialiter, et diffinitive a nobis unanimiter, judicatus et pronunciatus eſt. Cum igitur ſancta mater eccleſia non habet quod ulterius facere et exequi contra tam putridum membrum debeat, veſtrae regiae ſublimitati, ac potentiae brachii veſtri ſecularis dictum Georgium haereticum pertinacem relinquimus et tradimus, animadverſione veſtra regia puniendum et plectendum. In cujus rei teſtimonium nos Thomas archiepiſcopus antedictus de conſenſu et rogatu collegarum noſtrorum hujuſcemodi ſigillum noſtrum hiſce literis certificatoriis affigi fecimus. Dat. in manerio noſtro de Lambehith 7 die menſis Aprilis anno Domini 1551. regni veſtri feliciſſimi quinto et noſtrae conſecrationis 20.

*Concilium * provinciale cleri Scoticani habitum Edinburgi, anno Domini* 1549. Ex MS. bibl. regiae. Paris. n. 3887. codd. Baluzian. n. 38.

ADMONUIT nos ſalubriter divus Paulus, ut, qui ipſius et caeterorum apoſtolorum vices gerere dignoſcimur, huic noſmetipſos praecepto quamprimum accomodare nitamur. "Attendite," inquit, "vobis et univerſo gregi, in quo vos Spiritus Sanctus poſuit epiſcopos, regere eccleſiam Dei, quam acquiſivit ſanguine ſuo." Quocirca praeſens hujuſce regni ordinariorum, praelatorum, aliorum eccleſiaſticorum et cleri conventio in Spiritu Sancto congregata, conformiter apoſtolico huic praecepto, ad Dei gloriam, eccleſiaſtici ſtatus tranquillitatem reſarciendam, ac integritatem conſervandam, intente animadvertens quamplurimas haereſes in greges dominicos paſtoralibus eorum curis commiſſos crudeliter graſſari, volenſque eaſdem ab ipſis velut radicibus funditus extirpare, prudentis medici exemplo agendum fore decrevit, ut primum ſtudioſa meditatione, tantorum malorum, quibus eccleſiaſtici mores pridem corrupti ſunt, anſas et occaſiones indagandas curet; deinde ut de opportunis remediis illis cogitet et provideat; cumque duae potiſſimum malorum cauſae et radices appareant, quae tantas nobis turbas haereſiumque occaſiones excitavere, nimirum in perſonis eccleſiaſticis omnium fere graduum morum corruptela ac vitae profana obſcoenitas, tum bonarum literarum artiumque omnium craſſa inſcitia; atque ex his praeſertim duobus capitibus multi abuſus oriuntur: haec ſancta ſynodus ac provinciale concilium hiſce malis, quoad pro temporum occaſione liceat, remedia et modum ponere ſtatuit. Ad laudem igitur et gloriam omnipotentis, morum in eccleſia Scoticana reformationem, et haereſium extirpationem, die Mercurii 27 menſis Novembris A. D. 1549. in templo fratrum praedicatorum Edinburgen. S. Andreae dioec. habita et facta fuit conventio reverendiſſimi et reverendorum venerabiliumque in Chriſto patrum et dominorum ordinariorum, praelatorum, aliorumque ſpectabilium et eximiorum virorum eccleſiaſticorum, et de clero infra ſcriptorum generalem hujus regni conventionem et concilium provinciale archiepiſcoporum et epiſcoporum ordinariorum, praelatorum et aliorum eccleſiaſticorum et de clero pro tempore facientium et repreſentantium venerabili in Chriſto patre et domino Johanne S. Andreae archiepiſcopo, totius regni Scotiae primate, legato nato, et monaſterii a Paſleto abbate concilium indicente et praeſidente.

Epiſcopi ſequuntur.

Willelmus Aberdonenſis. Patricius Moravienſis commendatarius a Scona. Andreas Candidae Caſae et capellae regiae Strivilingenſis. Willelmus Dunblanenſis. Robertus Orchadenſis commendatarius a Kinlos. Willelmus electus Leſmorenſis confirmatus.

Vicarii generales ſedium vacantium.

Magiſter Gavinus Hamylton, eccleſiae metropolitanae Glaſguenſis decanus, et ejuſdem ſede vacante vicarius generalis. Magiſter Jacobus Herven, decanus Dunkeldenſis, et ejuſdem ſede vacante vicarius generalis.

Abbates, priores et commendatarii.

Jacobus prioratus eccleſiae primatialis S. Andreae commendatarius.
Jacobus a Kalco et Melros commendatarius.
Georgius a Dunfermlyng commendatarius archidiaconus S. And. primatialis.
Malcolmus prior de Quhithorne.
Donaldus abbas a Cupro.
Quintinus abbas monaſterii Crucis regalis.
Gualterius abbas Vallis Lucis.
Alexander prior Pluſchardenſis.
Willelmus commendatarius de Culros.
Jacobus abbas de Newbottle.
Adam abbas de Dundrayman.
..... abbas de Deyr.
Johannes prior de Mungſter.

Doctores in theologia, licentiati et bacalaurei.

Magiſter Petrus Sacellarius, collegii S. Salvatoris infra civitatem S. Andreae canonicus et praepoſitus ejuſdem coadjutor, doctor theologus.
M. Johannes Gryſon, ſacrarum literarum profeſſor.
M. Johannes Wynrame, eccleſiae metrop. primatialis S. Andreae canonicus regularis, et ſupprior, theologiae doctor.
F. Richardus Marſhell Anglus, divinarum literarum profeſſor.
F. Robertus Leeche, ordinis praedicatorum in theologia licentiatus.
M. Willelmus Cranſton, praepoſitus de Scypuy in theologia licentiatus.
M. Alexander Anderſone, collegii Aberdonenſis univerſitatis ſupprimarius in theol. licent.
M. Alexander Dick, ſacrarum literarum bacalaureus.
M. Johannes Mayr, decanus facultatis theologicae univerſitatis S. Andrae, et Martinus Balfour, doctores in theologia, annoſi, grandaevi, et debiles comparuerunt per procuratores.

Ordines praedicatorum.

Johannes Gerſouin provincialis.
F. Robertus Leeche.
F. Andreas Abercromby.

* Totum hoc concilium ejuſque acta ordinata repetuntur, ac de novo confirmantur in concilio provinciali cleri Scoticani A. D. 1559, uti patet ex MS. Pariſienſi regio.

Ordines

Ordines minorum de obſervantia.

F. Johannes Paterſon, miniſter generalis.
F. Andreas Cottis, guardianus dicti ordinis apud S. Andream.
F. Jacobus Wincheſter, guardianus apud Perth.
F. Johannes Scott.

Ordines conventualium: ordines S. Auguſtini: ordines ſanctiſſimae trinitatis de redemptione captivorum: ordines Carmelitarum.

M. Johannes Spittel, praepoſitus beatae Mariae de campis, officialis S. Andreae principalis ac rector univerſitatis S. Andreae.
M. Abraham Weichtoun, praepoſitus de Dunglas officialis S. Andreae infra archiepiſcopi ......
M. Jacobus Hamyltone, decanus Brichinenſis.
M. Johannes Sinclare, decanus a Reſtalrig.
M. Gregorius Hay, decanus de Dunbar.
M. Willelmus Lamb, rector a Coreis.
M. Johannes Thornton, praecentor Moravienſis.
M. Johannes Stevenſon, praecentor Glaſguenſis.
D. Georgius Cryghton, praepoſitus S. S. trinitatis prope Edinburgum.
M. Patricius Myrtoune, archidiaconus Aberdonenſis.
M. Alexander Erſkyne, ſubdecanus et officialis Dunkeldenſis.
M. Archibaldus Boyne, praepoſitus de Dalzeil.
M. Alexander Ferret, praepoſitus de Fidolis.
M. Johannes Maccale, archidiaconus Leſmorenſis.
M. Arthurus Talzefere, canonicus Aberdonenſis.
D. Nicolaus Roch, praepoſitus de Taynes.
D. Andreas Dickſone, canonicus Dunkeldenſis.
D. Hugo Curroye, commendatarius de Strathphillan.
D. Andreas David, eruditus et ſtudioſus in theologia.
M. Johannes Macquin, divinarum ſcripturarum interpres.
D. Robertus Leddal, ſupprior de Melros ordinis Ciſtercienſis.
Secretarius et notarius in concilio Andreas Eliphantus.

Qui omnes convenientes, miſſa primitus ſolenni ibidem in dicto templo fratrum praedicatorum Edinburgen. de mandato reverendiſſimi domini archiepiſcopi, primatis, legati nati, praeſidentis, pro divina gratia fundenda, feliciquo incremento et ſucceſſu rerum gerendarum in praeſenti concilio ſeu ſynodo cantata et finita, ſimul unanimiter egredientes, ſe in aulam ſeu ſecretarium refectionis dictorum fratrum contulerunt, et ibidem omnibus in ſuo ordine ſedentibus, et excluſis excludendis, habita fuit concio per .... eruditiſſimum in ſacris licentiatum.

Sequuntur acta ordinata in praeſenti concilio, et inprimis circa reformationem morum.

1. *De incontinentia eccleſiaſticorum.*

Haec praeſens ſynodus provide attendens quam conſtet ex clericorum incontinentia graviſſima eccleſiae ſcandala eſſe exorta, proinde pro hujuſmodi macula repurganda ſtatuit decretum illud concilii Baſileenſis de concubinariis, ſeſſione viceſima ad unguem obſervandum, et executioni demandandum, cujus decreti tenor ſequitur in haec verba. "[a] Sacroſancta ſynodus generalis Baſileenſis in Spiritu Sancto legitime congregata univerſalem eccleſiam repraeſentans ad perpetuam rei memoriam ſtatuit, ut quicunque clericus cujuſcunque ſtatus, conditionis, religionis, dignitatis etiamſi pontificalis, vel alterius praeeminentiae exiſtat, qui poſt hujus conſtitutionis notitiam, quam habere praeſumatur, per duos menſes poſt publicationem ejuſdem, in eccleſiis cathedralibus, quam ipſi dioeceſani omnino facere teneantur, poſtquam eadem conſtitutio ad eorum notitiam pervenerit, publicus fuerit concubinarius, a perceptione fructuum omnium beneficiorum ſuorum trium menſium ſpatio ſit ipſo facto ſuſpenſus, quos ſuus ſuperior in fabricam vel aliam evidentem eccleſiarum utilitatem, ex quibus hi fructus percipiuntur, convertat, nec non et hujuſmodi publicum concubinarium, ut primum eſſe talem innotuerit, mox ſuus ſuperior teneatur monere, ut intra breviſſimum terminum concubinam dimittat, quam ſi non dimiſerit, vel dimiſſam aut aliam publice reſumpſerit, jubet haec ſancta ſynodus, ut ipſum omnibus ſuis beneficiis omnino privet, et nihilominus hi publici concubinarii, uſquequo cum eis per ſuos ſuperiores poſt ipſarum concubinarum dimiſſionem, manifeſtamque vitae emendationem fuerit diſpenſatum, ad ſuſceptionem quarumcunque dignitatum, beneficiorum vel officiorum ſint inhabiles; qui ſi poſt diſpenſationem recidivo vomitu ad hujuſmodi concubinatum publicum redierint, ſine ſpe alicujus diſpenſationis, ad praedicta prorſus inhabiles exiſtant. Quod ſi hi ad quos talium correctio pertinet, eos, ut praedictum eſt, neglexerint punire, eorum ſuperiores tam in ipſos de neglectu, quam in illos de concubinatu modis omnibus digna punitione animadvertant. In conciliis etiam provincialibus et ſynodalibus adverſus tales punire negligentes, vel de hoc crimine diffamatos per ſuſpenſionem a collatione beneficiorum vel alia condigna poena ſeveriter procedatur. Et ſi hi, quorum deſtitutio ad ſummum pontificem ſpectat, per provincialia concilia, aut ſuos ſuperiores propter publicum concubinatum reperiantur privatione digni, ſtatim cum proceſſu inquiſitionis ipſi ſummo pontifici deferantur. Eaque diligentia et inquiſitio in quibuſcunque capitulis generalibus et provincialibus quoad ſuos ſervetur, poenis aliis, contra praedictos et alios non publicos concubinarios ſtatutis, in ſuo robore permanſuris; publici autem intelligendi ſunt, non ſolum hi, quorum concubinatus per ſententiam aut confeſſionem in jure factam, ſed per rei evidentiam, quae nulla poſſit tergiverſatione celari, notorius eſt, et qui

[a] Concil. Baſileen. ſeſſ. xx. c. 1.

muli-

mulierem de incontinentia ſuſpectam, et infamatam tenet, et per ſuum ſuperiorem admonitus ipſam cum effectu non dimittat." [Cum hoc nunc in praeſenti concilio addito, quod ordinarii locorum in clericos non beneficiatos et in ſacris ordinibus initiatos poenis arbitrariis animadvertent, juxta perſonarum inſordeſcentium qualitatem, contemptum et in ſimilibus delictis perſeverantiam.] "Quia vero nonnulli juriſdictionem eccleſiaſticam, pecuniarios quaeſtus a concubinariis percipere non erubeſcunt patiendo eos in tali foeditate ſordeſcere, ſub poena maledictionis aeternae praecipit, ne deinceps ſub pacto, compoſitione, aut ſpe alicujus quaeſtus talia quovis modo tolerent, aut diſſimulent, alioqui ultra praemiſſam negligentiae poenam, duplum ejus quod propterea reſtituere ad pios uſus omnino teneantur et compellantur; ipſas autem concubinas ſeu mulieres ſuſpectas praelati modis omnibus curent a ſuis ſubditis etiam per brachii ſecularis auxilium, ſi opus fuerit, penitus arcendas. Qui etiam ex tali concubinatu procreatos filios apud patres ſuos cohabitare non permittant. Jubet inſuper haec ſancta ſynodus, ut etiam in praedictis ſynodis et capitulis haec conſtitutio publicetur, et quilibet ſuos ad ipſarum concubinarum dimiſſionem diligenter hortetur.

Injungit praeterea omnibus ſecularibus viris, etiamſi regali praefulgeant dignitate, ne ullum qualecunque inferant impedimentum, quocunque quaeſito colore, praelatis qui ratione officii ſui adverſus ſuos ſubditos pro hujuſmodi concubinatu procedunt. Et cum omne fornicationis crimen lege divina prohibitum ſit, et ſub peccati mortalis poena neceſſario evitandum, monet omnes laicos tam uxoratos quam ſolutos, ut ſimiliter a concubinatu abſtineant, nimis enim reprehenſibilis eſt qui uxorem habet, ſi ad alienam mulierem accedat; qui vero ſolutus eſt, ſi continere nolit, juxta apoſtoli conſilium uxorem ducat. Pro hujus autem divini obſervatione praecepti, hi ad quos pertinet tam ſalubribus monitis quam aliis canonicis remediis omni uti ſtudio laborent." Et hoc ipſum in praeſenti decreto contentum in praemiſſis etiam monialibus hujus regni, prout congruit, praeſens conventio ſtatuit et decrevit obſervari.

2. *Proles concubinarias in ſuis conſortiis clerici non teneant.*

Item hortatur haec ſynodus, ne qui praelati aut alii eccleſiaſtici inferiores proles ſuas ex concubinatu ſuſceptas in ſuis conſortiis teneant, nec in ſuis eccleſiis directe aut indirecte promoveri patiantur, neque eas baronibus quovis quaeſito colore in conjugium de Chriſti patrimonio jungant, ſeu barones efficiant.

3. *Ne clerici vel monachi ſecularibus negotiis ſeſe immiſceant.*

Similiter ordinatum eſt, ne ullus eccleſiaſticus, habens unde juxta ſuum ſtatum honeſte vivere poſſit, immiſceat ſe ſecularibus negotiis, praecipue mercaturam exercendo, aut lucri cauſa, ut empta revendat, emens, alienave praedia conducendo, quo ruſticis laboribus a ſpirituali exercitio, propria cura neglecta, abſtrahatur.

4. *De veſtibus clericorum.*

Item ut beneficiati et in ſacris ordinibus conſtituti byretis rotundis, veteri clericorum more, duntaxat utantur, pileoſque in eccleſiis et potiſſimum in choris et tempore divinorum omnino deponant, nec veſtes, utputa caligas, et diploides, vel alias ſectas, vel colorum prohibitorum, ut flavi, viridis, et id genus diſcoloris deferant, togas in eccleſiis, civitatibus, oppidis et villis inſignioribus portent longas et talares; itinerando vero togas habeant curtas, et manicatas, ſalva tantum loci et temporis neceſſitate; camiſias habeant albas, et albae futurae, ſub poena ſuſpenſionis in preſbyteros, et excommunicationis in alios, per locorum officiales, commiſſarios, et decanos declaranda; a quibus quidem poenis non abſolvantur, niſi prius praeſtita cautione de abſtinendo in futurum ſub poena arbitraria judicis arbitrio juxta qualitatem perſonarum infligenda pro prima vice, et deinceps inobedientia creſcente, augeatur et poena. Super quibus per ſingulos decanos in eorum viſitationibus, et ſi quis fuerit, fiat diligens inquiſitio: et qui culpabiles inventi fuerint, poſt duos menſes a publicatione praeſentis ſtatuti puniantur ut ſupra. Si autem decani in praemiſſis deficiant, ſive ordinationis negligentes ſint comperti, officiales tunc ſeu ordinariorum commiſſarii in eos ad ſuum arbitrium ſeverius animadvertant.

5. *Circa nutrientes barbas, et non portantes tonſuras.*

Haec eadem conventio variis adducta argumentis, et rationibus circa barbarum uſum propoſitis, univerſos et ſingulos hujus provinciae clericalis ſortis et eccleſiaſticos per locorum ordinarios attente hortari decrevit, ut ſui ſtatus et conditionis rationem habentes, et frequentes obtrectationes contra barbatos compeſcantur, utque clerici a laicis diſtincti appareant, eorum barbas tondendas curent, utque ſinguli clerici, ſaltem in ſacris initiati ordinibus, raſuram congruam in coronis habeant.

6. *De temperantia in victu clericorum.*

Item praeſens conventio hortatur omnes hujuſce regni praelatos, et alios eccleſiaſticos beneficiatos, ut in poſterum parcius et moderatius in eorum menſis vivant, omnium eſculentorum et poculentorum exquiſita ſuperfluitate juxta unius cujuſque ſtatum et praeeminentiam rejecta, ut et largius et liberalius pauperibus in eorum neceſſitatibus ſubveniatur, publicamque jejuniorum ab eccleſia indictorum violationem et in ſe et in ſuis familiis evitent, ne ex hoc de caetero eorum malo exemplo laici ſcandalizentur, precaturque in eccleſiaſticorum menſis frequentiores lectiones ſacrarum ſcripturarum [c] juxta decretum concilii Toletani tertii, cujus tenor eſt talis. "Pro reverentia Dei et ſacerdotum univerſa conſtituit ſynodus, ut quia ſolent crebro menſis otioſae fabulae interponi, in omni ſacerdotali convivio lectio divinarum ſcripturarum immiſceatur, per hoc enim et animae aedificantur ad bonum, et fabulae non neceſſariae prohibentur."

[c] Forſan deeſt in MS. fieri.

7. *De gravitate habituum clericorum.*

Item hortandi ſunt praelati et eccleſiaſtici omnes, ut dehinc graviores ſolito portent habitus, qui potius lanei ſint decentis coloris quam ſerici, gravitatem prae ſe ferentes, meminerintq; illius verſiculi divi Bernardi, viz. "Diſcite pontifices in fraeno quid facit aurum."

8. *De clericorum ſervis.*

Item curent praelati ut tales in eorum familiares continuoſque domeſticos alant et teneant, qui non aleatores, ſcortatores publici, ebrii, pugnaces, ſcurrae, noctivagi, aut divini numinis blaſphematores, execrabilibus juramentis aſſueti reputentur; ſed qui catholici, probae vitae, bonorum morum ac converſationis honeſtae habeantur, in bonorum exemplum et iniquorum terrorem: "cum," ut ait Bonaventura, "inſolentia familiae patrisfamilias dedecus videtur."

9. *De viſitationibus monaſteriorum.*

Item ſtatutum eſt inſuper, ut ſinguli locorum ordinarii, cum primum poterunt, viſitent monaſteria canonicorum regularium, monachorum non exemptorum et monialium, ad effectum, ut quae inibi corrigenda reperierint, inſequenti et proximo concilio ſive conventione per viſitationis chartam referant. De exemptis vero, ut qui quid per inquiſitionem in vicinis parochiis ex publica voce et fama contra honeſtatem vitae monaſticae, et debitam loci reparationem, redituumque adminiſtrationem deprehenderint, ſimiliter futuro concilio inſinuetur, ut ex hoc de remedio proſpiciatur opportuno; et qui praetendunt exemptiones in talibus monaſteriis, ut eaſdem una cum numero religioſorum commendatarii, et illa in commendas obtinentes, ut ſuas proviſiones in dicto futuro concilio exhibeant, ad effectum conſiderandi et intelligendi ad quid ipſi rigore ſuarum proviſionum teneantur, et quatenus privilegiis ſit deferendum. Et circa haec praeſens conventio exhortatur in Domino omnes et ſingulos abbates, priores, commendatarios, adminiſtratores locorum exemptorum, cum conſtet regularem diſciplinam et monaſticam magna ex parte, negligentia eorum qui illis ſuperintendere tenentur, labefactatam et collapſam eſſe, quatenus ipſi et eorum quilibet, prout decet bonos paſtores, vitam, mores, devotionem et ſtudia religioſorum reformanda, et ad primum religionis ſtatum reducenda curent, quo inibi et devotio vigeat, et populi murmur devitetur.

10. *De apoſtatis revocandis.*

Simili modo mandat praeſens conventio omnibus et ſingulis abbatibus, prioribus, commendatariis, adminiſtratoribus, miniſtris et locorum praeſidentibus, quatenus ipſi et eorum quilibet omnimodam diligentiam faciant pro perquirendis et comprehendendis ſuis apoſtatis et fugitivis, qui extra loca eis ſubjecta aufugerint, auxilium ordinariorum illorum locorum, in quibus exiſtunt, ad effectum comprehenſionis et reductionis eorum invocent, et ſi id per ipſos fieri non poſſit, auxilium ſecularis poteſtatis per ipſos ordinarios imploretur.

11. *De monialibus apoſtatis revocandis.*

Item ſtatutum eſt ut ordinaria auctoritate compellantur omnes prioriſſae monialium, ut quam primum diſperſas ſuas moniales in unum congregent reſpective, ad effectum, ut cum ipſis ſimul cohabitent et ſuſtententur, vel in aliis locis monialium hujus regni pacificis collocentur, prioriſſae impenſa ſuſtentandae.

12. *De criminibus puniendis cum invocatione brachii ſecularis.*

Item contra adulteros, inceſtuoſos, ſacrilegos notorios ordinat haec conventio, ut primum praelatorum ordinatione charitative admoneantur ad vitae emendationem, et ſi nihilominus in ſuis publicis criminibus poſtea inſorduerint, fulminentur monitoriales cum omnibus cenſuris eccleſiaſticis, etiam cum interdicto, quam citiſſime fieri poterit, ad quod etiam, ſi opus fuerit, auxilium brachii ſecularis invocetur, et ſuper hujuſmodi publicis exceſſibus diligentem per decanos inveſtigationem fieri ordinat, ſi non liceat in delinquentium eccleſiis, ſaltem in vicinis eccleſiis ſit talis indagatio.

13. *De viſitationibus.*

Praeterea conſtituit haec conventio, quia nonnunquam tales, ut praefertur, publici exceſſus, tam majores quam minores, per decanos et alios viſitatores occultari et diſſimulari dicuntur, eo quod pecuniarios quaeſtus a concubinariis et adulteris accipere non erubeſcant, faciendo eos in tali foeditate ſordeſcere, quod decani ante ſuſceptionem ſui officii jurent de fideli ejus adminiſtratione in omnibus, et cum exceſſus majores eorundem commiſſariis deferunt, non prius recipiantur ab eis, quam illi denuo jurati fuerint, quod omnes et ſingulos exceſſus majores, tam publicos quam privatos, ſibi per aſſiſas et inquiſitiones utrobique delatos, abſque gratia et favore, prece vel pretio, nullis penitus omiſſis, commiſſariis tradant, qui ſi reperti fuerint in praemiſſis culpabiles, perjurii, amiſſionis officii, et aliis arbitrariis poenis per ordinarium infligendis ſubjaceant; et ſuper hoc ſolicite inquirant commiſſarii, prout domino ordinarrio ſunt reſponſuri.

14. *De glebis eccleſiae non dandis in infeudationem vel emphytheoſim.*

Ne reſidentia vicariorum et rectorum in animarum curis et ſacramentorum eccleſiae adminiſtratione negligatur, ſtatutum eſt, ut nullae fiant infeudationes ſeu emphyteutariae locationes, vel ad longum tempus aſſedationes quarumcunque glebarum, ſeu terrarum eccleſiaſticarum aliquarum, rectoriarum vel vicariarum per ipſos rectores vel vicarios in poſterum, niſi prius cauſis tractatis; et ne tales infeudationes ſeu locationes per ordinarios vel capitula admittantur ullo modo vel auctorizentur; quae, ſi factae fuerint, pro nullis reputentur, et quod longas aſſedationes novemdecim annorum de et ſupra fructibus et decimis garbalibus dignitatum eccleſiarum cathedralium poſt pontificales majorum ac praebendarum, rectoriarum particularium, menſis epiſcopalibus et abbatialibus ſepara-

tis, praeſens conventio eaſdem fieri uſque ad proximam conventionem generalem vel concilium provinciale ſtatuendum, inchoandum, et celebrandum, penitus prohibet, et ne ordinarii ſeu capitula interim aliquas hujuſmodi admittant ſeu auctorizent; et ſi quas interea fieri contigerit, nullae et invalidae ſint, et qui in praemiſſa intereſſe praetenderint, in proximo concilio audiantur.

15. *Circa neglectam doctrinae reformationem, divinique verbi miniſterium.*

Praeſens conventio mature aviſata, actis concilii Tridentini in ſeſſione quarta inhaerens, ad haereſes reprimendas, et ad aedificationem Chriſti fidelium in verbis doctrinae evangelicae, ſtatuit et ordinat, ut quilibet epiſcopus, ut et loci ordinarius in grege ſibi commiſſo verbum Dei, juxta gratiam ſibi a Domino conceſſam, per ſe ſaltem quater in anno, niſi legitimo praepeditus impedimento, ultra communes praedicationes, quae per alios ad id admiſſos fient, praedicet; et ſi qui ordinarii hactenus minus exercitati fuerint in praedicando, ſeſe, quam primum fieri poterit, ad hujuſmodi officium tam proprio ſtudio quam aliorum doctorum reddant habiles, et ad hunc effectum viros in ſacris literis eruditos in ſuam familiam et contubernium aſciſcant. Cujus quidem concilii, acti ſeu decreti tenor ſequitur in haec verba.

"[c] Eadem ſacroſancta ſynodus piis ſummorum pontificum et probatorum conciliorum conſtitutionibus inhaerens, eaſdemque amplectens, et illis adjiciens, ne caeleſtis ille theſaurus ſacrorum ciborum, quem Sanctus Spiritus ſua liberalitate hominibus tradidit, neglectus jaceat, ſtatuit et decrevit; quod in illis eccleſiis, in quibus praebenda aut praeſtimonium, ſeu quovis alio nomine nuncupatum ſtipendium, pro lectoribus ſacrae theologiae deputatum reperitur, ipſi epiſcopi, archiepiſcopi, primates, et alii locorum ordinarii eos, qui praebendam aut praeſtimonium ſeu ſtipendium hujuſmodi obtinent, ad ipſius ſacrae ſcripturae expoſitionem et interpretationem per ſeipſos, ſi idonei fuerint, alioqui per idoneum ſubſtitutum ab epiſcopis, archiepiſcopis, primatibus, et aliis locorum ordinariis eligendum, etiam per ſubtractionem fructuum cogant et compellant. De caetero vero praebenda, praeſtimonium ſeu ſtipendium hujuſmodi non niſi perſonis idoneis, et qui per ſeipſos id munus explicare poſſunt, conferantur; et aliter facta, proviſio nulla ſit et invalida. In eccleſiis autem metropolitanis vel cathedralibus, ſi civitas inſignis ſeu populoſa, ac etiam in collegiatis exiſtentibus in aliqua inſigni oppido etiam nullius dioeceſis; ſi ibi clerus numeroſus fuerit, ubi nulla praebenda aut praeſtimonium ſeu ſtipendium ejuſmodi deputatum reperitur, praebenda quomodocunque, praeter quam ex cauſa reſignationis, prima vacatura, cui aliud onus incompatibile injunctum non ſit, ad eum uſum ipſo facto perpetuo conſtituta et deputata intelligatur; et quatenus in ipſis eccleſiis nulla vel non ſufficiens praebenda foret, metropolitanus vel epiſcopus ipſe per aſſignationem fructuum alicujus ſimplicis beneficii, ejuſdem tamen debitis ſupportatis oneribus, vel per contributionem beneficiatorum ſuae civitatis et dioeceſis, vel alias, prout commodius fieri poterit, de capituli conſilio ita provideat, ut ipſa ſacrae ſcripturae lectio habeatur; ita tamen quod quaecunque aliae lectiones vel conſuetudine, vel alia quavis ratione inſtitutae, propter id minime praetermittantur: eccleſiae vero quarum annui proventus tenues fuerint, et ubi tam exigua eſt cleri et populi multitudo, ut theologiae lectio in eis commode haberi non poſſit, ſaltem magiſtrum habeant ab epiſcopo capituli conſilio eligendum, qui clericos alioſque ſcholares pauperes grammaticam gratis doceat, ut deinceps ad ſacrae ſcripturae ſtudia, adjuvante Deo, tranſire poſſint; ideoque illi magiſtro grammatices alicujus ſimplicis beneficii fructus, quos tamdiu percipiat, quamdiu in docendo perſtiterit, aſſignentur: dum tamen beneficium ipſum ſuo debito non fraudetur obſequio, vel ex capitulari vel epiſcopali menſa condigna aliqua merces perſolvatur, vel alias epiſcopus ipſe aliquam rationem ineat ſuae eccleſiae et dioeceſi accommodam, ne pia haec utilis ac fructuoſa proviſio quovis quaeſito colore negligatur. In monaſteriis quoque monachorum, ubi commode id fieri queat, etiam lectio ſacrae ſcripturae habeatur, qua in re, ſi abbates negligentes fuerint, epiſcopi locorum in hoc ut ſedis apoſtolicae delegati, eos ad id opportunis remediis compellant. In conventibus vero et aliorum regularium locis, in quibus ſtudia commode vigere poſſunt, etiam lectio ſacrae ſcripturae habeatur; quae lectio a capitulis generalibus vel provincialibus aſſignetur dignioribus magiſtris. In gymnaſiis etiam publicis ubi tam honorifica et caeterarum omnium maxime neceſſaria lectio inſtituta non fuerit, religioſorum principum et rerum publicarum pietate et charitate ad catholicae fidei defenſionem et incrementum, ſacraeque doctrinae conſervationem et propagationem inſtituatur, et ubi inſtituta foret et negligeretur, reſtituatur, et ne ſub ſpecie pietatis impietas diſſeminetur."

16. *Quomodo eligi debeat publicus lector.*

"Statuit eadem ſancta ſynodus neminem ad hujuſmodi officium lectionis tam publice quam privatim admittendum eſſe, qui non prius ab epiſcopo loci de vita, moribus et ſcientia examinatus et probatus fuerit, quod tamen de lectoribus in clauſtris monachorum non intelligatur."

17. *Privilegia ſtudentium in theologia.*

Docentes vero ſcripturam ipſam ſacram, dum publice in ſcholis docuerint, et ſcholares qui in ipſis ſcholis ſtudent, privilegiis omnibus de perceptione fructuum praebendarum et beneficiorum ſuorum in abſentia a jure conceſſis plene gaudeant et fruantur. "Quia [d] vero chriſtianae reipublicae non minus neceſſaria eſt praedicatio evangelii quam lectio, et hoc eſt praecipuum epiſcoporum munus; ſtatuit et decrevit eadem ſancta ſynodus omnes epiſcopos, archiepiſcopos,

[c] Concil. Trident. ſeſſione v. cap. 1. De reformatione.

[d] Concil. Trident. ſeſſione v. cap. 2. De reformatione.

primates,

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primates, et omnes alios eccleſiarum praelatos teneri per ſeipſos, ſi legitime praepediti non fuerint, ad praedicandum ſanctum Jeſu Chriſti evangelium; ſi vero contigerit epiſcopos et alios praelatos legitimo detineri impedimento, juxta formam generalis concilii viros idoneos aſſumere teneantur ad hujuſmodi praedicationis officium ſalubriter exequendum, ſi quis vero hoc adimplere contempſerit, diſtrictae ſubjaceat ultioni".

18. *De praedicatione verbi populo.*

" [e] Archipreſbyteri quoque, et plebani, et quicunque parochiales vel alias curam animarum habentes eccleſias quocunque modo obtinent per ſe vel alios idoneos, ſi legitime impediti fuerint, diebus ſaltem dominicis et feſtis ſolennibus plebes ſibi commiſſas pro ſua et earum capacitate paſcant ſalutaribus verbis, docendo ea quae omnibus ſcire neceſſarium ad ſalutem, annunciandoque eis, cum brevitate et facilitate ſermonis, vitia, quae eos declinare, et virtutes, quas eos ſectari oportet, ut poenam aeternam evadere, et caeleſtem gloriam conſequi valeant; id vero ſi quis eorum praeſtare negligat, etiamſi ab epiſcopi juriſdictione quavis ratione ſe exemptum eſſe praetenderit, etiamſi eccleſiae quovis modo exemptae dicantur, aut alibi alicui monaſterio etiam extra dioeceſim exiſtenti forſitan annexae vel unitae (modo reipſa in dioeceſi ſint) provida paſtoralis ſolicitudo non deſit, ne illud impleatur, " parvuli petierunt panem et non erat qui frangeret eis". Itaque ubi ab epiſcopo moniti trium menſium ſpatio muneri ſuo defuerint, per cenſuras eccleſiaſticas aut alias " ad ipſius epiſcopi arbitrium cogantur, ita ut etiam, ſi ei expedire viſum fuerit, ex beneficiorum fructibus alteri, qui id praeſtet, honeſta aliqua merces perſolvatur, donec principalis ipſe reſipiſcens officium ſuum impleat. Si quae vero parochiales eccleſiae reperiantur ſubjectae monaſteriis, in nulla dioeceſi exiſtentibus, ſi abbates et regulares praelati in praemiſſis negligentes fuerint, a metropolitanis, in quorum provinciis dioeceſes ipſae ſitae ſunt, tanquam, quoad hoc, ſedis apoſtolicae delegatis, compellantur, neque hujus decreti executionem conſuetudo vel exemptio, aut appellatio, vel reclamatio, ſive recurſus impedire valeat, quouſque deſuper a competente, judice, qui ſummarie, et ſola facti veritate inſpecta, procedat, cognitum ſit ac deciſum. Regulares vero cujuſcunque ordinis, niſi a ſuis ſuperioribus, de vita, moribus, et ſcientia examinati et probati fuerint, ac de eorum licentia, etiam in eccleſiis ſuorum ordinum praedicare non poſſunt, cum qua licentia perſonaliter ſe coram epiſcopis praeſentare, et ab eis benedictionem petere teneantur antequam praedicare incipiant.

Item in eccleſiis, quae ſuorum ordinum non ſunt, ultra licentiam ſuorum ſuperiorum, etiam epiſcopi licentiam habere teneantur, ſine qua in ipſis eccleſiis non ſuorum ordinum nullo modo praedicare poſſint, ipſam autem licentiam epiſcopi gratis concedant."

19. *De pſeudopraedicatoribus.*

" Si [f] vero, quod abſit, praedicator errores aut ſcandala diſſeminaverit in populum, etiamſi in monaſterio ſui vel alterius ordinis praedicet; epiſcopus ei praedicationem interdicat. Quod ſi haereſes praedicaverit, contra eum ſecundum juris diſpoſitionem, aut loci conſuetudinem procedat; etiamſi praedicator ipſe generali vel ſpeciali privilegio exemptum ſe eſſe praetenderet. Quo caſu epiſcopus auctoritate apoſtolica, et tanquam ſedis apoſtolicæ delegatus procedat. Curent autem epiſcopi, ne quis praedicator vel ex falſis informationibus, vel alias calumnioſe vexetur, juſtamve de eis conquerendi occaſionem habeat. Caveant praeterea epiſcopi, ne aliquem vel eorum, qui cum ſint nomine regulares, extra clauſtra tamen, et obedientiam religionum ſuarum vivunt; vel preſbyterorum ſecularium, niſi ipſis noti ſint, et moribus atque doctrina probati, etiam quorumlibet privilegiorum praetextu in ſua civitate vel dioeceſi praedicare permittant, donec ab ipſis epiſcopis ſuper ea re ſancta ſedes apoſtolica conſulatur, a qua privilegia hujuſmodi, niſi tacita veritate, et expreſſo mendacio, ab indignis extorqueri veriſimile non eſt. Quaeſtores vero eleemoſynarii, qui etiam " quaeſtarii " vulgo dicuntur, cujuſcunque conditionis exiſtant, nullo modo nec per ſe, nec per alium, praedicare praeſumant; et contrafacientes ab epiſcopis et ordinariis locorum, privilegiis quibuſcunque non obſtantibus, opportunis remediis omnino arceantur."

20. *Quod rectores et epiſcopi quater in anno praedicent.*

Circa quae quo frequentioribus divini verbi praedicationibus inſtruatur populus ſtatutum eſt, ut eccleſiarum parochialium rectores, qui judicio ordinarii ad praedicandum fidei rudimenta ſuis parochianis habiles et idonei cenſebuntur, per ſe ſaltem, juxta ſtatuta provincialia et ſynodalia pro praedicatoribus edita, quater in anno praedicent; illis vero rectoribus, qui juvenes et inidonei ad id viſi fuerint, per locorum ordinarios injungatur, ut ſe ad hoc quam primum reddant per ſtudia in gymnaſiis publicis habiles, et interim per alios praedicatores ſuis ſumptibus de licentia ordinarii admittendos, praedicare, et ſuas vices ſupplere debeant; qui autem grandaevi et doctrinae incapaces ſunt, hoc ipſum ſimiliter per alios fieri procurent, quos etiam per ſuam praeſentiam praedicantes auctorizare oportebit, et hoc ultra communes praedicationes ſeu inſtructiones per vicarios ſeu curatos ſingulis dominicis diebus et forſan aliis majoribus feſtis, ut ſupra, fiendas. De rectoriis vero, monaſteriis, collegiatis eccleſiis, ſeu aliis piis locis in communiis ſeu menſae capitulari unitis, ordinatum eſt ut abbates, priores, et commendatarii, adminiſtratores, praepoſiti, decani et praebendati, rectoriarum portionarii, per ſe vel eorum membra inferiora, ſeu alios eorum nomine, populum in fide inſtruendum

[e] Ibidem. [f] Conc. Trid. ut ſupra.

curent,

curent, et id ſuis parochianis fieri procurent; prioriſſas autem monialium archiepiſcopo ſancti Andreae ſubjectas, ut a ſede apoſtolica ſententiatum eſt, ſub poenis in dicto provinciali ſtatuto et aliis ſtatutis deſuper editis, ad idem teneri decrevit, quae de novo publicari et praeſentibus inſeri in hac ſynodo decretum eſt.

21. *Quod in unaquaque eccleſia cathedrali ſit theologus, et juris canonici profeſſor.*

Concilium ſeu conventio verbi divini ſeminationem inſequens pro ſuſtentatione doctorum et eruditorum in theologia, ac jure pontificio, apud eccleſias cathedrales et civitates, ſtatuit; ut univerſi et ſinguli locorum ordinarii apud ſuas eccleſias cathedrales habeant continuo unum doctorem theologum, licentiatum vel bacalaureum in theologia, et ſimiliter canoniſtam in jure pontificio qualificatum; utque theologus praedictus omni die legibili, ſaltem in unaquaque hebdomade, in ſacris literis publice legat, et interpretetur, ac tam in eadem cathedrali quam in aliis eccleſiis praedicet, cui interpretanti et praedicanti civitatis illius epiſcopus et canonici; ſi voluntas fuerit, interſint, canoniſta quoque ſimiliter jus canonicum publice in dicta eccleſia ac civitate profiteatur, cui ipſi canonici et reliqui ipſius civitatis clerici interſint; pro quorum theologi ac canoniſtae ſuſtentatione quilibet ordinarius deputabit aliquod beneficium de proximo vacaturum ad ſuam diſpoſitionem ſpectans infra ſuam eccleſiam, ad valorem annuum pro theologo ad minus centum librarum, pro canoniſta vero centum marcarum Scoticanae monetae, pro perpetuis futuris temporibus, ipſis et eorum ſucceſſoribus, in iiſdem officiis remanſuris. Qui ambo theologus ac canoniſta legere et docere circa feſtum divi Michaelis die 29 menſis Septembris proxime futuri incipient. Proviſum eſt quoque per hanc ſynodum quod uſque ad vacationem beneficiorum praedictorum, ad praemiſſum effectum diſponendorum, quilibet ordinarius ſuis propriis ſumptibus a dicto feſto divi Michaelis eos honeſte ſuſtentabit ad ratam et quantitatem dictarum ſummarum.

22. *Quod in unoquoque monaſterio ſit unus theologus.*

Similique pro effectu ad eundem modum, ut ſacrarum literarum ſtudia et virtutes, ipſi Deo acceptae, in monaſteriis, ut olim, ſecundum Deum floreant, ordinatum eſt ut ſinguli abbates, priores, commendatarii, praelaturarum majorum adminiſtratores inveniant et ſuſtentent theologum religioſum vel ſecularem, qui ſingulis diebus, ut ſupra, infra ſepta monaſteriorum divinas literas, prout auditoribus expedierit, legere teneatur, et in eccleſiis ipſis monaſteriis annexatis, ut praemittitur, praedicent. Praelati etiam beneficia ad eorum diſpoſitionem ſpectantia obtinentes iiſdem theologis et eorum ſucceſſoribus pro eorum ſuſtentatione de beneficiis ad valorem centum marcarum provideant; non habentes vero beneficia ad eorum diſpoſitionem et praeſentationem ad praedictum effectum, cujuſmodi ſunt illi Ciſtercienſis ordinis, eundem theologum propriis expenſis, juxta praefatae ſummae rationem, praefato theologo honeſte ſecundum ſtatuta ſui ordinis ſuſtentando providere curent, ea tamen lege adjecta, quod per hanc ordinationem eleemoſynae conſuetae religioſorum mendicantium et praedicatorum non abſtrahantur vel minuantur.

Item ut in monaſteriis de ſe etiam evadant et effloreant viri literati, et in divino eloquio et paſtu animarum ſalutari concionatores, haec ſancta conventio praecipit, ut ex uniuſcujuſque hujus regni dioeceſis monaſteriis, juxta ipſorum monaſteriorum facultates, tranſmittantur duo aut unus religioſi, vel religioſus ad literarum capacitatem maxime habiles, et ingenioſi, ad univerſitates omnes proximas vel alias, ut illis libuerit, ibidem ſaltem ad quadriennium in theologia et ſacris litteris ſtudendo remanſuri, quo ſpatio completo remittantur ad ipſas univerſitates alii religioſi praedicti, pari modo literis vacaturi.

23. *Monaſteria praecipua e quibus ad literarum ſtudia praefati effectus cauſa religioſi juxta monaſteriorum vires et facultates ſint emittendi, ſequentem per modificationem notantur.*

Et primo de dioeceſi S. Andreae.

Ex monaſterio prioratus ſancti Andreae religioſi	3
Ex monaſterio de Aberbrothick religioſi	3
Ex monaſterio de Dunfermling —	2
Ex monaſterio ſanctae crucis —	2
Ex monaſterio de Calco —	2
Ex monaſterio de Cupro —	2
Ex monaſterio de Cambuſkenneth —	1
Ex monaſterio de Lundoris —	1
Ex monaſterio de Balmerino —	1
Ex monaſterio de Coldinghame —	1
Ex monaſterio de Pettynweyme —	1
Ex monaſterio de Drybrugh —	1
Ex monaſterio ſive prioratu de North Berwick	1
Ex prioratu de Hadington ſeculari —	1

Glaſguenſis dioeceſis.

Ex monaſterio de Paſleto —	2
Ex monaſterio de Melros —	2
Ex monaſterio de Kylwyning —	1
Ex monaſterio crucis regalis —	1
Ex monaſterio de Jedbourg —	1
Ex monaſterio de Halywoode —	1
Ex monaſterio dulcis cordis —	1

In dioeceſi candidae caſae.

Ex prioratu de candida caſa —	2
Ex monaſterio Vallis lucis —	1
Ex Dundraman — —	1
Ex Tungland — —	1

In dioeceſi Aberdonenſi.

Pro monaſterio de Deyr —	1

In dioeceſi Moravienſi.

Ex monaſterio de Kinlos —	1
Ex monaſterio Pluſcardenſi —	1

In dioeceſi Dublanenſi.

Inchechaffray — —	1

1

Culros — — — 1
Inchemahome — — 1

In dioeceſi Dunkeldenſi.

Pro monaſterio S. Columbae. — —

De reliquis dioeceſibus tacetur.

24 *De methodo et forma praedicationum.*

Praedicatores nunc inſtituti et alii ſecundum praeſentem hanc ſynodum poſt hujuſce ſtatuti publicationem hanc formam in ſuis praedicationibus obſervare tenebuntur, ut in omnibus et ſingulis eorum praedicationibus ſeu concionibus priorem partem epiſtolae vel evangelii declarando tribuant, et illius partem poſteriorem, prout tempus et auditores patientur, catechiſmo, hoc eſt communi doctrina et inſtructione impertiantur. Catechiſmum autem vocamus brevem inſtructionem in fidei rudimentis, vel in expoſitione articulorum fidei, decalogi, praeceptorum, peccatorum ſeptem mortalium, ſeptem eccleſiae ſacramentorum, dominicae orationis, et ſalutationis angelicae, ac operum miſericordiae; in quibus omnibus praedicationibus injungatur ut populum chriſtianum inducant ad ſacramenti altaris condignam venerationem, et ut de viribus et uſu ejuſdem pro captu populi populum inſtruant.

25. *Forma in interpretatione theologiae ſervanda.*

Ut ea circa haec in publicis gymnaſiis et academiis legantur, per quae doctrinam utilem tradi et populi Chriſti fidelis eruditioni conſuli ſperetur; ſtatuit haec ſancta ſynodus, ut lectores ſcripturarum et theologiae in ſingulis collegiis ita ſcripturis et theologiae vacent, ut aliqui ſcripturas quam puriſſime juxta eccleſiae catholicae ſenſum tractare nitantur; alii vero ex eis ad veterum doctorum amuſſim et catholicae fidei veritatem theologiae diverſis horis uniuſcujuſque hebdomadae diebus certis legendae incumbant, ſic ut taliter ſtudentes in ſacris ipſis ſcripturis et ſpeculativis proficiant, et ut idipſum quilibet ordinarius intra ſuam univerſitatem, ſi quam habeat, aliter vero intra ſuam civitatem et apud eccleſiam cathedralem fieri procuret; mandat ipſa ſynodus, quod utilius et pro tempore efficacius fore cenſetur, ut quantum ad ſpeculativam theologiam, lecturae probatorum auctorum, ut ſunt opera magiſtri ſententiarum, commentarii divi Thomae Aquinatis, ſancti Bonaventurae, et aliorum potius vacent.

26. *Ordo ſervandus in lectionibus grammatices et dialectices.*

Vult et jubet haec eadem ſynodus, ut provideat uniuſcujuſque univerſitatis rector, cauſis ad id moventibus non oblitis ſeu omiſſis, ne ulli ad ſcholas dialectices recipiantur, niſi qui Latine et grammatice loquuntur, ac ut dialecticam artem experiri cupientes, priuſquam ad illam artem admittantur, examinentur, et ne ad bacalaureatus ſeu magiſterii lauream recipiantur, niſi prius ad hoc de examinis rigore idonei fuerint reperti; alioqui ad proximam inferiorem claſſem deponantur, quod niſi factum fuerit, rectori imputabitur.

Item provideat archidiaconus ſancti Andreae pro magiſtro ſcholae grammaticalis in civitate ſancti Andreae, qui ſit in grammaticis verſatus, et bonis moribus imbutus, et in aliis ad inſtruendos pueros et puerilia grammaticae non callentes requiſite ſufficiens.

27. *De qualitate ordinandorum.*

Quantum ad qualitatem ordinandorum in moribus, ſcientia et titulo, ſtatutum eſt ut in his ſacrorum canonum diſpoſitio ad unguem ſervetur, et inter ordinandum ſinguli ordinarii habeant prae oculis eandem diſpoſitionem, quam ordinando legere, aut legi facere, faciant, quodque nulli eccleſiaſtici quantumcunque in literis et moribus ſufficientes par ſpatium trium annorum proximorum a data praeſentium futurorum in ſacris ordinibus initientur, niſi beneficiati, religioſi, titulum canonicum ad valorem viginti librarum monetae Scoticanae habentes; circa quae diſcutiant diligenter ordinarii eorum titulos; omnis etiam illicitae pactionis abſit ſuſpicio, et ſuper hoc fidem faciant ordinandi. Et ordinati per ultramarinos epiſcopos, undecunque venerint, altari non ſe immiſceant, et niſi per dioeceſanos aut eorum deputatos ad id commiſſos, in quorum dioeceſibus altari ſeſe junxerunt, praevio examine idonei comperiantur, nequaquam permittantur, ita ut idonei ſecundum praeſens inſtitutum reperti admiſſionem mereantur, et in his inidonei comperti ab ordinum ſuorum executione, uſquequo habiles et idoneos ſeſe reddiderint, ſuſpendantur.

28. *Quod ſinguli curati examinentur per ordinarios.*

Circa parochialium eccleſiarum curatos ſeu miniſtros curam animarum exercentes, quia ex illis plurimi per totum regnum Scotiae adeo inſufficientes, tam in literatura, moribus, et diſcretione, quam in aliis ad id officium neceſſariis deprehenduntur; ſtatuit praeſens conventio, ut per locorum ordinarios intra hinc et ultimum Decembris proxime futurum vocentur coram ipſis ordinariis, vel eorum commiſſariis ad id deputatis, ſeu deputandis, ſinguli curati ad ſubeundum examen debitum in omnibus eorum officio convenientibus, cum certificatione; quod ſi non comparuerint, ab eorum curis et officiis amoveantur, et qui idonei fuerint, et comparuerint, continuabuntur et de novo admittentur; inidonei vero juxta juris diſpoſitionem rejicientur, et ad ſe removendum in proximis eorum ſynodis praemoneantur, ac ſinguli curatorum inidoneorum vicarii ſeu rectores, ubi vicarii proximi non ſunt, admoneantur, ut per ſe in eorum curis deſerviant, quoadúſque per ordinarium loci de qualificato curato proviſum fuerit. Penſionarii vero vicarii, ut ex ſtatutis et conſuetudine in eorum curis et penſionibus reſideant, ac per ſe deſerviant ſub poena ſuſpenſionis et confiſcationis fructuum omnium ſuorum, penſionum, et redituum in pauperum uſus per ordinarium applicandorum; et ſimiliter examinentur iſti vicarii penſionarii, ac eorum parochiani et vicini, ſeu alii

alii notitiam habentes, et qui inhabiles inventi fuerint, ſtatim ordinariis deferantur ad effectum, ut in concilio provinciali ſeu conventione generali proxime futura contra eos de remedio provideatur opportuno.

29. *Qualis eligi debeat, ut fiat curatus.*

Idoneitas autem praeficiendorum animarum curis et beneficiis eccleſiaſticis in hoc potiſſimum conſideretur, ut qui ad hujuſmodi beneficia et curas admitti petunt, ſatisfacere velint et poſſint officiis ſuis ſibi committendis, ſuoque munere juxta beneficii et curae exigentiam fideliter fungi, ſintque viri legitimae aetatis, moribus graves, literarum ſcientia praediti, ad ſacros ordines promoti, nec corpore vitiati; alioqui ſciant hi, quorum intereſt, tales ad beneficia eccleſiaſtica et curas admitti cupientes, ut ſiquidem dolo, gratia, favore, vel negligentia in his peccaverint, non minorem ſibi quam illis malis vicariis aut curatis, quos ipſi dictis curis praefecerint, poenam incurriſſe, quae eis in diſtricto Dei judicio imminet, et praeterea poenis etiam canonicis ſeſe ſciant eſſe obnoxios. Et praeterea ut ipſi vicarii et curati ſuo officio attentius abſque impedimento deſervire teneantur, negligentiaque eorum liberius puniatur; ordinatum exiſtit, ut quilibet vicarius penſionarius ſeu curatus curam animarum exercens, et in eo reſidens, habeat ſingulis annis pro ſuo feudo et ſtipendio viginti marcas Scoticanae monetae, vel aequivalentiam computandam proficuis horto et curae adjacentibus, hoc proviſo, quod in illis dioeceſibus ſeu locis, ubi viget fames et caritas victualium ex hoſtium invaſionibus et incurſionibus, ordinarii locorum in ſuis ſynodis hujuſmodi ſterilitatis et caritatis annonae cauſa ſtipendia charitative augeant, ac ut non liceat ipſis vicariis penſionariis ſeu curatis per ſubſtitutos, ſed per ſeipſos in dictis curis reſidere, alioqui loco curatorum licebit vicario ſeu rectori alium loco non reſidentis deputare de ordinarii conſilio, abſque ulteriori proceſſu; quum penſionarii non reſidentes per ordinarios veniant privandi, juxta illud Tridentini concilii, quod incipit: "inferiora vero beneficia:" cujus tenor ſequitur in haec verba, "inferiora vero beneficia eccleſiaſtica praeſertim curam animarum habentia, perſonis dignis et habilibus, et quae in loco reſidere, ac per ſeipſos curam earum exercere valeant, juxta conſtitutionem Alexandri III. in Lateranenſi, quae incipit: "quia nonnulli": et aliam Gregorii X. in generali Lugdunenſi concilio, quae incipit: "licet canon:" editam, conferantur. Aliter autem facta collatio, ſive proviſio, omnino irritetur; et ordinarius collator poenas conſtitutionis generalis concilii, quae incipit: "grave nimis:" ſe noverit incurſurum.

30. *Quod nemo plura beneficia incompatibilia habeat.*

Quicunque plura curata habeat, aut alia incompatibilia beneficia eccleſiaſtica, ſive per viam unionis ad vitam ſeu commendae perpetuae, aut alio quocunque nomine et titulo, contra formam ſacrorum canonum, et praeſertim conſtitutionis Innocentii III. quae incipit: "de multa:" recipere ac ſimul retinere praeſumpſerit, beneficiis ipſis juxta ipſius conſtitutionis diſpoſitionem ipſo jure praeſentis canonis vigore privatus exiſtat.

31. *Quod ordinarii diſpenſationes exhiberi faciant.*

Ordinarii locorum quoſcunque plura curata aut alia beneficia incompatibilia beneficia eccleſiaſtica obtinentes diſpenſationes ſuas exhibere diſtricte compellant, alias procedant juxta conſtitutionem Gregorii X. in generali Lugdunenſi concilio, quae incipit: "ordinarii:" quam eadem ſacroſancta ſynodus innovandam cenſet et innovat; addens inſuper, quod ipſi ordinarii etiam per idoneorum vicariorum deputationem et congruae portionis aſſignationem omnino provideant, ut animarum cura nullatenus negligatur, et beneficia ipſa debitis obſequiis minime defraudentur; appellationibus et exemptionibus quibuſcunque, etiam cum judicum ſpecialium deputatione, et illorum inhibitionibus in praemiſſis minime ſuffragantibus.

32. *De unionibus beneficiorum.*

Uniones perpetuae a quadraginta annis citra factae examinari ab ordinariis, tanquam a ſede apoſtolica delegatis, poſſunt, et quae per ſurreptionem vel abreptionem obtentae fuerint, irritae declarentur; illae vero quae a dicto tempore citra conceſſae, vel in toto vel in parte effectum nondum ſunt ſortitae, et quae deinceps ad cujuſvis inſtantiam fuerint, niſi eas ex legitimis et rationabilibus cauſis coram ordinario loci vocatis, quorum intereſt, verificandis factas fuiſſe conſtiterit, per ſurreptionem obtentae praeſumantur, ac propterea, niſi aliter a ſede apoſtolica declaratum fuerit, viribus omnino careant.

Beneficia eccleſiaſtica curata, quae cathedralibus, collegiatis, ſeu aliis eccleſiis vel monaſteriis, beneficiis ſeu collegiis, aut piis locis quibuſcunque perpetuo annexa et unita reperiuntur, ab ordinariis locorum annis ſingulis viſitentur; qui ſolicite providere procurent, ut per idoneos vicarios perpetuos (niſi ipſis ordinariis pro bono eccleſiarum regimine aliter expedire videbitur) ab eis pro tertiae partis fructuum aut majori vel minori, arbitrio ipſorum ordinariorum, portione, etiam ſuper certa re aſſignanda, ibidem deputandos, animarum cura laudabiliter exerceatur; appellationibus, privilegiis, exemptionibus, etiam cum judicum deputatione, et illorum inhibitionibus quibuſcunque in praemiſſis minime ſuffragantibus.

33. *Ordinarii loca exempta viſitent.*

Locorum ordinarii quaſcunque eccleſias quomodolibet exemptas, auctoritate apoſtolica ſingulis annis viſitare teneantur, et opportunis remediis providere, ut quae reparari indigent, reparentur, et cura animarum, ſi qua illis immineat, aliiſque debitis obſequiis minime defraudentur; appellationibus, privilegiis, conſuetudinibus etiam ab immemoriabili tempore prae-

praeſcriptis, judicum deputationibus et illorum inhibitionibus penitus excluſis.

34. *Circa clericos parochiales.*

Statuit ſynodus, ut clerici parochiales per ſe deſerviant in eorum officiis, vel praeſentent in ſingulis ſynodis ſufficientem ſubſtitutum, per ordinarium admittendum, in ipſo officio deſervientem, qui honeſtus ſit, et novit honeſte vices ſui principalis in officio hujuſmodi ſupplere; alioqui ſi id non factum fuerit, mulctetur tertia parte emolumentorum clericatus prima vice, et ſecunda bina pauperibus applicanda, et deinceps arbitrio ordinarii poena puniatur.

35. *De teſtamentis, et quod executores computum reddant et rationem.*

Haec conventio ſtatuit, ut regiſtrentur auctentice omnia teſtamenta, et defunctorum bonorum inventaria, ad executionem nominatorum, et bonorum intermiſſorum conſervationem, a quibus per officiales et commiſſarios ordinariorum ſingulis annis de bonorum et rerum fideli adminiſtratione computum et ratio omnium reddatur, prout ad id admonendi ſunt tam in confirmationibus, quam in redditione computorum, ut provideatur ſuper indemnitate prolium; pupillorum, legatariorum, et aliorum intereſſe habentium per ſufficientem rationem, et aliter, prout de jure, et ne decani vel commiſſarii aliqua teſtamenta confirment, niſi prius receptis juramentis ab executoribus de fidelitate et veritate inventariorum, et de pretiis bonorum.

36. *Circa teſtamenta dioeceſanorum Orcadenſium, ad modum et morem ſolitum et debitum reliquarum provinciae Scoticae dioeceſeon reducend. et obſervand.*

Praeſens provinciae Scoticanae generalis conventio, ſeu concilium provinciale legitime convocatum, ſervatis primitus de jure et conſuetudine ſervandis, ac longis et juſtis ſuper infra ſcriptis tractatibus et conſiderationibus praehabitis diſputatis et diſcuſſis, pro perpetuis futuris temporibus, et ad perpetuam rei memoriam conſtituit, decrevit, et ordinavit; quod in condendis teſtamentis et bonorum innotationibus, tam in teſtatis quam non teſtatis ab inteſtato decedentium per omnes et ſingulas totas et integras inſulas Orcaden. et Zetlandiae, et alias partes ubilibet per dioeceſes et juriſdictionem ſpiritualem ſubjectas Orcadenſi eccleſiae, omnes et ſinguli Orcadenſes dioeceſani eidem legi et conſuetudini ſubjaceant, quibus caeteri in aliis quibuſlibet Scotiae provinciis ac dioeceſibus; quodque defunctorum dioec. Orcaden. executores nominati, et utcunque teſtantium et non teſtantium, ſeu ab inteſtato decedentium, bonorum intermiſſores ad conficienda bona inventaria, eaque ordinario aut ejus commiſſariis exhibenda et confirmanda curent, et pro eis ordinaria debita et ſolita ſatisfacere teneantur: quod ſi non fecerint, ſeu aliquis eorum non fecerit, licebit dicto ordinario et ejus commiſſariis, ſervatis proceſſibus in ſimilibus conſuetis, de dictis bonis ſive teſtatis ſive non teſtatis executores dativos ad ejus arbitrium dare et conſtituere in omnibus, juxta morem praeſatum in illis ſervatum et ſervandum.

37. *De examinatione notariorum.*

Ordinatum eſt praeterea, ut vocentur notarii in ſingulis dioeceſibus per eorum ordinarios reſpective ad ſubeundam novam examinationem ſecundum juris conſuetudinem, et parlamentorum regni exigentiam, qui vocari ſtatuuntur ad hos dies, ad quos vocandi ſunt eccleſiarum curati, inter hanc et primam ſuarum dioeceſeon ſynodum, ad effectum examinationis; utque interea fiat inquiſitio inter eorum vicinos per commiſſarios ad hoc deputandos, ſuper firma exiſtimatione, legalitate et fideli exercitio tabellionatus et officii hujuſmodi, antequam ad examinationem veniant: ubi habita examinatione, idonei reperiuntur, admittantur, et ſtatim literas ſuarum admiſſionum recipiant; inidonei vero ab executione officii ſuſpendantur, ſic quod in poſterum eorum inſtrumenta pro nullis et invalidis in judicio et extra habeantur; nec non quod notarii admiſſi imprimant, vel ſubſcribant ſua ſigna, quibus in inſtrumentis uſi ſunt et uſuri, in libris officialium illarum dioeceſeon, ſive commiſſariorum, coram quibus et per quos examinentur, et contumaces citatione praeventi uſque ad comparitionem ſuſpendantur, et tam admiſſi quam non admiſſi in ſynodis praedictis publicentur.

38. *De protocollis notariorum defunctorum.*

Statuit haec ſynodus et decrevit, ut protocolla, ſive libri et in breviaturae notariorum defunctorum decedentibus notariis, ad officialem illius dioeceſis, in qua decedunt, actualiter deliberentur, et ſi hi libri protocoll. per notarios decedentes aliquibus in eorum teſtamentis legati fuerint, ineatur ratio ſeu tranſactio inter tales legatarios et ſcribas officialium, ſuper proficuis et utilitate inſtrumentorum de protocollis extrahendorum, quae ſienda curent ſinguli officiales in eorum officialibus et juriſdictione, et quod folia protocollorum in eorum receptione numerentur, et ſignentur per dictos officiales.

39. *De pluralitate beneficiorum.*

Quantum ad pluralitatem beneficiorum conventio ſeu concilium refert ſe ordinatis ſeu ordinandis in concilio Tridentino, nondum diſſoluto, quod ſic incipit: "Nemo quacunque etiam dignitate, gradu aut praeeminentia praefulgens, plures metropolitanas, ſeu cathedrales eccleſias in titulum ſive commendam, aut alio quovis nomine, contra ſacrorum canonum inſtituta, recipere et ſimul retinere praeſumat; cum valde faelix ſit ille cenſendus, cui unam eccleſiam bene ac fructuoſe, et cum animarum ſibi commiſſarum ſalute regere contigerit. Qui autem plures eccleſias contra praeſentis decreti tenorem nunc detinent, una, quam maluerint, retenta, reliqua infra ſex menſes, ſi ad liberam ſedis apoſtolicae diſpoſitionem pertineant, alias infra annum dimittere teneantur; alioquin eccleſiae ipſae, ultimo obtenta duntaxat excepta, eo ipſo vacare cenſeantur. De beneficiis inferioribus ſuperius patuit."

40 De

40. *De fundationibus hoſpitalium et monaſteriorum.*

De hoſpitalium ſtatu et reformatione ſtatutum eſt, ut quilibet ordinarius per ſuam dioeceſim diligenter inquirat de fundationibus hoſpitalium ubicunque locorum intra ejus dioeceſim ſitorum, et ſi ipſarum fundationis chartae ſive inſtrumenta reperiri poterunt, conſideret diligenter, qui reditus et jura eiſdem ſpectabant, et ſpectare deberent, et pro quibus et qualibus perſonis erant inſtituta, et de eorundem piorum locorum deſtructione, mutatione redituum in alios uſus, et a quibus de praeſenti poſſidentur, et quo titulo; et idem fiat de capellaniis et aliis fundationibus, et officiis eccleſiaſticis perpetuis, et in divinum cultum, et pro ſalute et ſuffragio animarum fundatis intra dioeceſim; et quod in praemiſſis certi comperuerint, in ſequenti conventione generali, ſeu praelatorum concilio provinciali, ad effectum correctionis referant: circa quae hortatur haec conventio omnes et ſingulos abbates, priores, commendatarios, adminiſtratores, prioriſſas monialium, nec non praepoſitos, ac decanos eccleſiarum collegiatarum, et qui ad hoc tenentur, quatenus eleemoſynas per ipſos pauperibus mendicantibus erogari ſolitas, renovandas et continuandas curent, ac ſuas eccleſias tam in parietibus quam in tectis ruinoſas, ac defectuoſas reparent, et reſtaurent; et deſuper ſinguli ordinarii in ſuis viſitationibus proxime futuris diligentem inquiſitionem et diſcuſſionem habeant, nec non ut hujuſmodi eleemoſynarum diſpenſatio viris fidelibus et diſcretis ac honeſtis committatur, qui pauperum curam in illis locis agant, atque ut uniuſcujuſque monaſterii magiſtri fabricae et operum directores, quatenus ſingulis annis in eccleſiis fieri debet, ad loca eccleſiaſtica ipſis monaſteriis et eccleſiis praefatis annexata, pro defectuum correctione viſitanda mittantur, hortatur et ordinat.

41. *Quod beneficia patronatus non conferantur niſi praevio edicto.*

Item ad evitandas lites in beneficialibus, ne ex ignotis procedatur interdum ad conferendum beneficia, quae ad aliorum patronatum ſpectant, ſtatuit concilium, ne per locorum ordinarios proviſiones quorumcunque beneficiorum, in non maxime claris, niſi praevio edicto publice et ſummarie tam de vacationibus quam de jure patronatus ipſorum praeſentantium, juxta cap. ſid. de elect. lib. vi. cognito. Exceptis his, quae ad ipſorum ordinariorum diſpoſitionem collationemque pleno jure pertinent, et de quorum patronatu certo et liquido conſtat, cuicunque vel quibuſcunque fiant aut concedantur, utque regiſtra omnium collationum apud ſingulos ordinarios, et eorum quemlibet remaneant.

42. *Ad ſuſtentationem et perſiſtentiam ſeminatorum verbi divini, quo chriſtiana plebs paſcenda eſt.*

Archiepiſcopus primas, epiſcopi ordinarii, et alii inferiores de clero, in concilio praeſenti provinciali conventionem generalem epiſcoporum, et cleri regni Scotiae repraeſentantes, ad perpetuitatem ſermocinantium per provinciam, et eorundem ſuſtentationem, ne praedicantes ipſi victu et neceſſariis deſtituantur, aſſignarunt pro ſe et aliis reſpective praedicatoribus ſermocinaturis, per quemlibet praelatum, in ſuis locis et populo ſubjecto, praedicandi beneficia ſequentia, cum proviſione fienda de non reſignandis illis per poſſeſſores in praejudicium ſermocinantium, ut inſtrumentis deſuper captis continetur.

Sequitur praedicatoribus aſſignatum.

Pro archiepiſcopo S. Andreae rectoria ſeu eccleſia de Mutzerz.
Pro archiepiſcopo Glaſguenſi vicaria Glaſguenſis ſeu Glaſgu. ſecunda.
Pro epiſcopo Aberdonenſi praecentoria aut praebenda de Crouden.
Pro epiſcopo Moravienſi rectoria de Inverkathen.
Pro epiſcopo candidae caſae rectoria de Szertzerſy.
Pro epiſcopo Dumblanenſi praebenda de Kippin.
Pro epiſcopo Dunkeldenſi archidiaconatus Dunkeldenſis.
Pro epiſcopo Leſmorenſi archidiaconatus Leſmorenſis.
Pro epiſcopo Orcadenſi praepoſitus de Kulzenay aliter Orknay.
Pro epiſcopo Brechinenſi ſubdiaconatus Brechinenſis.
Pro epiſcopo Roſſenſi archidiaconatus Roſſenſis.
Pro epiſcopo Cathanenſi archidiaconatus Cathanenſis.
Pro prioratu S. Andreae vicaria trinitatis S. Andreae.
Pro monaſterio de Aberbrothec vicaria de Kerymure.
Pro monaſterio de Paſleto vicaria de Kilmahome.
Pro monaſterio Kilwyning vicaria de Domlop.
Pro monaſterio de Dumfermling vicaria de Muſſilbrugh.
Pro monaſterio de Kelſo vicaria de Lynthon.
Pro monaſterio ſanctae crucis vicaria de Falkirk.
Pro monaſterio de Driburg vicaria de Killymuyr.
Pro monaſterio de Lundoris vicaria Dumdey.
Pro monaſterio de Scona eccleſia Kylernad in dioec. Cathanenſi.
Pro Inchmahomo vicaria Linthrathen.
Pro monaſterio de Melroſs vicaria de Haſſeden.
Pro prioratu de Coldynhame vicaria de Edinburg.
Pro prioratu de Quhythorne vicaria de Glaſſantone.
Pro Kynloſs.
Pro monaſterio S. Columbae inſulae vicaria de Leſſlia.
Pro monaſterio de Jedburg vicaria de Dunbian.
Pro monaſterio de Deyr vicaria de Petterburgh.
Pro monaſterio de Balmerino rectoria de Logymarthe.
Pro Cupro.

Pro

Pro Glenlus.

Praelati monaſteriorum non habentes beneficia ad eorum diſpoſitionem, dent penſiones condignas ad ſuſtentationem praedicantium.

Prioriſſatus de Northberwick vicaria de Largo.

Item viſum eſt praeſenti concilio, rerum et temporis qualitate penſata, ut in principio ſive exordio concionum, ſeu poſt eaſdem finitas, ſervetur vetus et receptus invocandi modus, dicendi " Pater noſter " pro gratia obtinenda, cum ſalutatione angelica ad beatiſſimam virginem, ad divinam gratiam pro felici et fructuoſo ſermone fiendo impetrandam apud Dominum Deum, ut fiat in fine ſermonis oratio pro animabus defunctorum, ex recepta eccleſiae conſuetudine.

43. *Pro haereſibus extirpandis.*

Item pro haereſibus extirpandis in praeſenti concilio ſtatutum eſt, ut ſinguli locorum ordinarii in ſuis dioeceſibus deputent haereticae pravitatis inquiſitores viros pios, probos, eruditos, et in theologia doctos, qui etiam ſint bonae converſationis, et famae, et magnae circumſpectionis, et qui cum exactiſſima diligentia perquirent de haereſibus, et coercendis erroribus, et peregrinis opinionibus contra ſacramenta eccleſiaſtica, et aliis; quique inquirere teneantur de libris damnatis haereticorum, et de fide male ſentientium, et ubi comperti fuerint, ad locorum ordinarios deferantur. Et praeterea ſinguli abbates et priores, commendatarii, adminiſtratores, provinciales, miniſtri et guardiani in ſuis monaſteriis, coenobiis, et locis, hoc idem circa ſuos ſubditos et religioſos faciant, diligenter cellas ſuorum religioſorum perſcrutentur, ut quicquid ibi haereticorum librorum, aut contra fidem ſentientium repertum fuerit, etiam ad ordinarios deferatur.

44. *Sequuntur nonnullae ordinationes ad reprimendas haereſes tum utiles tum neceſſariae.*

Inprimis ſtatutum eſt, ut ordinarii locorum quantum commode fieri poterit, pro tempore et locorum ratione contra haereticos diligentem et exactam inquiſitionem faciant ſingulis annis, univerſales quidem quater in anno, particulares vero toties quoties occaſio ſeſe obtulerit; ut eas quidem juxta ſuam poſſibilitatem et diligentiam exequantur, ſecundum formam et diſpoſitionem ſacrorum canonum, et praeſcriptorum capitum, ut officium cap. " objurans, " cap. " et commiſſae, " cap. " ut ſtatuta de haereticis " lib. 6. aliaque jura canonica inſequendo ac regni conſuetudines hactenus obſervatas contra haereſiarchas et ſacramentarios, et praecipue contra ſacramentum euchariſtiae obloquentes cum ſeveritate juris procedant; et ut inhibitoriales literae fulminentur ſub poena excommunicationis ipſo facto, tam contra praedicantes abſque permiſſione ordinarii, quam contra ipſos parochianos, ſeu alios eorundem hujuſmodi praedicatorum auditores, ne ipſis audientiam et aſſiſtentiam ſeu favorem praeſtent; et cum hoc literae reginae ſuis literis conformes per ordinarios impetrentur, et executioni demandentur.

Item hortatur praeſens conventio in viſceribus Jeſu Chriſti, ac pro pietatis zelo, quo omnium haereſium in hoc regno occaſionibus facilius occurratur, ipſique ordinarii ad eaſdem reprimendas liberius et expeditius procedere valeant, quatenus ipſi et eorum quilibet, nec non caeteri praelati, et beneficiati regni mores ſuos ac vitam juxta praeſentis concilii ſtatuta et ordinationes ad meliorem frugem emendent, ne ad aliorum mores diſtricte corrigendos prorumpant ipſi notoriis criminibus irretiti, cum hinc maximum populi ſcandalum, et plurima haereſeos pars oriatur.

45. *De praedicatione verbi Dei.*

Tertio, ut provideat quiſque infra ſuam dioeceſim, ut rectores eccleſiarum, et aliae eccleſiaſticae perſonae laborent pro viribus, ut verbum Dei inter ſuos greges pure, ſincere, et catholice tractetur; veri ceremoniarum eccleſiaſticarum uſus praedicentur modeſte, ſobrie et prudenter; vetentur opiniones falſae, criminentur palam et arguantur. Ut eccleſiis, monaſteriis, collegiis, univerſitatibus, aliiſque piis locis unitis et incorporatis, frequentioribus verbi Dei praedicationibus provideatur; ſtatutum eſt ut abbates, priores, commendatarii, adminiſtratores, ac talium locorum praepoſiti, mercedes ſolito liberaliores, tam religioſis quam aliis, ad diſſeminandum verbum evangelicum per ordinarios admittendis, reſtituant; et ut ipſi praedicatores ad unamquamque eccleſiam parochialem benigno hoſpitio recipiantur, quodque ad hunc effectum ipſi religioſi ex ſingulis parochialibus eccleſiis, de quibus nullas habent annuas penſiones victualium, pro quatuor praedicationibus per ipſos annuatim ad ſupplendum rectorum vices fiendis, pro ſuis laboribus et expenſis in toto quadraginta ſuſcipiant annuatim ſolidos: pro qua ſumma officiales ſeu commiſſarii ſingularum dioeceſium, ubi per ipſos religioſi ad hoc vocati fuerint, oſtenſis teſtimonialibus contra rectores ſuas monitiones ſimplices fulminent, atque eoſdem cogant ad earundem ſummarum ſolutionem aliis juris remediis opportunis; proviſo tamen, quod iidem religioſi ſint contenti penſionibus victualium, quas annuatim ex monaſteriis, prioratibus, aliiſque locis ſeu collegiis pro ſuis praedicationibus percipere ſolent.

46. *Quoties praedicetur, per rectores inquiratur.*

Item, ut ſinguli curati in ſuis libris notent, quoties nomine rectoris ſeu vicarii in ſingulis eccleſiis concionati fuerint ipſi religioſi, et idipſum locorum ordinariis in ſuis ſynodis intiment, atque etiam ut per ipſos praedicatores commonſtrent vicarii ſeu curati reſidentes de certo die feſto praedicationis futurae, ut ipſis parochianis ſuis debito tempore denuncient, quo frequentiores ſermonibus intereſſe poſſint, et curati hoc negligentes per ordinarios .... feriantur, et de ſingulis in praeſenti ſtatuto contentis diligenter inquirant decani in ſuis viſitationibus.

47. *Articuli inquirendi per inquiſitores haereticae pravitatis.*

Item expedire viſum eſt, ut notentur ſpecialiter nonnulli articuli, ſuper quibus haereticae pravitatis inquiſitores ſuas inquiſitiones formare potiſſimum deberent, et ut concionatores in ſuis praedicationibus, ubi eorundem occaſiones inciderint ſecundum temporis et auditorum exigentiam, inter quos tales errores noti fuerint, contra eoſdem diſerte et prudenter populum doceant et inſtruant, juxta catholicae eccleſiae ſententiam. Caveant tamen, ne ubi nullas inter ſuos auditores haereſes compertas habuerint, de haereſibus ignotis mentionem faciant.

48. *Sequuntur ipſi articuli.*

Inprimis contra eos, qui adverſus ipſa ſacramenta aut ceremonias, ritus, et obſervantias ab eccleſia receptas in ſacramentorum adminiſtratione obganniant, et praeſertim in ſacramento baptiſmi; et ſacrificium miſſae, confirmationis, extremae unctionis, poenitentiae, et aliorum, contra cenſuras eccleſiaſticas contemnentes.

Contra negantes aliquas animas ſanctorum cum Chriſto jam regnare uſque ad diem judicii, et cum anima et corpore glorificato poſtea in aeternum regnaturas.

Contra negantes animae immortalitatem.

Contra negantes retributionem operum in fide et charitate.

Contra negantes purgatorium poſt hanc vitam.

Contra negantes interceſſiones et orationes ſanctorum.

Contra negantes imagines licitas eſſe in eccleſiis chriſtianorum, et ſanctiones canonicas.

Contra negantes auctoritatem concilii generalis in decernendis dogmatibus.

In univerſum contra adverſantes quibuſlibet determinatis vel determinandis per concilium generale, ſeu provinciale; contra derogantes jejuniis et feſtis indictis ab eccleſia.

Item ut unuſquiſque ordinarius intra ſuam dioeceſim perquirat, qui apud ſe detinent aliquos libros rythmorum, ſeu cantilenarum vulgarium, ſcandaloſa eccleſiaſticorum et hominum vel conſtitutionum vituperia et probra, ſeu famoſos libellos, aut quamcunque haereſim in ſe continentia; et ubi comperti fuerint, prohibeantur ſub poenis actorum parlamenti atque confiſcentur, et comburantur, interdicaturque univerſaliter eorum uſus, mercatura, impreſſio et lectura ſub ſimilibus poenis.

49. *Circa orationem dominicam.*

Concilium decrevit ex moventibus hoc vulgare quod ſequitur hic inferendum.

" *De Pater noſter et ave Mariae in concionibus.*"

In omnium concionum publicarum exordiis ſervetur vetus et receptus invocandi modus per orationem dominicam, cum ſalutatione angelica ad virginem Deiparam, pro gratia impetranda; et in earundem concionum fine oretur pro animabus defunctorum in recepta eccleſiae conſuetudine.

50. *Sequuntur nonnullae ordinationes penes officium procuratorum.*

De exercitio curiarum conſiſtorialium in earum cauſis deducendis.

Inprimis prohibet haec conventio, ne qui procuratorum in foro eccleſiae cauſas vel intendendas vel defendendas temere ſuſcipiant, abſque integra et plenaria informatione veritatis, ſi non in primo, ſaltem in ſecundo termino; et ſi ſuper veritate informationum fidem facere recuſaverint, denegetur eis procurandi ſuffragium; habita vero in hunc modum informatione, prudenter explorent, et quilibet eorum exploret merita cauſae, et quo jure tam actio quam defenſio notatur; quod ſi per ſe hoc non valeant praeſtare, a doctioribus exquirant quid juris, et ſi comperiant nec canonico nec civili, nec municipali et conſuetudinario juri aut ſtylo fore conſonam informationem, ſuo patrocinio deſtituant, quantumvis magna merces proponatur, et idipſum faciant, ubicunque in cauſae deductione de ejuſdem injuſtitia apparuerit.

51. *De calumniatoribus et infamibus.*

Secundo ſtatutum eſt contra manifeſtos calumniatores, qui nihil penſi habent, juſtane an injuſta cauſa fuerit, dummodo ſpes lucri inde fulſerit, quod quicunque de talibus fuerint convicti ſcienter iniquam cauſam ſuſcepiſſe, vel ſuſtinere, vel qui ad deterrendas partes a juſtis actionibus vel defenſionibus proferre praeſumant, ſeſe cauſas vel lites ad annum, biennium, vel aliud longum tempus protracturos calumniandi animo, tanquam perjuri ac infames habendi ſint, ac ab officio procurandi repellantur, et inſuper per ordinarios locorum ad arbitrium puniantur, et idipſum de his ſentiendum eſt, qui cum litigatore de quota litis paciſcantur, aut paciſcentibus ſuam operam pollicentur.

52. *Fruſtratorias rationes objiciens punitur.*

Item ſtatutum eſt, quo meliori fide cauſae tractentur, ut ſi quis fruſtratorias rationes vel exceptiones exhibuerit, iiſdem repulſis, vel ſi admiſſae fuerint, non probatis, exhibens eaſdem ſeu producens, ultra expenſas litis parti ſolvendas, taxatione judicis pro prima vice duos ſolidos perſolvat, pro ſecunda vice in eadem cauſa duplicetur, pro tertia triplicetur, et ſic deinceps creſcat poena, et inſuper ſuſpectus de calumnia habeatur, et poenas prioris ſtatuti ſubjaceat; ſi tertio in eadem cauſa hoc admiſerit, et ſi quas nova relevantes, aut alia quaevis legitima ratione non admiſſibili produxerit, antequam ad eorundem reformationem de ſtylo ...... admittatur, juret, quod ſuam omnimodam diligentiam fecit pro iiſdem pertinenter ad ipſum terminum fabricandis, nec ex induſtria inſufficientes propoſuiſſe ad effectum prorogandi terminum.

53. *Inducere ad jurandum.*

Item ſtatutum eſt, ſi quis ſive perſuaſionibus partes

partes aut teſtes ad ſophiſtice jurandum induxerit, aut fruſtrationis cauſa ſubterfugere fecerit inſtrumentave corrumpenda procuraverit, aut a protocollis varianda, quod poenis de calumniatoribus ſubjaceat.

Item ne quis longiores urgeat dilationes, quam cauſae neceſſitas poſtulat, ne ſuae diffidiae aut malitiae falſas excuſationes protelandae animo lites, ſcripturaſve ſemel in judicium productas ſupprimat, ne judiciorum curſus defectu earundem impediatur, aut cauſas ultro inter ſe per colluſionem dormire patiantur.

54. *De ordine advocatorum in judicio.*

Item ſtatutum eſt, ut in judicio aut cauſarum diſputationibus omnia modeſte et abſque tumultu fiant et dicantur, et ut quiſque ſuo loco ſedeat, quoaduſque per ſcribam ejus cauſa fuerit in ſuo turno nominata; et tamen breviter deſiderio termini reſpondeat; et ſic viciſſim alterius partis procurator agat, atque a vulgari ſermone, quantum fieri poſſit, in judicio abſtineant, reliqui vero audiant in ſilentio, ad quos illa cauſa non ſpectat.

55. *Advocati judici honorem deferant.*

Item ſtatutum eſt, ut ſcribae curiarum in omnibus ſe promptos et paratos ad obſequendum et parendum judicum mandatis praeſtent, eiſdemque debita obſequia, honorem et obſervantiam deferant, atque intra ſui officii fines ſeſe contineant, viz. praeter communia nihil, inconſulto judice, nullaque acta confeſſionis, niſi prius per judicem conſiderata, an levia, an ſecus, an ſimoniaca, an uſuraria, aut alias illicitas pactiones continentia fuerint; et ne ultra taxam veterem a procuratoribus vel partibus exigant, praetextu cujuſcunque conſuetudinis aut corruptelae hactenus obtentae, cujus taxae veteris tenor infra habetur[g].

56. *Ut proceſſus per ſcribam ante judicem diligenter obſervetur.*

Item, ut ſcripta conſerventur et proceſſus partis, ſtatutum eſt, ut regiſtra fiant, in quae omnium proceſſuum omnes partes et ſcripta in judicium producta redigantur, ne pereat ulla pars proceſſus, aut ne alia, quam coram judicibus producta primo fuerint, ſupponantur, principalia vero remaneant ad regiſtrum, et accepto ſigno receptionis et nomen recipientis in libro notent, quae tantum quamprimum ſcribae reſtituantur. Et ſi in praemiſſis culpabiles reperti fuerint ſcribae, provideant poteſtatem habentes de aliis eorum loco.

57. *Circa reformationem proceſſuum curiarum conſiſtorialium.*

Inprimis pro abbrevatione proceſſuum ſtatutum eſt et ordinatum, ut in omnibus cauſis ſummam viginti librarum non excedentibus, procedatur inpoſterum modo quo ſequitur; ut parte citata, et minime comparente, in poenam contumaciae ejuſdem proponatur petitio rem petitam continens, et ſpecificatio qualitatum ejuſdem ad articulos referatur, et ſtatim ſtatuantur termini ad articulandum et probandum, et citetur pars ad reſpondendum poſitionibus et articulis, nec non ad videndum teſtes, et alia probationum genera recipi, jurari et admitti, qui ſi apparuerint, etiam in poenam contumaciae rei nolentis comparere, ad effectum praemiſſum admittantur, et examinentur, et ſtatim ad acta fiat publicatio, et ſtatuatur terminus ad dicendum contra producta, nec non ad proponendum omnia jura, parte adhuc citata, in quo termino parti ſimiliter contumaci ſtatuatur terminus ad pronunciandum.

Si vero pars rea in primo termino comparuerit, qualificetur ſtatim petitio et inferatur apud acta; ſi nolit ſtatim reſpondere facta fide corporaliter, quod inſtanter reſpondere nequeat, detur ei triduum ad reſpondendum, aliudve breve tempus ex arbitrio judicis, quo termino ſi ad reſpondendum contumax fuerit, quovis modo procedatur, ut ſupra; ſi vero comparuerit, et dilatorias propoſuerit, diſcutiantur ſimiliter excluſa omnium reſervationum cauſa, et lite poſtmodum conteſtata, ſtatuatur unicus terminus ad probandum, et poſt probationes productas ſi reus petat articulos directe contrarios, juratus primitus ſolenniter quod ſint neceſſarii pro defenſione cauſae, ſtatuatur ei brevis terminus ad probandum eoſdem una cum oblatis contra perſonas teſtium et peremptoriis ac omnibus juribus, quibus uti voluerit in cauſa procedendum, quibus hinc inde diſcuſſis et probationibus deſuper deductis, quam breviſſime juxta formam veteris ſtatuti, ſuper hoc ſtatuatur terminus ad pronunciandum in principali cauſa, in omnibus tamen his ſalvis legibus ...... partium defenſionibus replicatis, duplicatis, cum arbitrio boni judicis neceſſariis abſque tamen calumnia.

Et eodem modo quo ſupra in omnibus cauſis ſummariis procedatur, et breviter, ut in cauſis infra viginti libras, procedatur aeque ſummarie, ſalvis infra ſcriptis atque ſolitis, et in cauſis infra decem libras.

In plenariis vero uſitate procedend. forma ſervetur, terminis tamen arbitrio judicis, ſalvis ſubſtantialibus judicii, corripiendis et abbreviandis.

In cauſis vero appellationum ſtatutum eſt, ſi ab interlocutorio appellatum fuerit, ut nequaquam devolvantur, niſi cauſae in appellatorio contentae relevantes apparuerint, juxta juris diſpoſitionem, abſolutiones vero nullae dentur ante devolutionem, ſive ab interlocutoria ſive a definitiva fuerit appellatum; praeterea, ſi decretum fuerit per judicem, ad quem bene judicatum et male appellatum, ab interlocutoria remittatur cauſa judicii, a quo nec retineatur; et ante omnia cavendum, ne dentur citationes ſeu inhibitiones ſuper appellatoriis niſi viſis apoſtolis.

Item infra archidiaconatum Laudoniae non committatur examinatio teſtium ulli notario curiae primatialis, niſi ipſi officiali Laudoniae ſuiſve commiſſariis ad hoc faciendum per ſupplicationem primitus requiſitis.

Item ſi quis citatus ad reſpondendum poſitionibus

g Deeſt haec taxa in exemplari.

onibus et articulis comparens jurare aut reſpondere requiſitus per judicem, recuſaverit; decrevit conventio quod juris diſpoſitioni conſonum eſſe agnoſcit, ut pro confitente contenta in articulis habeatur, ne per recuſantis malitiam retardetur jus alterius partis.

Item caveant procuratores; et alia membra judiciorum, ne judicem vociferationibus in judicio turbent, ne vel palam vel occulte apud collitigantes blaſphemiis, aut convitiis traducant, ſed ſi laeſos ſeſe quovis modo comperiant, modeſte de remedio juris proteſtentur.

Item ſtatutum eſt, ne quis officio procurandi ſeſe ingerat, niſi catalogo fuerit deſcriptus, atque hi omnes ſint parati ad praemiſſa obſervanda, et ad omnimodam reverentiam judici, tam in judicio quam extra, exhibendam, et qui in praemiſſis culpabiles fuerint, arbitrio judicis coerceantur, vel a procurandi officio penitus ſuſpendantur.

58. Demum haec ſancta ſynodus ſeu concilium provinciale ſtatuit et decrevit proximum futurum concilium provinciale hujus provinciae Scoticanae habendum et celebrandum fore, ſine quacunque praetermiſſione, aut literis mittendis vel fulminandis, in loco fratrum praedicatorum Edinburg. infra oppidum Edinburgi die Jovis 14 menſis Auguſti proxime futuri; ſalvis tamen impedimentis; alioquin dicto die Jovis 14 Auguſti praefati in civitate S. Andreae ſeu oppido de Lynlythquho ſancti Andreae dioeceſis; ſic et prout rogati et requiſiti fuerint epiſcopi ordinarii, praelati, et alii de clero regni praedicti.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULIUS III. 1.	THO. CRANMER. 18.	1550.	EDWARD. VI. 4.

Convocatio Cantuarienſis. Ex reg. Cranmer. fol. 13.

CONVOCATIO praelatorum et cleri provinciae Cantuar. per breve regium ad xxii. diem Aprilis prorogata, per aliud ad xi. diem Octobris prox. et ab illo die ad xxi. Januarii; et abinde per breve regium dat. primo die Januarii, ad tertium Martii prox. et ab eo die ad xiv. Octobris continuata fuit.

Articles to be enquired of in the viſitation of the dioceſe of London by the reverend father in God, Nicolas biſhop of London, in the fourth year of our ſoveraign lord king Edward the ſixth, by the grace of God king of England France and Ireland, defender of the faith, and in earth of the church of England and alſo of Ireland, the ſupreme head, next and immediately under our ſaviour Chriſt.

I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and dead at his appearing in his kingdom; preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long ſuffering and doctrine. St. Paul, 2 Tim. iv. 1, 2.

WHETHER your curates and miniſters be of that converſation of living, that worthily they can be reprehended of no man?

Whether your curates and miniſters do haunt and reſort to taverns or alehouſes, otherwiſe than for their honeſt neceſſity, there to drink and riot, or to play at unlawful games?

Whether your miniſters be common brawlers, ſowers of diſcord rather than charity among their pariſhioners, hawkers, hunters, or ſpending their time idely, or coming to their benefice by ſimony?

Whether your miniſters or any other perſons have committed adultery, fornication, inceſt, bawdry, or to be vehemently ſuſpected of the ſame, common drunkards, ſcolds, or be common ſwearers and blaſphemers of God's holy name?

Whether your parſons and vicars do maintain their houſes and chancels in ſufficient reparation; or if their houſes be in decay, whether they beſtow yearly the fifth part of the fruits of the benefice, until the ſame be repaired?

Whether your parſons and vicars abſent from their benefice, do leave their cure to an able miniſter; and if he may diſpend yearly xx. l. or above in this deanery, or elſewhere, whether he doth diſtribute every year among his poor pariſhioners there at the leaſt, the fortieth part of the fruits of the ſame. And likewiſe yearly ſpending c. l. whether he doth find one ſcholar at either of the univerſities, or ſome grammar ſchool, and ſo for every other hundred pound one ſcholar?

Whether every dean, archdeacon, and prebendary, being prieſt, doth perſonally by himſelf preach twice every year at the leaſt, either where he is entitled, or where he hath juriſdiction, or in ſome place united or appropriate to the ſame?

Whether your miniſter having licenſe thereunto, doth uſe to preach; or not licenſed, doth diligently procure other to preach that are licenſed: or whether he refuſeth thoſe, offering themſelves that are licenſed; or abſenteth himſelf, or cauſeth other to be away from the ſermon, or elſe admitteth any to preach that are not licenſed?

Whether any by preaching, writing, word or deed hath or doth maintain the uſurped power of the biſhop of Rome?

Whether any be a letter of the word of God to be preached or read in the Engliſh tongue?

Whether any do preach, declare, or ſpeak with any thing in derogation of the book of common prayer, or any thing therein contained, or any part thereof?

Whether any do preach and defend, that private perſons may make inſurrection, ſtir ſedition, or compel men to give them their goods?

Whether the curate doth admit any to the communion before he be confirmed, or any that ken not the "Pater noſter," the articles of the faith, and ten commandments in Engliſh?

Whether curates do miniſter the communion for money, or uſe to have trentals of communions?

Whether any of the Anabaptiſts ſect, or other, uſe notoriouſly any unlawful or private conventicles, wherein they do uſe doctrine or adminiſtration of ſacraments, ſeparating themſelves from the reſt of the pariſh?

Whether there be any that privately in their private houſe have their maſſes contrary to the form and order of the book of communion?

Whether any miniſter doth refuſe to uſe the common prayers, or miniſter ſacraments in that order and form as is ſet forth in the book of common prayer?

Whether baptiſm be miniſtred (out of neceſſity) in any other time than on the ſunday or holy day, or in another tongue than Engliſh?

Whether any ſpeaketh againſt baptiſm of infants?

Whether any be married within degrees prohibited by God's law, or ſeparate without cauſe lawful, or is married without banns thrice firſt aſked three ſeveral holy days or ſundays openly in the church at ſervice time?

Whether any curate doth marry them of other pariſhes without their curate's licenſe and certificate from him of the banns thrice ſolemnly aſked?

Whether any ſaith that the wickedneſs of the miniſter taketh away the effect of Chriſt's ſacraments?

Whether any ſaith that chriſtian men cannot be allowed to repentance, if they ſin voluntary after baptiſm?

Whether your curates be ready to miniſter the ſacraments, viſit the ſick, and bury the dead, being brought to the church?

Whether any miniſter uſeth wilfully and obſtinately any other right, ceremony, order, form, or manner of communion, mattens, or evenſong, miniſtration of ſacraments, or open prayers, than is ſet forth in the book of common prayer?

Whether your curate, once in ſix weeks at the leaſt, upon ſome ſunday or holy day before even ſong, do openly in the church inſtruct and examine children not confirmed in ſome part of the catechiſm, and whether parents and maſters do ſend them thither upon warning given by the miniſter?

Whether any uſeth to keep abrogate holy days or private holy days, as bakers, ſhoemakers, brewers, ſmiths, and ſuch other?

Whether any uſeth to hallow water, bread, ſalt, bells, or candles upon candlemaſday, aſhes on aſhwedneſday, palms on palmſunday, the font on Eaſter even, fire on paſchal, or whether there was any ſepulchre on goodfriday?

Whether the water in the font be changed every month once, and then any other prayers ſaid than is in the book of common prayer appointed?

Whether there be any images in your church, tabernacles, ſhrines, or covering of ſhrines, candles, or trindles of wax, or feigned miracles in your churches or private houſes?

Whether your church be kept in due and lawful reparation, and whether there be a comely pulpit ſet up in the ſame, and likewiſe a coffer for alms for the poor, called the poor mens box or cheſt.

Whether any legacies given to the poor, amending high ways, or marrying poor maids, be undiſtributed, and by whom?

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULIUS III. 1.	THO. CRANMER. 18.	1550.	EDWARD. VI. 4.

Advocatio conceſſa archiepiſcopo Cantuarienſi. Ex reg. Cranmer. fol. 330. a.

OMNIBUS Chriſti fidelibus, ad quos praeſentes literae pervenerint, Thomas permiſſione divina Norwicen. epiſcopus, ſalutem, gratiam et benedictionem. Cum tam de antiqua laudabili longaevaque et legitime praeſcripta conſuetudine hactenus inconcuſſe uſitata et obſervata, quam etiam de ſingulari praerogativa eccleſiae metropoliticae Chriſti Cantuarienſis fuerit et ſit uſitatum et obſervatum, quod archiepiſcopus Cantuarienſis pro tempore exiſtens, cuilibet ſuffraganeorum ſuorum in epiſcopum alicujus eccleſiae cathedralis ſuae Cantuarienſis provinciae regia auctoritate nominato, vel conſecrato, immediate poſt conſecrationem aut nominationem ſuam, ad aliquam eccleſiam cathedralem infra Cantuarienſem provinciam, a qua ipſum epiſcopum prius conſecratum ex regia nominatione ad aliam eccleſiam cathedralem ejuſdem provinciae transferri contigerit, unum clericum idoneum praeſentare et nominare poſſit et valeat ad annualem cenſum quinque librarum ſterlingorum, tantiſper impendendum et ſolvendum, quoad eidem ſic nominato de aliqua dignitate, canonicatu, et praebenda vel de alio competenti beneficio eccleſiaſtico eidem ſic nominato per conſecratum vel nominatum tranſlatum hujuſcemodi fuerit ſufficienter cautum et proviſum; ſciatis igitur me Thomam Thurlebye tranſlatum epiſcopum Norwicenſem antedictum, jura, libertates, conſuetudines et praerogativam dictae eccleſiae metropoliticae Chriſti Cantuarienſis pro poſſe meo adimplere volentem, dediſſe et hoc praeſenti ſcripto meo confirmaſſe reverendiſſimo in Chriſto patri et domino domino Thomae permiſſione divina Cantuarienſi archiepiſcopo, totius Angliae primati et metropolitano, primam et proximam

imam advocationem, nominationem et liberam diſpoſitionem cujuſcunque archidiaconatus, canonicatus, et praebendae in eccleſia mea cathedrali Norwicenſi, ſeu cujuſcunque alterius beneficii infra dioeceſim Norwicenſem meorum patronatus et collationis, cum illa vel eorum alterum ſive unum, per mortem, reſignationem, ceſſionem, permutationem, vel dimiſſionem, ſeu quocunque alio modo vacare contigerit, habendam et tenendam ſibi et aſſignatis ſuis dictam advocationem, aut nominationem et liberam diſpoſitionem dictorum archidiaconatus, canonicatus, et praebendae, ſeu beneficii cujuſcunque; ita quod bene liceat & licebit praedicto reverendiſſimo patri vel ejus aſſignatis ad libitum ſuum auctoritate praeſentium, quamcunque perſonam idoneam ad praedictum archidiaconatum vel canonicatum et praebendam, ſeu beneficium hujuſcemodi primo et proximo vacaturum, poſt dationem praeſentium, ſemel duntaxat et non ultra, quando primo et proxime, ut praefertur, vacare contigerit, conferre, nominare, ſeu praeſentare, ac literas collationis, nominationis ſive praeſentationis de eiſdem archidiaconatu, canonicatu, et praebenda, ſeu quocunque alio beneficio, ut praefertur, primo vacaturo cuicunque perſonae facere et concedere, ac alia omnia et ſingula obire, exercere, et perimplere, quae in praemiſſis et circa ea neceſſaria fuerint et quomodolibet opportuna, adeo libere et integre prout ego facere et perimplere, ſi praeſens mea conceſſio facta non fuiſſet, ita quod pro prima et proxima vacatione, non liceat neque licebit mihi dictos archidiaconatum, canonicatum, et praebendam, ſeu beneficium hujuſcemodi vacatura, alicui aliae perſonae conferre, quam illi ſolum perſonae, ſic per dictum reverendiſſimum patrem vel ejus aſſignatum mihi nominand. vel aſſignand. In cujus rei teſtimonium ſigillum noſtrum praeſentibus eſt appenſum. Dat London. — die menſis Aprilis, anno Domini 1550. regnique feliciſſimi ejuſdem domini noſtri regis anno quarto, et noſtrae tranſlationis primo.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julius III. 1.	Tho. Cranmer. 18.	1550.	Edward. VI. 4.

Archbiſhop of Canterbury's *letter to the biſhop of Exeter, for an account to be taken of impropriations.* Ex reg. Exon. Voyſey. fol. 117.

After my hearty commendations, the king's majeſty's pleaſure and high commandment to me is, that I ſhall, will, and charge you to aſſertaine me the names of all ſuch benefices within your dioceſe, as at any time have been or yet be impropried, in whoſe hands and poſſeſſion the ſame been either in his majeſty or any his grace's ſubjects, with your true certificate alſo of all vicaridges endowed within your ſaid dioceſe, and of all other churches impropried, having no vicaridges endowed, being either ſerved by a manuall prieſt, or deſtitute of a curate, with the ſeverall values of ſuch vicaridges and benefices, as nigh as you may; fayle you not this to do with all celerity, as you tender the accompliſhment of his grace's pleaſure. Fare you well. From my manner of Lambehith, this xx of April, anno 1550.

Your loving brother,

T. Cant'.

The council's letter to the biſhop of London againſt weekly lectures, with the biſhop of London's letter for the execution of it to the archdeacon of Colcheſter. Ex reg. Bonner. fol. 281.

After oure righte hartie commendations unto your lordſhipp; beinge advertiſed from the lorde chauncellor, that dyverſe preachers within your dioces in the countie of Eſſex, doo preache, as well the worke dayes as tholie dayes, whereas ſome inconveniences may growe. Thinkinge not convenient that the preachers ſhulde have liberty ſo to do, bycauſe at this preſent yt may increaſe the peoples ydleneſs, who of themſelves are ſo moche diſpoſed to yt, as all the ways that may be deviſed, are litle ynoughe to drawe them to worke. We therefore pray you to take order that they preache tholy dayes onelie, as they have been accuſtomed to doo. And the worke daies to uſe thoſe prayers, that are preſcribed unto them. Thus we bydde your good lordſhip mooſte hartelye farewell. From Grenewyche the 23d of June, 1550, your loving freindes, E. Somerſet, W. North, E. Clynton, G. Cobham, W. Paget, W. Herbert, W. Petre.

Another.

After hartie commendations. Whereas the kinge majeſties honourable counſaill ys certifyed by the lord chauncellor, that dyverſe preachers in Eſſex doo uſe to preache upon worke dayes, whereby the people gyve themſelves to moche ydleneſs, as by the tenor of the letter from the ſaide honourable counſaill directed to me herein encloſed, doothe playnelie appeare. Thees are to will you, with convenyent expedition, not onely to gyve warnynge to all curates within your archdeaconry, that they ſuffer noo preachinge upon worke dayes in

in theire churches, but alſo to ſende for all and ſingular preachers authorized within your ſaide archdeaconrye, and to admonyſſhe them of the ſame; chardginge them in the kyngs highneſs name, that from henceforth they doo not preache but onlye upon ſondays and holy dayes, and none other dayes, excepte yt be at any buryall or marrage. And thus fare you hartelie well. From London this 25 day of June, 1550. Your loving freinde,

Nicol. London.

To my lovinge freende the archdeacon of Colcheſter, and in his abſence, to his official there, geve thes with ſpeede.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julius III. 1.	Tho. Cranmer. 18.	1550.	Edward. VI. 4.

King Edward VI. *order to biſhop Gardener of Wincheſter, about ſubſcribing to certain articles ſent to him by the King.* Ex originali in ſylloge epiſtol. Tito Livio Foro-julienſi annex. edit. Hearn. pag. 119.

It is not, we think, unknown unto you, with what clemency and favour, we by the advice of our council cauſed you to be heard, and uſed upon theſe ſundrie complaints and informations, that were made to us and our ſaid council, of your diſordered doing and words, both at the time of our late viſitation and otherwiſe; which notwithſtanding, conſidering, that the favor both then and many other times miniſtred unto you, wrought rather an inſolent wilfullneſs in your ſelf, than any obedient conformity, ſuch as would have beſeemed a man of your vocation, we could not but uſe ſome demonſtration of juſtice towards you, as well for ſuch notorious and apparent contempts and other inobedience, as after and contrarie to our commandment were openly known in you, as alſo for ſome example and terror of ſuch others, as by your example ſeemed to take courage to mutter and grudge againſt our moſt godly proceedings: whereof great diſorder and inconvenience at that time might have enſued. For the avoyding thereof, and for your juſt deſerving, you were by our ſaid council committed to ward, where, albeit we have ſuffered you to remain a long ſpace, ſending unto you in the mean time at ſundrie times diverſe of the noblemen and others of our privy council, and travailing by them with clemency and favor to have reduced you to the knowledge of your duty; yet in all this time have you neither acknowledged your faults, nor made any ſuch ſubmiſſion, as might have beſeemed you, nor yet ſhewed any appearance either of repentance, or of any good conformitie to our godly proceedings. Wherewith, albeit we have good cauſe to be offended, and might alſo juſtly by the order of our laws cauſe your former doings to be reformed and puniſhed to the example of others, yet for that we would both the world and your ſelf alſo ſhould know, that we delight more in clemency, than in the ſtrait adminiſtration of juſtice, we have vouchſafed not only to addreſs unto you theſe our letters, but alſo to ſend eftſones unto you, four of our privy council with certain articles, which being by us with the advice of our ſaid council conſidered, we think requiſite for ſundry conſiderations to be ſubſcribed by you, and therefore will and command you to ſubſcribe the ſaid articles, upon pain of incurring ſuch puniſhments and penalties, as by our laws may be put upon you for not doing the ſame. Given at our palace of Weſtminſter, the 8th day of July, the 4th year of our reign.

E. Somerset,	William Petre,
W. North,	J. Warwick,
William Paget,	G. Cobham,
W. Wiltshire,	W. Herbert,
E. Clynton,	Edward North,
A. Wyngfyeld,	J. Bedford.

The earl of Warwick's letter to the archbiſhop of Canterbury, concerning the conſecration of biſhop Hooper. Ex Vol. 3. Fox p. 146. ed. 1641.

After my moſt hearty commendations to your grace, theſe may be to deſire the ſame, that in ſuch reaſonable things wherein this bearer, my lord elect of Glouceſter, craveth to be born withall at your hands, you would vouchſafe to ſhew him your graces favour; the rather at this my inſtance, which things partly I have taken in hand by the kings majeſty's own motion. The matter is weighed by his highneſs none other but that your grace may facily condeſcend unto: the principall cauſe is, that you would not charge the ſaid bearer with an oath burthenous to his conſcience; and ſo for lack of time, I commit your grace to the tuition of almighty God. From Weſtminſter, the 23d of July, 1550.

Your graces moſt aſſured loving friend,

J. Warwick.

Literae

Literae patentes regiae Johanni a Laſco, et Germanis Londini commorantibus. Ex Rot. pat. 4. E. 6. part. 5. apud Burnet hiſt. reform. vol. 2. append. p. 202.

EDWADUS ſextus Dei gratia Angliae, Franciae et Hiberniae rex, fidei defenſor, et in terra eccleſiae Anglicanae et Hibernicae ſupremum ſub Chriſto caput; omnibus ad quos praeſentes literae pervenerint, ſalutem.

Cum magnae quaedam et graves conſiderationes nos ad praeſens ſpecialiter impulerunt, tum etiam cogitantes illud quanto ſtudio et charitate chriſtianos principes in ſacroſanctum Dei evangelium, et religionem apoſtolicam, ab ipſo Chriſto inchoatam, inſtitutam, et traditam, animatos et propenſos eſſe conveniat, ſine qua haud dubie politia et civile regnum nec conſiſtere diu, neque nomen ſuum tueri poteſt, niſi principes caeterique praepotentes viri, quos Deus ad regnorum gubernacula ſedere voluit, id inprimis operam dent, ut per totum reipublicae corpus caſta ſinceraque religio diffundatur, et eccleſia in vere chriſtianis et apoſtolicis opinionibus et ritibus inſtituta atque adulta per ſanctos ac carni et mundo mortuos miniſtros conſervetur. Pro eo quod chriſtiani principis officium ſtatuimus inter alias ſuas graviſſimas de regno ſuo bene ſplendideque adminiſtrando cogitationes etiam religioni et religionis cauſa calamitate fractis et afflictis exulibus conſulere; ſciatis quod non ſolum praemiſſa contemplantes, et eccleſiam a papatus tyrannide per nos vindicatam, in priſtina libertate conſervare cupientes; verum etiam exulum ac peregrinorum conditionem miſerantes, qui jam bonis temporibus in regno noſtro Angliae commorati ſunt voluntario exilio, religionis et eccleſiae cauſa mulctati; quia hoſpites et exteros homines propter Chriſti evangelium ex patria ſua profligatos et ejectos, et in regnum noſtrum profugos, praeſidiis ad vitam degendam neceſſariis, in regno noſtro egere, non dignum eſſe neque chriſtiano homine neque principis magnificentia duximus, cujus liberalitas nullo modo in tali rerum ſtatu reſtricta clauſave eſſe debet. Ac quoniam multi Germanae nationis homines, ac alii peregrini, qui confluxerunt et in dies ſingulos confluunt in regnum noſtrum Angliae ex Germania et aliis remotioribus partibus, in quibus papatus dominatur, evangelii libertas labefactari et premi coepta eſt, non habent certam ſedem et locum in regno noſtro, ubi conventus ſuos celebrare valeant, ubi inter ſuae gentis et moderni idiomatis homines religionis negotia et res eccleſiaſticas pro patriae ritu et more intelligenter obire et tractare poſſint; idcirco de gratia noſtra ſpeciali, ac ex certa ſcientia et mero motu noſtris, nec non de aviſamento conſilii noſtri volumus, concedimus, et ordinamus, quod de caetero ſit et erit unum templum ſive ſacra aedes in civitate noſtra Londinenſi, quod vel quae vocabitur templum Domini Jeſu, ubi congregatio et conventus Germanorum et aliorum peregrinorum fieri et celebrari poſſit, ea intentione et propoſito, ut a miniſtris eccleſiae Germanorum aliorumque peregrinorum ſacroſancti evangelii incorrupta interpretatio ſacramentorum, juxta verbum Dei et apoſtolicam obſervationem, adminiſtratio fiat. Ac templum illud ſive ſacram aedem illam de uno ſuperintendente, et quatuor verbi miniſtris erigimus, creamus, ordinamus, et fundamus per praeſentes. Et quod idem ſuperintendens et miniſtri in re et nomine ſint et erunt unum corpus corporatum et politicum, de ſe per nomen ſuperintendentis et miniſtrorum eccleſiae Germanorum et aliorum peregrinorum, ex fundatione regis Edwardi ſexti, in civitate Londinenſi per praeſentes incorporamus; ac corpus corporatum et politicum, per idem nomen realiter et ad plenum creamus, erigimus, ordinamus, facimus et conſtitutimus per praeſentes, et quod ſucceſſionem habeant.

Et ulterius de gratia noſtra ſpeciali, ac ex certa ſcientia, et mero motu noſtris, necnon de aviſamento conſilii noſtri dedimus et conceſſimus, ac per praeſentes damus et concedimus praefato ſuperintendenti, et miniſtris eccleſiae Germanorum et aliorum peregrinorum in civitate Londinenſi totum illud templum ſive eccleſiam nuper fratrum Auguſtinenſium, in civitate noſtra Londinenſi, ac totam terram, fundum, et ſolum eccleſiae praedictae, exceptis toto choro dictae eccleſiae terris, fundo, et ſolo ejuſdem; habendum et gaudendum dictum templum ſive eccleſiam, ac caetera praemiſſa (exceptis praeexceptis) praefatis ſuperintendenti, et miniſtris, et ſucceſſoribus ſuis tenendum de nobis, haeredibus et ſucceſſoribus noſtris, in puram et liberam eleemoſynam.

Damus ulterius de aviſamento praedicto, ac ex certa ſcientia et mero motu noſtris praedictis, per praeſentes concedimus praefatis ſuperintendenti, et miniſtris, et ſucceſſoribus ſuis plenam facultatem, poteſtatem et auctoritatem ampliandi et majorem faciendi numerum miniſtrorum, et nominandi et appunctuandi de tempore in tempus tales et hujuſmodi ſubminiſtros ad ſerviendum in templo praedicto, quales praefatis ſuperintendenti et miniſtris neceſſarium viſum fuerit. Et quidem haec omnia juxta beneplacitum regium.

Volumus praeterea, quod Johannes a Laſco, natione Polonus, homo propter integritatem et innocentiam vitae ac morum, et ſingularem eruditionem valde celebris, ſit primus et modernus ſuperintendens dictae eccleſiae, et quod Gualterus Deloenus, Martinus Flandrus, Franciſcus Riverius, Richardus Gallus, ſint quatuor primi et moderni miniſtri. Damus praeterea et concedimus praefatis ſuperintendenti, et miniſtris, et ſucceſſoribus ſuis, facultatem, auctoritatem, et licentiam, poſt mortem vel vacationem alicujus miniſtri praedictorum de tempore in tempus eligendi, nominandi, et ſurrogandi aliam

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iam perſonam habilem et idoneam, in locum ſuum; ita tamen, quod perſona ſic nominatus et electus, praeſentetur, et ſiſtatur coram nobis, haeredibus vel ſucceſſoribus noſtris, et per nos, haeredes, vel ſucceſſores noſtros inſtituatur in miniſterium praedictum.

Damus etiam et concedimus praefatis ſuperintendenti, miniſtris, et ſucceſſoribus ſuis facultatem, auctoritatem, et licentiam poſt mortem ſeu vacationem ſuperintendentis, de tempore in tempus eligendi, nominandi, et ſurrogandi aliam perſonam doctam, et gravem, in locum ſuum; ita tamen quod perſona ſic nominatus et electus praeſentetur et ſiſtatur coram nobis, haeredibus vel ſucceſſoribus noſtris, et per nos haeredes vel ſucceſſores noſtros, inſtituatur in officium ſuperintendentis praedictum.

Mandamus, et firmiter injungendo praecipimus tam majori, vicecomitibus, et aldermanis civitatis noſtrae Londinenſis, et ſucceſſoribus ſuis, cum omnibus aliis archiepiſcopis, epiſcopis, juſticiariis, officiariis, et miniſtris noſtris quibuſcunque, quod permittant praefatis ſuperintendenti, et miniſtris, ſuos libere et quiete frui, gaudere, uti, et exercere ritus, et ceremonias ſuas proprias, et diſciplinam eccleſiaſticam propriam et peculiarem, non obſtante quod non conveniant cum ritibus et ceremoniis in regno noſtro uſitatis, abſque impetitione, perturbatione, aut inquietatione eorum vel eorum alicujus, aliquo ſtatuto, actu, proclamatione, injunctione, reſtrictione, ſeu uſu in contrarium inde antehac habitis, factis, editis, ſeu promulgatis in contrarium non obſtantibus; eo quod expreſſa mentio de vero valore annuo, aut de certitudine praemiſſorum ſive eorum alicujus, aut de aliis donis ſive conceſſionibus, per nos praefatis ſuperintendenti, miniſtris et ſucceſſoribus ſuis ante haec tempora factis, in praeſentibus minime facta exiſtit, aut aliquo ſtatuto, actu, ordinatione, proviſione, ſive reſtrictione inde in contrarium factis, editis, ordinatis, ſeu proviſis, aut aliqua alia re, cauſa vel materia quacunque in aliquo non obſtante. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud Leighes viceſimo quarto die Julii, anno regni noſtri quarto, per breve de privato ſigillo et de datis praedicta auctoritate parliamenti.

R. Southwell.
Un. Harrys.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julii. III. 1.	Tho. Cranmer. 19.	1550.	Edward. VI. 4.

The king's letter to the archbiſhop of Cant. for conſecrating biſhop Hooper. Ex Heylin. hiſt. reform. p. 91.

Right reverend father and right truſty and well beloved, we greet you well. Whereas we by the advice of our council have called and choſen our right well beloved and well worthy Mr. John Hooper profeſſor of divinity, to be our biſhop of Gloceſter as well for his great learning, deep judgment, and long ſtudy both in the ſcriptures, and other profound learning; as alſo for his good diſcretion, ready utterance, and honeſt life for that kind of vocation, &c. from conſecrating of whom we underſtand you do ſtay, becauſe he would have you omit and let paſs certain rites and ceremonies offenſive to his conſcience, whereby you think you ſhall fall in "premunire" of our laws; we have thought good by advice aforeſaid to diſpence and diſcharge you of all manner of dangers, penalties, and forfeitures, you ſhall run into, and be in, in any manner of way, by omitting any of the ſame, and theſe our letters ſhall be your ſufficient warrant and diſcharge therefore.

Given under our ſignet at our caſtle of Windſor the 5th day of Auguſt in the 4th year of our reign.

The councils order to biſhop Ridley to take down altars, and place communion tables in their ſtead. Ex Heylin. hiſt. ref. p 96. et Fox. pr. edit. fol. 727.

Right reverend father in God, right truſty and well beloved, we greet you well. Whereas it is come to our knowledge, that being the altars within the more part of the church of the realm, upon good and godly conſiderations are taken down, there doth yet remain altars ſtanding in divers other churches, by occaſion whereof much variance and contention ariſeth amongſt ſundry of our ſubjects, which, if good foreſight were not had, might perhaps engender great hurt and inconvenience; we let you wit, that minding to have all occaſion of contention taken away, which many times groweth by thoſe and ſuch like diverſities, and conſidering that amongſt other things belonging to our royal office and care, we do account the greateſt to be, to maintain the common quiet of our realm; we have thought good by the advice of our council, to require you and nevertheleſs eſpecially to charge and command you, for the avoiding of all matters of further contention and ſtrife, about the ſtanding or taking away of the ſaid altars, to give ſubſtantial order throughout all your dioceſs, that with all diligence all the altars in every church or chapel, as well in places exempted as not exempted, within your ſaid dioceſs to be taken down, and inſtead of them a table to be ſet up in ſome convenient part of the chancel, within every ſuch church or chapel, to ſerve for the miniſtration of the bleſſed communion. And to the intent the ſame may be done without the offence of ſuch our loving ſubjects, as be not yet ſo well perſuaded in that behalf, as we

could wiſh; we ſend unto you herewith certain conſiderations gathered and collected, that make for the purpoſe, the which as ſuch others as you ſhall think meet to be ſet forth to perſuade the weak to embrace. Our proceedings in this part we pray you cauſe to be declared to the people, by ſome diſcreet preachers, in ſuch places as you ſhall think meet before the taking down of the ſaid altars, ſo as both the weak conſciences of others may be inſtructed and ſatisfied as much as may be, and this our pleaſure the more quietly executed. For the better doing whereof, we require you to open the aforeſaid conſiderations in that our cathedral church in your own perſon, if you conveniently may, or otherwiſe by your chancellor, or other grave preacher, both there and in ſuch other market towns and moſt notable places of your dioceſs as you may think moſt requiſite.

Given under our ſignet at our palace of Weſtminſter the 24th day of November in the 4th year of our reign.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julii III. 1.	Tho. Cranmer. 19.	1550.	Edward. VI. 4.

Commiſſio regia ad obſervandum librum precum communium. Ex reg. Cranmer. fol. 70. b. ſeq.

Edwardus ſextus Dei gratia Angliae, Franciae et Hiberniae rex, fidei defenſor, ac in terra eccleſiae Anglicanae et Hibernicae ſupremum caput, reverendiſſimo in Chriſto patri Thomae Cantuarienſi archiepiſcopo, totius Angliae primati et metropolitano; ac reverendis in Chriſto patribus Thomae Elienſi, Nicholao London. Henrico Lincolnien. Thomae Norwicen. ac Johanni Roffen. epiſcopis; — Nicholao Wotton decano Cantuar. uni conſiliariorum noſtrorum, nec non praedilectis et fidelibus conſiliariis noſtris, Willelmo Peter militi, Willelmo Cecill armigero, ſecretariis noſtris primariis; dilectis nobis Ricardo Coxe eleemoſynario noſtro, Anthonio Cooke militi, Jacobo Hales militi, uni juſticiariorum noſtrorum ad communia placita, Thomae Smythe militi, Johanni Cheke, adoleſcentiae noſtrae inſtitutori, Willelmo May, decano ſancti P. L. Johanni Taylor decano Lincolnien. Simoni Hanes, decano Exonien. Griffino Layſon, decano de arcubus London. doctoribus Ricardo Godericke, Johanni Goſnolde, armigeris; —— Richardo Wylkes, Johanni Redman, archidiacono de Tawnton, Hugoni Latimer, Egidio Ayer, decano Ciceſtren, Matthae. Parker, ſacrae theologiae profeſſori, Miloni Coverdale, Johanni Oliver, Ricardo Lyell, Rolando Taylor, Chriſtophero Nevinſon, legum doctoribus; —— Henrico Sydall et Nicholao Bullingham ſalutem. Etſi regibus quidem omnibus qui Chriſti nomen profitentur, nihil aeque incumbat ac fidem chriſtianam in ſuo populo, ac in eccleſiis ſuae auctoritati regiae ſubjectis, ſartam, tectam atque incolumem ſervare; nobis tamen qui fidei defenſor peculiari quodam titulo vocamur, maximae prae caeteris curae eſſe debet, ut non ſolum pro viribus annitamur, ut Chriſti religio quam puriſſime atque integerrime noſtro populo tradatur; verum etiam ut omni qua poſſumus ratione caveamus, ne Chriſti adverſarius, ut eſt ſemper ad omnia corrumpenda paratus, noxium haereſeos ſemen, et labem malae doctrinae clanculum in ſegetem chriſtiani populi, et hoc arvum nobis commiſſum ſeminet; ſed ſi quid forte emerſerit tale (quod ſperamus Deum averſurum) ſaltem ut quam primum evellatur, ne latius ſerpens illud virus etiam ſanas et ſalubres partes corrumpat. Et quoniam nos ipſi non poſſumus ad omnia hujuſcemodi in noſtra perſona obeunda et curanda ſemper eſſe in otio et parati, et modo ad nos et conſiliarios noſtros perlatum eſt, exoriri in nonnullis noſtri regni locis quoſdam, qui reſuſcitant ſceleratos Anabaptiſtarum et libertinorum errores; et qui aliarum haereſium impia et impura dogmata ſerunt et inſtillant in aures rudis vulgi, et imperitae plebis noſtrae mentes illis nefariis opinionibus inficiunt, ut antequam illud venenum latius ſerpat, opportunum et neceſſarium remedium pro facultate noſtra regia adhibeamus; de adviſamento conſilii noſtri praedicti vos ſelegimus, quibus hanc noſtram curam, et hoc tam neceſſarium munus extirpandae et reprimendae haereſeos committeremus. Ad inquirendum igitur de omnibus articulis haereſeos cujuſcunque, et examinandum omnes et ſingulos ſubditos noſtros, et alios quoſcunque infra regnum et dominia noſtra reſidentes et commorantes de et ſuper haereſibus et erroribus quibuſcunque, in fide chriſtiana ſuſpectos, detectos, denunciatos, inquiſitos, et accuſatos, aut in poſterum detegendos, denunciandos, inquirendos vel accuſandos, et quoſcunque teſtes ubicunque locorum infra regnum et dominia noſtra commorantes vel degentes, aliarumque probationum genera quaecunque, pro veritate praemiſſorum erudienda quomodolibet requiſita, recipienda, et admittenda, teſteſque hujuſcemodi in forma jurandorum teſtium jurandos et examinandos, ac omnibus aliis viis et modis et formis quibus melius et efficacius poteritis, de veritate praemiſſorum etiam ſummarie et de plano, ac ſine ſtrepitu et figura judicii cognoſcendi inquirendi, et inveſtigandi; et ſi per examinationem et inquiſitionem hujuſcemodi aliquem vel aliquos alicujus haereſeos ſeu impiae opinionis crimine contactum ſeu contactos, involutum ſeu involutos eſſe deprehenderitis, ab erroribus ſuis revocandos, eumque et eos, ſi errorum ſuorum, pertaeſum vel pertaeſos eſſe comperitis, ad errorum ſuorum hujuſcemodi retractationes, recantationes, abjurationes, et renunciationes inducendos, et ſubſequenter in ſacroſanctae eccleſiae gremium admittendos et recipiendos, aliaſve prout juris noſtri et aequitatis ratio perſuaſerit, abſolvendos et dimittendos, poenitentiaſque ſalutares et condignas pro commiſſis infligendas et imponendas; pertinacem vero vel perti-

pertinaces, obſtinatum aut obſtinatos, erroribus ſuis deſperate immerſum vel immerſos, ſi quem vel quos deprehenderitis, ex coetu fidelium ejiciendum vel ejiciendos, ac ſeculari poteſtati noſtrae, ſi ita facti atrocitas expoſcat, committendos, tradendos et liberandos: nec non omnes et ſingulos rectores, vicarios, et clericos, et miniſtros eccleſiaſticos quoſcunque ac laicos, cujuſcunque conditionis exiſtant, librum noſtrum vulgo appellatum, "The book of the common prayers and adminiſtration of the ſacraments, and other rites and ceremonies of the church after the uſe of the church of England" aut divina officia in eodem expreſſa et inſerta, vel aliquam partem eorundem contemnentes, ſpernentes, adverſantes, ſive obloquentes, ſi qui tales ſuſpecti, reperti, detecti, inquiſiti, denunciati, aut accuſati fuerint, juxta vim, formam, et effectum ſtatuti in ea parte editi et proviſi, puniendos, et corrigendos; caeteraque omnia et ſingula facienda, exercenda, et expedienda, quae circa dicta inquiſitionis et examinationis negotia neceſſaria fuerint, ſeu quomodolibet opportuna, vobis triginta et uni, triginta, viginti novem, viginti octo, viginti ſeptem, viginti ſex, viginti quinque, viginti quatuor, viginti tribus, viginti duobus, viginti uni, viginti, novendecim, octodecim, ſeptendecim, ſexdecim, quindecim, quatuordecim tredecim, duodecim, undecim, decem, 9, 8, 7, 6, 5, 4, aut tribus veſtrum, quorum archiepiſcopum Cantuarienſem, epiſcopum Elienſem, epiſcopum London. epiſcopum Lincoln. epiſcopum Norwicen. epiſcopum Roffen. Nicholaum Wotton, Willelmum Peter, Willelmum Cecill, Richardum Coxe, Jacobum Hales, et Willelmum May unum eſſe volumus, et in executione praemiſſorum intereſſe: de quorum ſana doctrina, fidei zelo, vitaeque et morum integritate, exactaque in rebus gerendis dexteritate ſpecialem in Domino fiduciam obtinemus, vices noſtras committimus, et plenam tenore praeſentium concedimus facultatem, cum poteſtate pleniſſima perſonas ſic detectas, denunciatas, inquiſitas, accuſatas vel ſuſpectas evocandas coram vobis, et carceri et vinculis, ſi opus fuerit, mancipandas, ac teſtes quoſcunque pro veritate praemiſſorum explicandos, et erudiendos quomodolibet requiſitos, coram vobis, quibuſcunque diebus et locis veſtro arbitrio in hac parte limitandis, evocandos et citandos, eoſdemque te ſtes ſeſe ſubtrahentes omnibus modis et juris noſtri remediis quibuſcunque compellendo cum omni alia juriſdictionis et auctoritatis noſtrae legitima coertione in hac parte et poteſtate; volumusque ad effectus praedictos cognitores, inquiſitores, judices, et commiſſarios noſtros deputamus, nominamus, facimus, conſtituimus per praeſentes omni appellatione remota; eo non obſtante, quod denunciatio, indicatio ſive accuſatio contra perſonas praedictas hujuſcemodi in hac parte non proceſſerit, ſive aliquibus aliis ſtatutis aut ordinationibus in parliamentis noſtris in contrarium editis ſive proviſis, in quibus forſan major ſolennitas et circumſtantia ad hujuſcemodi exequenda negotia requiruntur, caeteriſque in contrarium facientibus non obſtantibus quibuſcunque: mandantes omnibus et ſingulis theologis et juriſperitis, nec non majoribus, vicecomitibus, ballivis, aliiſque officiariis, et miniſtris noſtris quibuſcunque, quatenus vobis in et circa praemiſſorum executionem effectualiter, ſi per vos requiſiti et interpellati fuerint, aſſiſtant et ſuffragentur. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes, teſte me ipſo apud Weſtm. 18. die Januarii anno regni noſtri quarto.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angl.
Julii III. 1.	Tho. Cranmer. 19.	1550.	Edward. VI. 4.

Forma juramenti epiſcopi conſecrandi. Ex reg. Cranmer. fol. 332. b.

I John Hooper electe buſhoppe of Glocester from hensforth ſhall utterly renounce, refuſe, relinquiſh and forſake the buſſhoppe of Rome, and his authority, power and juriſdiction, and I ſhall never conſent nor agree that the buſſhoppe of Rome ſhall practize, exerciſe or have any manner of authority, juriſdiction or power within this realm, or any other the king's dominions, but ſhall reſiſt the ſame, at all tymes, to the uttermoſt of my power; and I from hensforth will accepte, repute and take the kinge's majeſtie to be the only ſupreme head in earth of the church of England, and to my connynge, wytte, and uttermoſt of my power, without gyle, fraude, or other undue meane, I will obſerve, kepe, maynteyne, and defende the whoole effects and contents of all and ſinguler acts and ſtatutes made and to be made within his realme, in derogation, extirpation and extinguiſhement of the buſſhoppe of Rome, and his authorite, and all other acts and ſtatutes made or to be made in reformation and corroboration of the kinge's power of the ſupreme head in earth of the church of England: and this I will do againſt all manner of perſons of what eſtate, dignite, degree or condition they be, and in no wiſe do nor attempte, nor to my power to be done or attempted directlie or indirectlie any thing or things privelie or apertlie, to the lette or hinderaunce, dammage, or derogation therof, or any part therof by any manner of means, or for any manner of pretence; and in caſe any oath be made, or hath been made by me to any perſon or perſons in mayntenaunce, defence, or favour of the buſſhoppe of Rome, or his authoritie, juriſdiction, or power, I repute the ſame as vayne and adnichilate. So helpe me God, all ſaints, and the holy evangeliſtes.

Convoca-

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 2.	THO. CRANMER. 19.	1551.	EDWARD. VI. 5.

Convocatio Cantuarienſis. Ex. reg. Cranmer fol. 13.

CONVOCATIO cleri provinciae Cantuar. per breve regium ad xiv. diem Octobris continuata, per aliud ad quintum Novembris, et abinde ad xxiv. diem Januarii prox. prorogabatur. A quo die uſque ad diſſolutionem ejus, quae anno ſequenti obtinuit, ſynodus convenit pro more ſolito.

Mandatum pro publicatione actus parliamenti contra rebelles. Ex reg. Cran. fol. 61. a.

THOMAS, &c. per illuſtriſſimum et inviſtiſſimum in Chriſto principem et dominum noſtrum dominum Edwardum ſextum; &c. ad infra ſcripta rite ſuffultus, dilecto in Chriſto filio archidiacono noſtro Cantuarien. ſeu ejus officiali, ſalutem, gratiam et benedictionem. Literas miſſivas dicti metuendiſſimi domini noſtri regis manu ſua regia ſignatas, ejuſque ſigneto obſignatas, nominibus illuſtriſſimorum virorum dominorum a ſecretis conſiliis ſuis regiis in calce eorundem ſubſcriptis, nobis inſcriptas et directas, nuper cum debiti officij noſtri obſequio accepimus, tenorem ſubſequentem complectentes: "Moſte reverende father in God, righte truſtie and right welbeloved counſaylour, we grete you well. And wheras it is comme to our knowledge that there be dyverſe lewde and ſeditious perſons in certayne partes of oure realme, that practiſe and devyſe the meanes to ſtirre up unlawful aſſembles and commotions, to the troble and unquiet of us and our loving ſubjects: for as moch as we intende to meet wythe the ſayd practizers in time, we have thought good among other things that we have ſet forth for the purpoſe, to addreſſe unto youe, as we have done the lyke to all other prelates of our realme, the bokes of an acte of parliament made and eſtabliſhed in the third yere of oure reigne, for the conteynyng of oure ſubjects in quiett and good ordre, and the ſuppreſſion of the rebellion, if at any tyme any ſholde happen to be practiſed or begonne within our realme. Wherefore we require, and ſtraightly charge and command youe, to give ſubſtantiall ordre thoroghoute all your dioceſſe, that wythin every pariſhe churche wythin the ſame, the ſaid acte may be openly and diſtinctely redde, by the perſon or curate to the parochians every ſonday, or every ſeconde ſonday at the leaſte, at ſoche tyme in the morning, as th'aſſemble of the ſaid parochians is moſt frequent, to th'end they may be from tyme to tyme admoniſhed of there duties, and of the perill that ſhall enſue to them that ſhall devyſe or attempte any thinge contrary to the ſaid acte. And like as we in this perillous tyme have thought it neceſſary for the preſervation of the commen quiete of our realme, to addreſſe to you, and the reſt of oure prelates, theis our letters with our ſaid acte; ſo our ſpecial truſt is, that youe for your parte will ſee the ſame effectually done and executed throghoute your dioceſſe, ſo duelie and with ſoche regarde and care, as th'importance of the caſe requirethe; whereof fayle you not, as you tendre oure pleaſure, and will avoide our indignation. Yeven under oure ſignet at our mannor of Grenewhyche, the ſixthe of May, in the fifthe yere of oure reigne:" —— In calce haec nomina habentur, E. Somerſett, R. Ryche, Canc. W. Wilteſhire, J. Warwick, J. Bedford, E. Clinton. —— Inſcriptio talis eſt: "To the moſt reverende father in God, oure right truſtie and right welbeloved counſaylour, th'archebiſhop of Canterburie:" .... Nos vero affectantes ex animo ejuſdem domini noſtri regis literis et mandatis obtemperare, volenteſque pro noſtro erga ſuam regiam celſitudinem officio in demandatis nobis negotiis omnem noſtram curam et ſolertem adhibere diligentiam, vobis pro parte ſuae regiae majeſtatis diſtricte praecipiendo mandamus harum ſerie; quatenus receptis praeſentibus cum omni, qua poteritis, celeritate et diligentia maturis, dilectos filios noſtros rectores, vicarios, et curatos quarumcunque eccleſiarum parochialium noſtrae dioeceſeos Cantuarienſis moneatis, et praecipiendo mandetis, quatenus ipſi et eorum quilibet vel ſinguli actum ſive ſtatutum parliamenti in eiſdem literis regiis ſpecificatum, cujus unum exemplar typis excuſum vobis una cum praeſentibus per latorem praeſentis noſtri mandati tranſmittimus, ſingulis diebus dominicis, vel ſaltem qualibet ſecunda die dominica in eccleſia ſua parochiali coram parochianis ejuſdem, mane quum et quando parochiani cujuſlibet parochiae ad divina audienda in eccleſia ſua frequentes adfuerint, publice, diſtincta, aperta, ac alta et intelligibili voce perlegant, ac caetera omnia et ſingula in dictis literis regiis deſcripta perimpleant, exequantur, et ſedulo fieri curent, omnibus mora, dilatione, et fuco penitus remotis, prout eidem domino noſtro regi ſub veſtro incumbente periculo obtemperare et reſpondere velitis, et vult veſtrum alter. Et quid in praemiſſis feceritis, et exequi curaveritis, id totum et omne nobis quam citiſſime ſignificatum iri non poſtponatis. Dat. in manerio noſtro de Lambehith, nono die menſis Maii, anno Domini 1551. regnique ejuſdem feliciſſimi domini noſtri regis anno quinto, et noſtrae conſecrationis decimo nono.

Commiſſio

Commiſſio regia pro reformatione legum eccleſiaſticarum.

EDWARDUS ſextus Dei gratia Angliae, Franciae et Hiberniae rex, fidei defenſor, et in terra eccleſiae Anglicanae et Hibernicae ſupremum caput, reverendiſſimo in Chriſto patri, Thomae eadem gratia Cant. archiepiſcopo, totius Angliae primati, et metropolitano, reverendoque in Chriſto patri Thomae Elienſi epiſcopo; ac dilectis nobis in Chriſto Richardo Cox eleemoſynario noſtro, Petro Martyr, ſacrae theologiae profeſſoribus, Willielmo Maye, Rowlando Taylour de Hadley, legum doctoribus; necnon dilectis et fidelibus noſtris, Johanni Lucas, et Richardo Gooderike, armigeris, ſalutem. Cum vos triginta duos viros ad leges noſtras eccleſiaſticas perlegendas et componendas juxta vim, formam et effectum cujuſdam acti parliamenti in tertio regni noſtri anno apud Weſtm. facti, brevi aſſignare et deputare proponimus; et ubi numerus praedictus ad tractatum legum praedictarum deſcribendarum et componendarum, nimius videtur, tametſi id tum propter conſultationem et judicium ſuper eo habendum, tum etiam propter perfectionem et complementum earundem longe expediens exiſtit, nobis moventibus conſiliariis noſtris a ſecretis, conſentaneum magis videtur, hujus rei initium, introitum, primam formam et lineaturam numero octavo, qui doctorum triginta erit portio, committere, nempe quaſi praeparationem quandam grandiori numero futuram.

Quapropter de prudentia, ſcientia, et diligentia veſtris plurimum confidentes, de ſententia concilii nominavimus et deputavimus vos commiſſarios noſtros, et vobis auctoritatem per praeſentes impartimus, ut loco et tempore congruis, et opportunis, celeritate conveniente, qua poteritis maxima, inſimul conveniatis, curſumque legum eccleſiaſticarum, infra regnum noſtrum in uſu exiſtentium, aut antehac uti ſolitarum, diligenter perlegatis, conſideretis, et ponderetis; eoque facto, illarum loco et vice, collectionem, compilationem, et ordinem talium legum eccleſiaſticarum inveniatis, faciatis, et in ſcripta redigi faciatis, quales in uſu eſſe, practicari, et in quibuſcunque curiis, et juriſdictionibus noſtris eccleſiaſticis infra iſtud regnum noſtrum, et alia noſtra dominia proponi et publicari, de ſcientia, ſapientia, et judicio veſtris maxime expediens fore putaveritis. Habentes conſiderationem, et reſpectum debitum ad tenorem ſtatuti praedicti pro praeſervatione legum noſtrarum communium in ſuo vigore remanentium, et pro omnibus aliis articulis, et ramis dicti ſtatuti. Et quamprimum leges praedictae per vos adinventae, formatae, deſcriptae, et compilatae fiunt, eaſdem ſtatim nobis exhiberi, et in ſcriptis tradi volumus, ut eas de concilii noſtri ſententia, de reſiduo triginta duorum, una vobiſcum, pro ulteriore legum praedictarum eccleſiaſticarum ratificatione, et perfectione, tanquam commiſſariorum noſtrorum, juxta formam ſtatuti praedicti, conjunctim nominandorum tranſmittamus.

Et quamvis vos ea modeſtia, et ſapientia praeditos eſſe ſcimus, quod onus iſtud humeris veſtris commiſſum, et impoſitum, haud parvi eſſe momenti, et ponderis aeſtimabitis; conſiderantes tamen, quod propoſitum noſtrum non eſt aliud, quam praeparationis cujuſdam gratia iſtud a vobis effectum reddi; ita quod major numerus ad conſultationem, et perfectionem ejuſdem magis certo et ordinate procedere valeat, certiores vos eſſe volumus, quod actiones, et ſtudia veſtra in hac parte, cum erunt nobis gratiſſima, tum aut benigniſſima, et maxime favorabili interpretatione accepta.

Et praeterea volumus, quod ſtatim poſt receptionem praeſentium una conveniatis, et hac in re celeritate et expeditione ea utamini, quam cauſa expoſcit mandantes et ſtricte praecipientes omnibus et ſingulis perſonis, quarum conſilio, ſententia, et ope in hac parte vos opus habebitis; quod illi per vos requiſiti opem praeſtent, conſulant, et juvent, quemadmodum nobis placere cupiunt. In cujus teſtimonium, has literas noſtras fieri fecimus patentes. Teſte meipſo apud Weſtm. xi. die Novembris anno regni regis quinto.

MARTON.

Per ipſum regem, et de data praedicta.

Concilium * *provinciale cleri Scoticani habitum Edinburgi* A.D MDLI. *in quo ſequentia acta edita ſunt.* Ex MS. Paris. regio n. 3887. Codd. Baluzian. n. 38.

INPRIMIS hoc praeſens concilium, conſtans hujus regni praelatis, concilium provinciale facientibus, relectis, auditis, et diſcuſſis diligenter per omnia ſtatutis et ordinationibus aliarum provincialium conventionum, praeſide reverendiſſimo domino primate totius regni moderno et praeſenti, antehac habitarum, eadem in certiſſimum totius eccleſiaſtici ſtatus ac populi chriſtiani commodum vergere, in univerſum ratificanda, approbanda, et obſervanda una cum nonnullis in hac ſynodo additis, et adjectis, quae in ſpecie ſequuntur communi omnium et publico decreto concluſa, prout eadem praeſenti tenore approbat, acceptat, et ratificat

* Acta in hoc concilio approbata poſtea renovantur in concilio provinciali cleri Scotic. A.D. MDLIX. teſtante MS. regio Pariſienſi.

2. *Executio decretorum prioris concilii.*

Verum quia propter temporis difficultatem et multiplicia impedimenta quaedam eorundem ſtatutorum prius editorum, quibus executioni demandandis certa in ipſis erant tempora praefixa, nullum tamen adhuc effectum ſunt ſortita; idcirco expreſſo jam omnium conſenſu abſque ulla ulteriori dilatione deinceps eadem, quemadmodum antea ſalubriter ſancita erant, ita et nunc diligenter executioni demandanda decrevit, ad tempora inferius limitata, prout unuſquiſque ordinariorum reſpondere voluerit pro ſuo officio in diſtricto Dei judicio.

3. *De praedicatione verbi Dei.*

Et ſpecialiter cum caeteris omnibus ſupra ſcriptis approbat praeſens concilium ſtatutum illud prius editum, de divini verbi praedicationibus per rectores ..... quater ſingulis annis fiendis, cum mulctis et poenis in deficientes ſeu contravenientes eidem utrobique adductis; atque ejuſdem executionem per ſingulos ordinarios fieri mandat infra hinc et proximas uniuſcujuſque dioeceſis ſynodos, et quod in contravenientes ſuaſve partes in dicto ſtatuto injunctas abſque mora citationes ſimplices dentur pro ipſarum mulctarum ſolutione, juxta ſtatuti tenorem per ipſos ordinarios, aut eorundem commiſſarios, in religioſorum et pauperum uſus applicandarum.

4. *De theologo et canoniſta.*

Approbat quoque ſimiliter ſtatuta iſta de theologis et canoniſtis apud ſingulas eccleſias cathedrales, necnon pro theologis in ſingulis monaſteriis inſtituendis, et honorifice ſuſtentandis, juxta continentiam ejuſdem; placet univerſo concilio, ut ſtatuta eadem ſententia debitam executionem ſortiantur, intra hinc et feſtum divi Michaelis proximum, et quod contra negligentes ſeveriter procedatur; atque eodem modo ut ſtatutum illud de religioſis, ad univerſitates ſtudiorum gratia mittendis, et ibi juxta monaſterii facultates honeſte ſuſtentandis ſuam executionem cum omni rigore intra hinc et feſtum Pentecoſtes proximum ſortiatur.

5. *De examinatione curatorum et vicariorum.*

Ad haec univerſae ſynodo viſum eſt utile et neceſſarium, ne diutius per minus ſufficientes ſeu idoneos curatos animarum cura defraudetur, ut ſtatutum illud de curatorum, et vicariorum penſionariorum examinationibus, diligenti indagatione et executione habeatur infra hinc et proximas cujuſque dioeceſis ſynodos, et ibidem circa ſtatutum de monaſteriorum examinationibus et clericorum parochialium.

6. *De computo et ratiocinio teſtamentorum.*

Approbat ſimiliter praeſens conventio conſtitutionem illam de teſtamentorum confirmationibus prius promulgatis, hoc addito, ut in poſterum nullae omnino confirmationes ad intus et extra dentur, ſed ſingula confirmanda in ſpecie exprimantur et contineantur in bonorum inventariis, non autem ſub aliqua ſumma generali et extra ſub poena omiſſionis quotae levandae piis uſibus applicandae.

Item mandat, ut reverendiſſimi et reverendorum dominorum ordinariorum, et decani regiſtra teſtamentorum, tam majorum quam minorum, habentes eadem, bis ſingulis annis, ipſis officialibus, ſeu commiſſariis generalibus patefaciant, ut procuratoribus fiſcalibus pro computis et ratiociniis eorundem teſtamentorum mandatum dent, ut ipſa computa expedienda quamprimum juris ordine curent, qui et ipſi procuratores ſuper debito ſui officii reſpondere voluerunt, alioquin de negligentia puniendi et officio deſtituendi, ne tam proles defunctorum ſuis portionibus bonorum, quam creditores et legatarii fraudentur.

Simili quoque modo ſtatutum illud de teſtamentis Orcaden. dioeceſis ad formam et honorem caeterarum hujuſmodi regni dioeceſeon ordinandis, approbat et teſtamenta dioeceſis ..... et inſularum omnium extendendis, decrevit, cum ubi pia dignoſcitur eſſe ratio, eadem quoque debet eſſe juris diſpoſitio.

7. *De cauſis matrimonialibus.*

Porro quia contingit cauſas matrimoniales nimis leviter in judicio tranſmitti, cum tamen ſint ſua natura valde graves et arduae, ac epiſcopis ipſis de jure reſerventur; ſtatuit haec ſancta praelatorum conventio, ut nullae deinceps ſententiae in cauſis matrimonialibus ad divortium tendentibus per officiales ſeu commiſſarios cujuſcunque dioeceſis hujus regni pronuncientur, niſi proceſſus hujuſmodi et cauſarum merita per ipſos ordinarios diſcuſſa, et legitime perpenſa fuerint, quo facto ex ſpeciali ipſorum ordinariorum mandato et conſilio, quod ſacris canonibus conſonum fuerit, decernatur; utque teſtes ipſi in ejuſmodi cauſis prudenter et circumſpecte ſuper gravibus facti circumſtantiis ad teſtium fidem tentandam et explorandam neceſſariis et opportunis examinentur et diligenter interrogentur, quodque ſuppoſitiones pro teſtium examinationibus infra alienas dioeceſes praeciſe ipſis locorum ordinariis, officialibus ſeu commiſſariis ...... cujuſcunque dioeceſis, et nullis deputatis, aut ſubſtitutis delegabuntur, teſtibus vero ſecus examinatis nulla fides habeatur.

8. *Quod parochiani ſingulis dominicis et feſtivis interſint miſſae.*

Item praeſens conventio animadvertens divinorum myſteriorum contemptum maximum aliquot hiſce proximis annis inter regni ſubditos invaluiſſe, ſic ut pauci admodum ex populiſiſſimis parochiis ſacroſanctae miſſae ſacrificio, diebus dominicis, et aliis feſtivis duplicibus ab eccleſia indictis, aut divini verbi praedicationibus adeſſe dignentur; ideo ſtatuit et ordinat, ut omnes et ſinguli a ſuis parochialibus miſſis diebus praeſcriptis vel praedicationibus verbi divini in ſuis eccleſiis parochialibus ſeſe ultro abſentantes diligenter notentur per curatos, qui eoſdem decanis in ſuis viſitationibus majorum exceſſuum deferant, poenis publicatis juxta perſonarum qualitates, et delicti hujuſmodi frequen-

frequentationem, et hujuſmodi deficientiam diſtricte puniendos; et ſimiliter, qui rem ſacram minus reverenter aut indevote audire conſueverint, quique jocantur, aut ſcurriliter ſe gerunt in eccleſiis temporibus ſermonum, aut qui in portis eccleſiarum aut coemeteriis ludibria interim exercere, aut aliis profanis negotiationibus vacare praeſumpſerint, non ſolum cenſura eccleſiaſtica feriantur, ſed etiam aliis poenis arbitrio ordinariorum infligendis ſubjaceant; et quod hujuſmodi abuſuum occaſiones citius tollantur, ſtatuit haec praeſens conventio, ut prohibeantur per vicarios et curatos omnes mercaturae in portis eccleſiarum, et in coemeteriis divinorum tempore diebus dominicis et feſtivis, et quod nulla venalia durante ſacro exponantur, ſeu aperiantur, prope limites eccleſiarum, ſed quod ſinguli tunc temporis vel ſacro, orationibus, precibus, vel divini verbi praedicationibus diligenter attendant, et hoc ſub poena excommunicationis, et 200 ſolidorum ſingulis vicibus, quibus praeſentibus fuerit contraventum.

9. *De viſitatione hoſpitalium.*

Inſuper praeſens conventio pietate erga pauperes Chriſti mota, ad quorum ſupportationem hoſpitalia ab initio erant inſtituta, ſtatutum illud celeberrimum ſuper viſitationibus hoſpitalium in ſingulis hujus regni dioeceſibus, intra hinc et feſtum divi Michaelis proximum executioni mandari vult; et ut decani in ſuis viſitationibus de ſtatu omnium hoſpitalium juxta tenorem illius ſtatuti referant, et debito tempore officialibus, ſeu commiſſariis generalibus ad effectum, ut ipſi defectus hujuſmodi corrigant, et opportuna remedia deſuper proſpiciant.

10. *Additio ad vetus ſtatutum de excommunicatis vitandis.*

Item quod excommunicatio omnium eccleſiaſticarum perſonarum graviſſima poena prae hominum corruptis et diſſolutis moribus prope viluit, ut eidem tamen ſua auctoritas, reverentia, et vigor juxta ſacrorum ſanctiones canonum reſtituatur quantum haec tempora ferunt; ſtatuit haec praeſens conventio, et nomina excommunicatorum per ſingulos curatos ſuarum parochiarum, cujuſcunque ſtatus, gradus, conditionis aut praeeminentiae fuerint, in ſuis libris ſcribantur, ut ſingulis diebus dominicis publicentur omni timore et favore excluſis.

11. *Nomina excommunicatorum publicentur.*

Item ut inſordeſcentes a viginti diebus juxta vetus ſtatutum provinciale, niſi ſub juſta appellatione fuerint, velut abominabiles in cancellis eccleſiarum parochialium, et in aliis publicis locis per curatos affigantur, et ibidem fixa remaneant eorum nomina, donec abſolutionis beneficium obtinuerint habita vero abſolutione eorum nomina de libro deleantur, et in margine ſcribatur talis abſolutus.

12. *Inſordeſcentes affigantur in cancellis et valvis eccleſiae.*

Inſuper ut ipſi curati, antequam exordiantur rem divinam, moneant publice et generaliter omnes perſonas excommunicatas, ut quamprimum ſeſe a divinis rebus amoveant; certificando expreſſe, quod quicunque ſcienter poſt illam admonitionem ſeu requiſitionem ſeſe divinis ingeſſerit, tunc temporis excommunicatus exiſtens ſive perſonaliter, ſive in ſua eccleſia fuerit parochiali publice et ſolenniter denunciatus, ſententiam juris incurrit, a qua non poterit abſolvi, niſi per ſanctiſſimum dominum noſtrum papam, et inſuper poenis actorum parliamenti ſubjacebit: et ſi eccleſiaſtica perſona et beneficiata fuerit, et hujuſmodi admonitionem contempſerit, aut quamdiu ſub excommunicatione hujuſmodi inſorduerit, quod pro rata temporis ſuae inſordeſcentiae fructibus ſui beneficii privabitur, in pauperes ſuae parochiae per ordinarios, aut eorundem commiſſarios erogandis; ſi vero non fuerit beneficiatus, tamdiu incarceretur pane et aqua, quamdiu ſub ejuſmodi cenſura inſorduerit, vel aliter arbitrio ordinarii puniatur.

13. *De glebis eccleſiae non alienandis.*

Praeterea quod res et bona eccleſiarum et certae decimae, reditus et proventus jam paſſim ſub praetextu evidentis utilitatis eccleſiarum, ad ipſorum poſſeſſorum cupiditatem duntaxat explendam, aut conſanguineorum et amicorum opes, facultates, et poſſeſſiones augendas, et ampliandas, carnali affectione ad longum tempus locantur, alienantur, dilapidantur, et profligantur, tam in ipſarum eccleſiarum irrecuperabile diſpendium, et damnum, quam etiam in ipſorum ſucceſſorum ſummam inopiam et penuriam, ut vix ex reliquis fructibus onera eccleſiae et neceſſarias expenſas juxta perſonae ſuae facultatem ſufferre poſſit et valeat: quocirca hujuſmodi parum providis eccleſiaſticarum perſonarum adminiſtrationibus occurrere volens praeſens conventio inhibet expreſſe, ne in poſterum manſiones, croftae proximae vicariis ipſis reſidentibus deputatis eccleſiis contiguae jacentes per rectores vel vicarios in emphytheoſim ullo tempore futuro dentur, aut ad longum tempus aſſedentur; conſtitutiones veteres provincialium conciliorum hujus regni deſuper olim prudenter ſancitas in uſum revocandas, hoc ipſum temporum neceſſitate exigente, decrevit, eaſdem approbat in omnibus et ratificat, ac in perpetuum valitura conſtitutione firmum eiſdem robur addit.

14. *De clandeſtinis matrimoniis, et bannis, et regiſtris curatorum.*

Eodem quoque modo approbat et ratificat praeſens conventio vetera illa ſtatuta provincialia ſuper clandeſtinis matrimoniis, et bannorum debitis proclamationibus, tenoreſque eorundem praeſentibus inſeri mandat, eiſdemque addendo quod quia experimentis quotidianis compertum eſt ex nativitate et matrimoniorum clandeſtinorum queſtibus et controverſiis, quamvis etiam legitime ratis, in ſummum paternae ſeu avitae haereditatis ac fortunarum omnium diſcrimen adduci; et hoc potiſſimum defectu legitimorum documentorum ſuper natalibus et nativitatis temporibus, ſuperque bannorum proclamationibus: ſtatu-

ſtatutum igitur eſt, ut ſinguli curati deinceps habeant regiſtrum, in quo nomina infantum baptizatorum inſcribantur, una cum nominibus perſonarum, quae talium baptizatorum parentes communiter habentur et reputantur, nec non compatrum et commatrum, cum die, anno, menſe, adſcriptis etiam duobus teſtibus notent; quod etiam ipſum in bannorum proclamationibus ſervetur, quas praeſens conventio in eccleſiis parochialibus tam viri quam mulieris reſpective, ſi diverſarum fuerint parochiarum, fieri mandat; quae quidem regiſtra inter pretioſiſſima eccleſiae jocalia conſervari vult et praecipit, quodque decani in ſuis viſitationibus deſuper diligentem indaginem faciant, et deficientes ad commiſſarios referant, ut graviter in eoſdem animadvertatur.

15. *De poena miniſtri in clandeſtino matrimonio.*

Praeterea ſtatuto de poenis tam partium contrahentium, quam miniſtrorum in matrimoniis clandeſtinis addit, et id aliqua ex parte reformat, ſtatuitque ut preſbyteri ſuam ad eadem clandeſtina matrimonia contrahenda operam ſeu miniſterium accommodantes incarcerentur per annum, in pane et potu, nec non ab executione ordinum in triennium ſuſpendantur; parteſque ipſae contrahentes publicas agant poenitentias, arbitrio ordinariorum juxta ſtatum et qualitatem earundem perſonarum moderandas et imponendas; hortaturque, ne ordinarii ſint in hac parte quacunque occaſione nimis remiſſi, ut plurima inconvenientia, quae hinc proveniunt, ſaltem metu poenae evitentur.

16. *Circa editionem et publicationem catechiſmi in gratiam virorum eccleſiaſticorum curam animarum gerentium.*

Item praeſens conventio ſemper habens ob oculos, quam diligenter eccleſiae paſtoribusa paſtorum omnium principe Chriſto Jeſu ſit praedicandi verbi Dei officium commendatum, ut ſaltem in primis fidei catholicae rudimentis probe inſtituantur greges ipſi, ſuae curae concrediti; atque interim ſecum reputans quot horrendae haereſes aliquot hiſce annis in variis et diverſis hujus regni partibus ſint graſſatae, jam vero Dei optimi maximique providentia, ſingularique favore principum ac praelatorum vigilantia ſtudioque erga fidem catholicam tandem repreſſae, ac fere ſopitae videantur; conſideranſque inſuper eccleſiaſticos hujus regni inferiores et praelatos pro majori parte nondum eo eruditionis in ſacris literis eſſe provectos, ut populum recte in fide catholica, aliiſque ad ſalutem neceſſariis inſtruere, aut errantes convertere ſuo ſtudio valeant. Ad igitur juvandos eorum pios conatus, induſtriamque promovendam, utque eadem vera, catholica, et apoſtolica fides, ſecluſis univerſis erroribus, integra et inviolabilis conſervetur; ſtatuit et ordinat librum quendam vulgari et Scotico idiomate conſcriptum, ac prudentiſſimorum hujus regni praelatorum, doctiſſimorumque theologorum, et aliorum eccleſiaſticorum virorum praeſenti conventioni intereſſentium judiciis et calculis exactiſſima diſcuſſione habita approbatum, in rectorum, vicariorum, et curatorum manus, tam pro ſua quam pro populi chriſtiani, cujus curam gerunt, inſtructione tradendum; quem catechiſmum, id eſt, communem et facilem rudimentorum fidei inſtitutionem et doctrinam vocari vult, ipſiuſque reverendiſſimi domini Johannis S. Andreae, totius regni Scotiae primatis, in praeſenti concilio praeſidis, ipſiuſque provincialis hujuſce ſynodi nomine imprimendum, inque lucem edendum, ac in multa exemplaria tranſumendum, continentem veram ſinceramque, juxta catholicae eccleſiae ſenſum ac intellectum decalogi, ſeu decem mandatorum Dei interpretationem, articulorum fidei, ſeptemque ſacramentorum ſimplicem, puram, ac chriſtianam doctrinam, nec non orationis dominicae, et ſalutationis angelicae integram et ſalutarem expoſitionem; quorum ignorantia, ut ait Bernardus in declamationibus: "excuſare non poterit hominem, qui ſe magiſtrum infantium doctoremque inſipientium profitetur, quippe ipſe ignorans ignorabitur, immo multos ignorare faciet et ignorari; quantum enim ſit periculi omnibus, cum non invenit paſtor paſcua, ignorat dux itineris viam, vicarius neſcit Domini voluntatem, eccleſia quotidie multipliciter et miſerabiliter experitur." Haec divus Bernardus.

Cujus quidem libri exemplaria omnia, ubi excuſſa fuerint, praeſentari ipſi reverendiſſimo mandat et ordinat praeſens concilium, ut ipſe ſingulis tam ſuiseccleſiaſticis, quam aliis ſingulis locorum ordinariis, quot cuique dioeceſi pro rectorum, vicariorum, ac curatorum numero et multitudine ſufficere videntur, eis tribuat; reliqua vero apud ipſum reverendiſſimum remaneant, et firma cuſtodia ſerventur, prout tempus et neceſſitas poſtulaverint, diſpertienda.

Caveant vero ipſi rectores, vicarii, et curati, ne ſua exemplaria ſecularibus quibuſque indiſcrete communicent, niſi ex judicio, conſilio, et diſcretione ſui ordinarii; quibus ordinariis licebit nonnullis probis, gravibus, bonae fidei, ac diſcretis viris laicis, ejuſdem catechiſmi exemplaria communicari, et iis potiſſimum, qui videbuntur potius ſuae inſtructionis cauſa, quam curioſitatis cujuſcunque eadem expetere.

Cujus quidem catechiſmi ſingula capita et partes ſingulas ab ipſa praefatione ſeu exordio libri incipiendo ad finem uſque abſque interruptione, ſeu locorum quorumcunque omiſſione, continuando rectores per ſe, vel ipſi vicarii, aut curati, qui curam adminiſtrant omnibus dominicis et feſtivis diebus, quando ad divina audienda populus convenire ſolet et tenetur, alta et intelligibili voce, diſtincte, clare, articulate, et punctuatim, omnibus ſilentio interdicto, quanta poterit maxima gravitate in ſuggeſto, ſuperpellicio ac ſtola induti ante ſummam miſſam ad dimidiae horae ſpatium legere, et de libro ipſo recitare integre, et abſque ulla haeſitatione, nihil addito, mutato, ſuppreſſo, vel omiſſo, ſed prout verba jacent, ſic ut populus lecta et recitata modo, quo ſupra, audire cum fructu, ac aedificationem inde concipere, et ſuae ſalutis intelligentiam haurire valeat.

Quod ipſum quo melius, quo facilius, et cum majori populi reverentia et utilitate praeſtare poſſint,

poſſint, ipſi, quibus hoc munus praeſenti conſtitutione injungitur, caveant ipſi rectores, vicarii, vel curati, ne minus praemeditate in pulpitum conſcendant, ſed toto ſtudio et intentione ad lectionem peragendam crebra, frequenti ac diuturna futurae lectionis repetitione ſeſe praeparent, ne ſe auditorum ludibrio exponant, ubi imparati in medio lectionis curſu haeſitaverint, aut impegerint, et propter hoc maledictioni divinae ſe reddant obnoxios, cum, ut inquit ſcriptura: "maledictus omnis, qui facit opus Domini negligenter:" et ſimiliter, ne languide et oſcitanter, ſed cum quanto poſſunt maximo ſpiritus ardore, voce, vultu, et geſtu ad pronunciationem concurrentibus, ut quae leguntur animis auditorum vivae vocis impreſſione, prout cuique gratiam dederit Dominus, infigantur. Hoc tamen proviſo, ut non liceat cuiquam auditorum ſuper lectis, aut modo quo ſupra recitatis, controverſiam ipſi rectori ſeu vicario ſeu curato movere. Et ſi aliquis id attentare praeſumpſerit, deferatur inquiſitoribus haereticae pravitatis; nec viciſſim licebit ulli rectori, vicario, ſeu curato, niſi ad hoc ipſum (ſpecialiter habita conſideratione ipſius qualificationis) fuerit ab ordinario loci ei facultas conceſſa in ſcriptis, ullis controverſias et quaeſtiones hujuſmodi moventibus deſuper reſpondere, aut diſputationes ingredi, ſed mox reſpondeatur, ſe hujuſmodi diſputationis reſolutiones ad ipſos ordinarios remittere, et hoc ſub poena privationis ab hujuſmodi officio ſeu beneficio.

17. *De mulcta in negligentes lectionem catechiſmi.*

Quod ſi quis rector, vicarius, ſeu curatus in aliquo praeſentis ſtatuti puncto negligens aut culpabilis fuerit deprehenſus, pro prima vice mulctetur 20 ſolidis, irremiſſibiliter ab eo exigendis et levandis; pro ſecunda 40 ſolidis; pro tertia duplicetur mulcta, et cum hoc incarceretur in pane et potu duntaxat ad menſem, et ulterius ad arbitrium ordinarii. Nihilominus ubi contingit conciones verbi Dei per religioſos vel alios ordinarios praedicatores vice rectorum, juxta tenorem priorum ſtatutorum interim fieri, quod talibus diebus catechiſmi lectio intermittatur impune. Et ſuper ſingulis punctis et partibus praeſentis ſtatuti fiant diligentes inquiſitiones per decanos in ſuis viſitationibus, et deſuper delationes fiant fideles abſque omni favore vel odio commiſſariis majorum exceſſuum.

Finis omnium ſtatutorum concilii provincialis in omnibus ſuis ſeſſionibus facti per reverendiſſimum Johannem archiepiſcopum ſancti Andreae, et reliquos regni Scotiae epiſcopos, et abbates, ac totius Scoticanae eccleſiae clerum, in annis Domini milleſimo, quingenteſimo, quadrageſimo nono, et quinquageſimo primo reſpective.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 3.	THO. CRANMER. 20.	1552.	EDWARD. VI. 6.

Convocatio Cantuarienſis. Ex reg. Cranmer fol. 52.

CONVOCATIO praelatorum et cleri provinciae Cantuar. xvi. die Aprilis per breve regium diſſolvebatur. Deinde per aliud datum v. die Januarii ſequ. ad ii. diem Martii ſummonebatur.

Synodus Eboracenſis.

SYNODUS provincialis Eboracenſis per breve regium dat. 16. die Aprilis diſſoluta fuit 4. die menſis Maii. Per aliud autem breve dat. 5. die Januarii ſequ. ad diem ſecundum Martii in eccleſia metropolitica S. Petri Ebor. convocata poſt varias continuationes decimo quinto die Aprilis A. D. 1553. ſubſidium ſex ſolidorum per libram domino regi conceſſerunt.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III 3.	THO. CRANMER. 21.	1552.	EDWARD. VI. 6.

Articuli de quibus in ſynodo Londinenſi, anno Dom. M. D. LII. *ad tollendam opinionum diſſenſionem et conſenſum verae religionis firmandum, inter epiſcopos et alios eruditos viros convenerat, regia auctoritate in lucem editi.*

De fide in ſacroſanctam trinitatem.

UNUS eſt vivus et verus Deus, aeternus, incorporeus, impartibilis, impaſſibilis, immenſae potentiae, ſapientiae, ac bonitatis, creator et conſervator omnium, tum viſibilium tum inviſibilium. Et in unitate hujus divinae naturae tres ſunt perſonae ejuſdem eſſentiae, potentiae, ac aeternitatis, Pater, Filius, et Spiritus Sanctus.

Verbum Dei verum hominem eſſe factum.

Filius qui eſt verbum patris, in utero beatae virginis, ex illius ſubſtantia naturam humanam aſſumpſit, ita ut duae naturae, divina et humana, integre atque perfecte in unitate perſonae fuerint inſeparabiliter conjunctae; ex quibus eſt unus Chriſtus, verus Deus et verus homo, qui vere paſſus eſt, crucifixus, mortuus et ſepultus, ut Patrem nobis reconciliaret, eſſetque hoſtia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

De deſcenſu Chriſti ad inferos.

Quemadmodum Chriſtus pro nobis mortuus eſt et ſepultus, ita eſt etiam credendus ad inferos deſcendiſſe. Nam corpus uſque ad reſurrectionem in ſepulchro jacuit; ſpiritus ab illo emiſſus, cum ſpiritibus qui in carcere ſive in inferno detinebantur, fuit, illiſque praedicavit, quemadmodum teſtatur Petri locus.

Reſurrectio Chriſti.

Chriſtus vere a mortuis reſurrexit, ſuumque corpus cum carne, oſſibus, omnibuſque ad integritatem humanae naturae pertinentibus, recepit, cum quibus in caelum aſcendit, ibique reſidet, quoad extremo die ad judicandos homines revertatur.

Divinae ſcripturae doctrina ſufficit ad ſalutem.

Scriptura ſacra continet omnia quae ſunt ad ſalutem neceſſaria, ita ut quicquid in ea nec legitur, neque inde probari poteſt, licet interdum a fidelibus, ut pium et conducibile ad ordinem et decorem admittatur, attamen a quoquam non exigendum eſt ut tanquam articulus fidei credatur, et ad ſalutis neceſſitatem requiri putetur.

Vetus teſtamentum non eſt rejiciendum.

Teſtamentum vetus, quaſi novo contrarium ſit, non eſt repudiandum, ſed retinendum, quandoquidem tam in veteri quam in novo per Chriſtum, qui unicus eſt mediator Dei et hominum, Deus et homo, aeterna vita humano generi eſt propoſita. Quare non ſunt audiendi, qui veteres tantum in promiſſiones temporarias ſperaſſe confingunt.

Symbola tria.

Symbola tria, Nicenum, Athanaſii, et quod vulgo apoſtolicum appellatur, omnino recipienda ſunt. Nam firmiſſimis divinarum ſcripturarum teſtimoniis probari poſſunt.

Peccatum originale.

Peccatum originis non eſt (ut fabulantur Pelagiani, et hodie Anabaptiſtae repetunt) in imitatione Adami ſitum, ſed eſt vitium et depravatio naturae cujuſlibet hominis ex Adamo naturaliter propagati; qua fit, ut ab originali juſtitia quam longiſſime diſtet, ad malum ſua natura propendeat, et caro ſemper adverſus ſpiritum concupiſcat: unde in unoquoque naſcentium iram Dei atque damnationem meretur. Manet etiam in renatis haec naturae depravatio, qua fit ut affectus carnis, Graece φρόνημα σαρκὸς, quod alii ſapientiam, alii ſenſum, alii affectum, alii ſtudium vocant, legi Dei non ſubjicitur. Et quanquam renatis et credentibus nulla propter Chriſtum eſt condemnatio, peccati tamen in ſeſe rationem habere concupiſcentiam fatetur apoſtolus.

De libero arbitrio.

Abſque gratia Dei, quae per Chriſtum eſt, nos praeveniente ut velimus, et cooperante dum volumus, ad pietatis opera facienda, quae Deo grata ſint et accepta, nihil valemus.

De gratia.

Gratia Chriſti, ſeu Spiritus Sanctus, qui per eundem datur, cor lapideum aufert, et dat cor carneum; atque licet ex nolentibus quae recta ſunt volentes faciat, et ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert. Et nemo hac de cauſa, cum peccaverit, ſeipſum excuſare poteſt, quaſi nolens aut coactus peccaverit, ut eam ob cauſam accuſari non mereatur aut damnari.

De hominis juſtificatione.

Juſtificatio ex ſola fide Jeſu Chriſti eo ſenſu, quo in homilia de juſtificatione explicatur, eſt certiſſima et ſaluberrima chriſtianorum doctrina.

Opera ante juſtificationem.

Opera quae fiunt ante gratiam Chriſti, et Spiritus ejus afflatum, cum ex fide Jeſu Chriſti non prodeant, minime Deo grata ſunt. Neque gratiam (ut multi vocant) de congruo, merentur; imo cum non ſint facta, ut Deus illa fieri voluit et praecepit, peccati rationem habere non dubitamus.

Opera ſupererogationis.

Opera quae ſupererogationis appellant, non poſſunt ſine arrogantia et impietate praedicari, nam illis declarant homines non tantum ſe Deo reddere quae tenentur, ſed plus in ejus gratiam facere quam deberent: cum aperte Chriſtus dicat: "Cum feceritis omnia quaecunque praecepta ſunt vobis, dicite: ſervi inutiles ſumus."

Nemo praeter Chriſtum eſt ſine peccato.

Chriſtus in noſtrae naturae veritate, per omnia ſimilis factus eſt nobis, excepto peccato, a quo prorſus erat immunis, tum in carne, tum in ſpiritu. Venit ut agnus abſque macula eſſet, qui mundi peccata per immolationem ſui ſemel factam tolleret; et peccatum (ut inquit Johannes) in eo non erat. Sed nos reliqui etiam baptizati, et in Chriſto regenerati, in multis tamen offendimus omnes, et ſi dixerimus quia peccatum non habemus, nos ipſos ſeducimus, et veritas in nobis non eſt.

De peccato in Spiritum Sanctum.

Non omne peccatum mortale poſt baptiſmum voluntarie perpetratum, eſt peccatum in Spiritum Sanctum et irremiſſibile; proinde lapſis a baptiſmo in peccata, locus poenitentiae non eſt negandus. Poſt acceptum Spiritum Sanctum poſſumus a gratia data recedere atque peccare, denuoque per gratiam Dei reſurgere ac reſipiſcere. Ideoque illi damnandi ſunt, qui ſe quamdiu hic vivant, amplius non poſſe peccare affirmant, aut vere reſipiſcentibus poenitentiae locum denegant.

Blaſphemia in Spiritum Sanctum.

Blaſphemia in Spiritum Sanctum eſt, cum quis verborum Dei manifeſte perceptam veritatem, ex malitia et obfirmatione animi, conviciis inſectatur, et hoſtiliter inſequitur. Atque hujuſmodi, quia maledicto ſunt obnoxii, graviſſimo

viſſimo ſeſe aſtringunt ſceleri. Unde peccati hoc genus irremiſſibile a Domino appellatur, et affirmatur.

De praedeſtinatione et electione.

Praedeſtinatio ad vitam eſt aeternum Dei propoſitum, quo ante jacta mundi fundamenta ſuo conſilio, nobis quidem occulto, conſtanter decrevit eos, quos elegit ex hominum genere, a maledicto et exitio liberare, atque ut vaſa in honorem efficta, per Chriſtum ad aeternam ſalutem adducere. Unde qui tam praeclaro Dei beneficio ſunt donati, illi, Spiritu ejus opportuno tempore operante, ſecundum propoſitum ejus vocantur, vocationi per gratiam parent, juſtificantur gratis, adoptantur in filios, unigeniti Jeſu Chriſti imagini efficiuntur conformes, in bonis operibus ſancte ambulant, et demum ex Dei miſericordia pertingunt ad ſempiternam felicitatem.

Quemadmodum praedeſtinationis et electionis noſtrae in Chriſto pia conſideratio, dulcis, ſuavis, et ineffabilis conſolationis plena eſt vere piis, et his qui ſentiunt in ſe vim Spiritus Chriſti, facta carnis, et membra quae adhuc ſunt ſuper terram mortificantem, animumque ad caeleſtia et ſuperna rapientem, tum quia fidem noſtram de aeterna ſalute conſequendi per Chriſtum, plurimum ſtabilit atque confirmat; tum quia amorem noſtrum in Deum vehementer accendit: ita hominibus curioſis, carnalibus, et ſpiritu Chriſti deſtitutis, ob oculos perpetuo verſari praedeſtinationis Dei ſententiam pernicioſiſſimum eſt praecipitium, unde illos diabolus pertrudit vel in deſperationem, vel in aeque pernicioſam impuriſſimae vitae ſecuritatem. Deinde licet praedeſtinationis decreta ſunt nobis ignota, promiſſiones tamen divinas ſic amplecti oportet, ut nobis in ſacris literis generaliter propoſitae ſunt, et Dei voluntas in noſtris actionibus ea ſequenda eſt, quam in verbo Dei habemus diſerte revelatam.

Tantum in nomine Chriſti ſperanda eſt aeterna ſalus.

Sunt et illi anathematizandi qui dicere audent, unumquemque in lege aut ſecta quam profitetur eſſe ſervandum, modo juxta illam et lumen naturae accurate vixerit; cum ſacrae literae tantum Jeſu Chriſti nomen praedicent, in quo ſalvos fieri homines oporteat.

Omnes obligantur ad moralia legis praecepta ſervanda.

Lex a Deo data per Moſen, licet quoad ceremonias et ritus chriſtianos non aſtringat, neque civilia ejus praecepta in aliqua repub. neceſſario recipi debeant, nihilominus ab obedientia mandatorum quae moralia vocantur, nullus quantumvis chriſtianus eſt ſolutus: quare illi non ſunt audiendi, qui ſacras literas tantum infirmis datas eſſe perhibent, et ſpiritum perpetuo jactant, a quo ſibi quae praedicant ſuggeri aſſerunt, quanquam cum ſacris literis aperiiſſime pugnent.

De eccleſia.

Eccleſia Chriſti viſibilis eſt coetus fidelium, in quo verbum Dei purum praedicatur, et ſacramenta, quoad ea quae neceſſario exiguntur, juxta Chriſti inſtitutum recte adminiſtrantur.

Sicut erravit eccleſia Hieroſolymitana, Alexandrina, et Antiochena, ita et erravit eccleſia Romana, non ſolum quoad agendi et ceremoniarum ritus, verum in his etiam quae credenda ſunt.

De eccleſiae auctoritate.

Eccleſiae non licet quicquam inſtituere, quod verbo Dei ſcripto adverſetur; neque unum ſcripturae locum ſic exponere poteſt, ut alteri contradicat: quare licet eccleſia ſit divinorum librorum teſtis et conſervatrix, attamen ut adverſus eos nihil decernere, ita praeter illos nihil credendum de neceſſitate ſalutis debet obtrudere.

De auctoritate conciliorum generalium.

Generalia concilia ſine juſſu et voluntate principum congregari non poſſunt; et ubi convenerint, quia ex hominibus conſtant, qui non omnes ſpiritu et verbis Dei reguntur, et errare poſſunt et interdum errarunt, etiam in his quae ad normam pietatis pertinent; ideo quae ab illis conſtituuntur, ut ad ſalutem neceſſaria, neque robur habent neque auctoritatem, niſi oſtendi poſſint e ſacris literis eſſe deſumpta.

De purgatorio.

Scholaſticorum doctrina de purgatorio, de indulgentiis, de veneratione et adoratione tum imaginum tum reliquiarum, nec non de invocatione ſanctorum, res eſt futilis, inaniter conficta, et nullis ſcripturarum teſtimoniis innititur, imo verbo Dei pernicioſe contradicit.

Nemo in eccleſia miniſtret niſi vocatus.

Non licet cuiquam ſumere ſibi munus publice praedicandi, aut adminiſtrandi ſacramenta in eccleſia, niſi prius fuerit ad haec obeunda legitime vocatus et miſſus. Atque illos legitime vocatos et miſſos exiſtimare debemus, qui per homines, quibus poteſtas vocandi miniſtros atque mittendi in vineam Domini publice conceſſa eſt in eccleſia, cooptati fuerint et aſciti in hoc opus.

Agendum eſt in eccleſia lingua quae ſit populo nota.

Decentiſſimum eſt, et verbo Dei maxime congruit, ut nihil in eccleſia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, niſi adeſſet qui interpretaretur.

De ſacramentis.

Dominus noſter Jeſus Chriſtus ſacramentis numero pauciſſimis, obſervatu facillimis, ſignificatione praeſtantiſſimis, ſocietatem novi populi colligavit, ſicuti eſt baptiſmus et coena Domini.

Sacramenta non inſtituta ſunt a Chriſto ut ſpectarentur aut circumferrentur, ſed ut rite illis uteremur: et in his duntaxat qui digne percipiunt, ſalutarem habent effectum, idque non ex opere (ut quidam loquuntur) operato; quae vox, ut peregrina eſt et ſacris literis ignota, ſic parit ſenſum minime pium, ſed admodum ſuperſtitioſum: qui vero indigne percipiunt damna-

damnationem (ut inquit Paulus) ſibi ipſis acquirunt.

Sacramenta per verbum Dei inſtituta, non tantum ſunt notae profeſſionis chriſtianorum, ſed certa quaedam potius teſtimonia et efficacia ſigna gratiae atque bonae in nos voluntatis Dei, per quae inviſibiliter ipſe in nobis operatur, noſtramque fidem in ſe non ſolum excitat, verum etiam confirmat.

Miniſtrorum malitia non tollit efficaciam inſtitutionum divinarum.

Quamvis in eccleſia viſibili bonis mali ſint ſemper admixti, atque interdum miniſterio verbi et ſacramentorum adminiſtrationi praeſint; tamen cum non ſuo ſed Chriſti nomine agant, ejuſque mandato et auctoritate miniſtrent, illorum miniſterio uti licet, cum in verbo Dei audiendo, tum in ſacramentis percipiendis: neque per illorum malitiam effectus inſtitutorum Chriſti tollitur, aut gratia donorum Dei minuitur quoad eos, qui fide et rite ſibi oblata percipiunt, quae propter inſtitutionem Chriſti et promiſſionem efficacia ſunt, licet per malos adminiſtrentur. Ad eccleſiae tamen diſciplinam pertinet, ut in eos inquiratur, accuſenturque ab iis, qui eorum flagitia noverint, atque tandem juſto convicti judicio, deponantur.

De baptiſmo.

Baptiſmus non eſt tantum ſignum profeſſionis ac diſcriminis nota, qua chriſtiani a non chriſtianis diſcernuntur, ſed etiam eſt ſignum regenerationis, per quod tanquam per inſtrumentum recte baptiſmum ſuſcipientes, eccleſiae inſeruntur, promiſſiones de remiſſione peccatorum atque adoptione noſtra in filios Dei per Spiritum Sanctum viſibiliter obſignantur, fides confirmatur, et vi divinae invocationis, gratia augetur. Mos eccleſiae baptizandi parvulos et laudandus et omnino in eccleſia retinendus.

De coena Domini.

Coena Domini non eſt tantum ſignum mutuae benevolentiae chriſtianorum inter ſeſe, verum potius eſt ſacramentum noſtrae per mortem Chriſti redemptionis. Atque adeo rite, digne et cum fide ſumentibus, panis quem frangimus eſt communicatio corporis Chriſti; ſimiliter poculum benedictionis eſt communicatio ſanguinis Chriſti.

Panis et vini tranſubſtantiatio in euchariſtia ex ſacris literis probari non poteſt, ſed apertis ſcripturae verbis adverſatur, et multarum ſuperſtitionum dedit occaſionem.

Quum naturae humanae veritas requirat, ut unius ejuſdemque hominis corpus in multis locis ſimul eſſe non poſſit, ſed in uno aliquo et definito loco eſſe oporteat; idcirco Chriſti corpus in multis et diverſis locis, eodem tempore, praeſens eſſe non poteſt. Et quoniam, ut tradunt ſacrae literae, Chriſtus in caelum fuit ſublatus, et ibi uſque ad finem ſeculi eſt permanſurus, non debet quiſquam fidelium carnis ejus et ſanguinis realem et corporalem (ut loquuntur) praeſentiam in euchariſtia vel credere vel profiteri.

Sacramentum euchariſtiae ex inſtitution Chriſti non ſervabatur, circumferebatur, elevabatur, nec adorabatur.

De unica Chriſti oblatione in cruce perfecta.

Oblatio Chriſti ſemel facta perfecta eſt redemptio, propitiatio et ſatisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus; neque praeter illam unicam eſt ulla alia pro peccatis expiatio. Unde miſſarum ſacrificia, quibus vulgo dicebatur, ſacerdotem offerre Chriſtum in remiſſionem poenae aut culpae pro vivis et defunctis, figmenta ſunt, et pernicioſae impoſturae.

Coelibatus ex verbo Dei praecipitur nemini.

Epiſcopis, presbyteris et diaconis non eſt mandatum ut coelibatum voveant; neque jure divino coguntur matrimonio abſtinere.

Excommunicati vitandi ſunt.

Qui per publicam eccleſiae denunciationem rite ab unitate eccleſiae praeciſus et excommunicatus, is ab univerſa fidelium multitudine, donec per poenitentiam publice reconciliatus fuerit arbitrio judicis competentis, habendus eſt tanquam ethnicus et publicanus.

Traditiones eccleſiaſticae.

Traditiones atque ceremonias eaſdem non omnino neceſſarium eſt eſſe ubique, aut prorſus conſimiles, nam variae et ſemper fuerunt et mutari poſſunt pro regionum et morum diverſitate, modo nihil contra Dei verbum inſtituatur.

Traditiones et ceremonias eccleſiaſticas, quae cum verbo Dei non pugnant, et ſunt auctoritate publica inſtitutae atque probatae, quiſquis privato conſilio volens et data opera publice violaverit, is, ut qui peccat in publicum ordinem eccleſiae, quique laedit auctoritatem magiſtratus, et qui infirmorum fratrum conſcientias vulnerat, publice, ut caeteri timeant, arguendus eſt.

Homiliae.

Homiliae nuper eccleſiae Anglicanae per injunctiones regias traditae atque commendatae, piae ſunt atque ſalutares, doctrinamque ab omnibus amplectendam continent: quare populo diligenter, expedite, clareque recitandae ſunt.

De libro precationum et ceremoniarum eccleſiae Anglicanae.

Liber qui nuperrime auctoritate regis et parliamenti eccleſiae Anglicanae traditus eſt, continens modum et formam orandi, et ſacramenta adminiſtrandi in eccleſia Anglicana; ſimiliter et libellus eadem auctoritate editus de ordinatione miniſtrorum eccleſiae, quoad doctrinae veritatem, pii ſunt et ſalutari doctrinae evangelii in nullo repugnant, ſed congruunt, et eandem non parum promovent et illuſtrant, atque ideo ab omnibus eccleſiae Anglicanae fidelibus membris, et maxime a miniſtris verbi cum omni promptitudine animorum et gratiarum actione, recipiendi, approbandi, et populo Dei commendandi ſunt.

De

De civilibus magiſtratibus.

Rex Angliae eſt ſupremum caput in terris, poſt Chriſtum, eccleſiae Anglicanae et Hibernicae.

Romanus pontifex nullam habet juriſdictionem in hoc regno Angliae. Magiſtratus civilis eſt a Deo ordinatus atque probatus, quamobrem illi, non ſolum propter iram, ſed etiam propter conſcientiam, obediendum eſt.

Leges civiles poſſunt chriſtianos propter capitalia et gravia crimina morte punire.

Chriſtianis licet ex mandato magiſtratus arma portare et juſta bella adminiſtrare.

Chriſtianorum bona non ſunt communia.

Facultates et bona chriſtianorum non ſunt communia, quoad jus et poſſeſſionem, ut quidam Anabaptiſtae falſo jactant; debet tamen quiſque de his, quae poſſidet, pro facultatum ratione pauperibus eleemoſynas benigne diſtribuere.

Licet chriſtianis jurare.

Quemadmodum juramentum vanum et temerarium a Domino noſtro Jeſu Chriſto et ab apoſtolo ejus Jacobo chriſtianis hominibus interdictum eſſe fatemur; ita chriſtianam religionem minime prohibere cenſemus, quin, jubente magiſtratu, in cauſa fidei et charitatis jurare liceat, modo id fiat, juxta prophetae doctrinam, in juſtitia, in judicio et veritate.

Reſurrectio mortuorum nondum eſt facta.

Reſurrectio mortuorum non adhuc facta eſt, quaſi tantum ad animum pertineat, qui per Chriſti gratiam a morte peccatorum exciteur, ſed extremo die quoad omnes qui obierunt, expectanda eſt; tunc enim vita defunctis (ut ſcripturae manifeſtiſſime teſtantur) propria corpora, carnes et oſſa reſtituentur, ut homo integer, prout vel recte vel perdite vixerit, juxta ſua opera, ſive praemia ſive poenas reportet.

Defunctorum animae neque cum corporibus intereunt, neque otioſe dormiunt.

Qui animas defunctorum praedicant uſque ad diem judicii abſque omni ſenſu dormire, aut illas aſſerunt una cum corporibus mori, et extrema die cum illis excitandas, ab orthodoxa fide, quae nobis in ſacris literis traditur, prorſus diſſentiunt.

Millenarii.

Qui millenariorum fabulam revocare conantur, ſacris literis adverſantur, et in Judaica deliramenta ſeſe praecipitant.

Non omnes tandem ſervandi ſunt.

Hi quoque damnatione digni ſunt, qui conantur hodie pernicioſam opinionem inſtaurare, quod omnes, quantumvis impii, ſervandi ſunt tandem, cum definito tempore a juſtitia divina poenas de admiſſis flagitiis luerunt.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 3.	THO. CRANMER. 21.	1552.	EDWARD. VI. 6.

Inſtructions given by the kings majeſty to his right truſty and right well . ed ouſin and councellor the marqueſs of Northampton, and to the reſt of his highneſs commiſſioners appointed for the ſurvey of church goods within his majeſty's county of Northampton. Ex. Fuller eccleſ. hiſt. lib. vii. pag. 417. ad ann.

EDWARD,

FIRST upon the receipt of the ſaid commiſſion by any one of the ſame commiſſioners, he that ſo ſhall firſt receive the commiſſion, ſhall forthwith with all convenient ſpeed give knowledge to the reſt named in the ſaid commiſſion, and with them ſhall agree to meet and aſſemble with what ſpeed they can, for the execution of the ſame commiſſion, and theſe inſtructions; and if any of the ſaid commiſſioners ſhall be dead, ſick, or otherwiſe be ſo abſent out of the country for the ſervice of the king, that he cannot with ſpeed attend the ſame, in that caſe, the reſt of the ſame commiſſioners, ſo that they be to the number appointed by the commiſſion, ſhall not make any delay from the proceeding in the ſame commiſſion, but ſhall forthwith allot their ſittings, aſſemblies and meetings for the ſame commiſſion, as in like caſes hath been, or ſhall be meet to be uſed.

Item, for their better and more certain proceeding, the ſaid commiſſioners ſhall in ſuch caſes, where none of the commiſſioners be "cuſtos rotulorum" of that county, nor hath been ſince the beginning of our reign; command the ſaid "cuſtos rotulorum" or their deputy, or the clerk of the peace of thoſe parts, to bring or ſend unto them ſuch books, regiſters, and inventories, as hath heretofore any wiſe come to their hands by indenture touching the ſumms, numbers, and values of any goods, plate, jewells, veſtments, and bells, or ornaments of any churches, chapel, and ſuch like: and likewiſe the ſaid commiſſioners ſhall ſend to the biſhops of every dioceſe, wherein the ſaid county is ſcituate, or to their chancellors, commiſſaries, or other eccleſiaſtical officers, in whoſe hands or cuſtody the like of the aforeſaid inventories and regiſters have command of them and every of them, they ſhall receive and take the ſaid books, regiſters, and inventories; and that done, the ſaid commiſſioners ſhall compare both the ſame inventories (that is to ſay) as well ſuch as they ſhall receive and take of the "cuſtos rotulorum", or their deputy, or the clerk of the peace, as of the biſhops or other under officers; and accordingly to the beſt, richeſt, and greateſt inventories of the ſaid commiſſioners ſhall proceed to make their ſurvey and enquiry, and by the ſame make the ſearches of the defaults and wants

that ſhall be found. And generally the ſame commiſſioners ſhall not only by the view of the ſaid regiſters and inventories, but alſo by any other means, they can better deviſe, proceed to the due ſearch, and inquiſition of the wants and defaults of any part of the ſaid goods, plates, jewels, veſtments, bells, or ornaments.

Item, for the more ſpeedy obtaining of the ſaid regiſters, and inventories, the ſaid commiſſioners ſhall receive ſpecial letters of commandment from our privy council for the delivery thereof, which letters the ſaid commiſſioners ſhall deliver as they ſhall ſee occaſion.

Item, the ſaid commiſſioners ſhall upon their view and ſurvey taken, cauſe due inventories to be made by bills or books indented, of all manner of goods, plate, jewels, bells and ornaments as yet remaining, or any wiſe forth coming and belonging to any churches, chapels, fraternities, or guilds; and the one part of the ſame inventories to ſend and return to our privy council, and the other to deliver to them, in whoſe hands the ſaid goods, plate, jewels, bells, and ornaments ſhall remain to be kept preſerved. And they ſhall alſo give good charge and order, that the ſame goods and every part thereof, be at all times forth coming to be anſwered, leaving nevertheleſs in every pariſh church or chapel of common reſort, one, two, or more chalices or cups, according to the multitude of the people in every ſuch church or chapel; and alſo ſuch other ornaments as by their diſcretion ſhall ſeem requiſite for the divine ſervice in every ſuch place for the time.

And becauſe we be informed, that in many places great quantity of the ſaid plate, jewels, bells, and ornaments be imbezilled by certain private men, contrary to our expreſs commandments in that behalf; the ſaid commiſſioners ſhall ſubſtantially and juſtly enquire and attain the knowledge thereof, by whoſe default the ſame is, and hath been, and in whoſe hands any part of the ſame is come. And in that point the ſaid commiſſioners ſhall have good regard, that they attain to certain names and dwellingplaces of every perſon and perſons, that hath ſold, alienated, imbezilled, taken or carried away; and of ſuch alſo as have counſelled, adviſed, and commanded any part of the ſaid goods, plate, jewels, bells, veſtments, and ornaments to be taken or carried away, or otherwiſe imbezilled. And theſe things they ſhall as certainly and duely as they can, cauſe to be ſearched and underſtand.

Upon a full ſearch and enquiry whereof, the ſaid commiſſioners, four or three of them, ſhall cauſe to be called before them alſo the perſons by whom any of the ſaid goods, plate, jewels, bells, ornaments, or any other the premiſes, have been alienated, embezilled, or taken away; or by whoſe means or procurement the ſame or any part thereof hath been attempted, or to whoſe hands or uſe any of the ſame, or any profit for the ſame hath grown; and by ſuch means as to their diſcretions ſhall ſeem beſt, cauſe to bring into their the ſaid commiſſioners hands, to our uſe, the ſaid plate, jewels, bells, and other the premiſes ſo alienated, or the true and juſt value thereof; certifying unto our privy council the names of all ſuch as refuſe to ſtand to, or obey their order, touching the re-delivery and reſtitution of the ſame, or the juſt value thereof, to the intent that, as cauſe and reaſon ſhall require, every man may anſwer to his doings in this behalf.

Finally, our pleaſure is, that the ſaid commiſſioners in all their doings, ſhall uſe ſuch ſober and diſcreet manner of proceeding, as the effect of this commiſſion may go forward with as much quiet, and as little occaſion of trouble or diſquiet of the multitude, as may be; uſing to that end ſuch wiſe perſuaſions in all places of their ſeſſions, as in reſpect of the place and diſpoſition of the people may ſeem to their wiſdoms moſt expedient; giving alſo good and ſubſtantial order for the ſtay of the inordinate and greedy covetouſneſs of ſuch diſordered people, as have or ſhall go about the alienating of any of the premiſes, ſo as according to reaſon and order, ſuch as have or ſhall contemptuouſly offend in this behalf, may receive reformation, as for the quality of their doings ſhall be requiſite.

Papae Rom. JULII III. 3.	Archiepiſc. Cant. THO. CRANMER. 21.	Anno Chriſti 1552.	Reg. Angliae EDWARD. VI. 6.

Concilium provinciale praelatorum et cleri Scotiae Lythqvoi habitum. Ex Jo. Leſleo de reb. geſt. Scot. lib. 10. p. 476.

"EODEM plane tempore cum haeretici catholicam religionem commoviſſent, quicunque ex clero prudentiſſimi, doctiſſimi et integerrimi fuerunt, concilio provinciali Lythqvoi celebrato, haereſim juſtiſſima anathematis nota configunt; omniaque quae patrum auctoritate in concilio Tridentino ſub Pauli III. auſpiciis ſancita erant, juſta, rata ac tanquam Dei imperio fixa plenis comitiis declarant. Multaque alia decreta, quae ad haereſis vires elidendas, catholicae fidei auctoritatem firmandam, ac cleri mores perpurgandos plurimum faciebant, conſtantiſſime ſciſcunt." Haec Leſlaeus.

Literae

Literae regiae pro catechiſmo ludimagiſtris commendato.

Edwardus ſextus Dei gratia Angliae, Franciae et Hiberniae rex, fidei defenſor, et in terris eccleſiae Anglicanae et Hibernicae ſupremum caput, omnibus ludimagiſtris, et iis qui ſcholas grammaticas aperiunt.

Cum brevis et explicata catechiſmi ratio a pio quodam et erudito viro conſcripta, nobis ad cognoſcendum offerretur, ejus pertractationem et diligentem inquiſitionem quibuſdam epiſcopis et aliis eruditis commiſimus, quorum judicium magnam apud nos auctoritatem habet. Et quia conveniens cum ſcripturis et regni noſtri inſtitutis viſa eſt, placuit non ſolum eam propter convenientiam in aſpectum lucemque proferre, ſed etiam propter perſpicuitatem et brevitatem omnibus ludorum magiſtris ad docendum proponere; ut rudis adhuc et inchoata aetas religionis ſimul et literarum jactis fundamentis cum ſapientia pietatem diſcat, et regulam habeat in reliquo vitae curſu, quid ſentiendum de Deo ſit, ad quem omnis vita noſtra conſertur, et quomodo accepti Deo ſimus, in quo omnibus actionibus et vitae officiis elaborandum eſt. Praecipimus itaque et mandamus non modo univerſis, ſed etiam ſingulis, pro cautione, qua auctoritatem noſtram ſanctam habere, et juſtam violatae dignitatis animadverſionem devitare ſtudetis, ut ſedulo ac diligenter hunc catechiſmum in ſcholis veſtris doceatis; ut tenera adhuc et fluens aetas, et praeceptorum auctoritate et verae religionis documentis firmata, magnas opportunitates ad veram Dei venerationem habeat, et magna ſubſidia etiam ad omnia vitae officia ſequenda. Quibus inſtructi, pietatem in Deum auctorem omnium, obſervantiam erga regem paſtorem populi, ſtudium in rempublicam communem omnium matrem, melius uſurpantes, non ſibi ſolum naſci videantur, ſed Deo, regi, et patriae utiles et officioſi ſint. Dat. Grenwici 20 Maii, anno regni noſtri ſeptimo.

Mandatum pro publicatione nonnullorum articulorum veram Chriſti fidem concernentium. Ex reg. Cranmer. fol. 65. b.

Edwardus ſextus Dei gratia Angliae, et Franciae, et Hiberniae rex, fidei defenſor, et in terra eccleſiae Anglicanae et Hibernicae ſupremum caput, dilectis ſibi officiali curiae Cantuar. et decano decanatus de arcubus London. ac eorum ſurrogatis deputatis, aut locum tenentibus, uni vel pluribus, ſalutem. Quoniam nuper per literas noſtras regias ſigneto noſtro obſignatas, reverendiſſimo in Chriſto patri, conſiliario noſtro fideliſſimo Thomae Cant. Archiepiſcopo, totius Angliae primati et metropolitano dederimus in mandatis, quatenus ipſe ad Dei optimi maximi gloriam illuſtrandam noſtrumque et eccleſiae noſtrae Anglicanae (cujus caput ſupremum poſt Chriſtum eſſe dignoſcimur) honorem; et ad tollendam opinionum diſſenſionem, et conſenſum verae religionis firmandum, nonnullos articulos et alia rectam Chriſti fidem ſpirantia, clero et populo noſtris ubilibet infra ſuam juriſdictionem degentibus pro parte noſtra exponeret, publicaret, denunciaret, et ſignificaret, prout in literis noſtris (quarum tenores pro hic inſertis haberi volumus) latius continetur, et deſcribitur: vobis igitur et veſtrum cuilibet tenore praeſentium diſtricte praecipiendo, noſtra ſublimi regia auctoritate mandamus; quatenus moneatis, monerive faciatis peremptorie, omnes et ſingulos rectores, vicarios, preſbyteros, ſtipendiarios ,curatos, plebanos, miniſtros, ludimagiſtros cujuſlibet ſcholae grammatices, aut aliter vel alias grammaticam aperte vel private profitentes, aut pubem inſtituentes, verbi Dei praedicatores, vel praelectores, necnon quoſcunque alios quamcunque aliam functionem eccleſiaſticam (quecunque nomine aut appellatione cenſetur, habetur, aut nuncupatur) obtinentes et habentes; oeconomos quoque cujuſlibet parochiae infra decanatum de arcubus praedict. exiſtentes, aut degentes; quod ipſi omnes et eorum quilibet per ſe compareant vel compareat perſonaliter coram dicto reverendiſſimo patre Cantuar. archiepiſcopo in aula aedium ſuarum apud Lambehithe die Veneris viceſimo tertio die praeſentis menſis Junii, inter horas ſeptimam et nonam ante meridiem ejuſdem diei, his quae tunc eis ex parte noſtra fuerint ſignificand. humiliter obtemperaturi, facturique ulterius et recepturi, quod conſonans fuerit rationi, ac ſuo convenerit erga noſtram regiam dignitatem officio: mandantes quatenus dictis die et loco, et horis eundem reverendiſſimum de executione hujus regii noſtri mandati, una cum nominibus et cognominibus omnium et ſingulorum per vos monitorum rite, recte, et auctentice reddatis certiorem, una cum praeſentibus, uti decet. Teſte Thoma Cant. archiepiſcopo praedicto decimo nono die Junii, anno regni noſtri ſeptimo.

An

An hiſtorical narration of the controverſy betwixt the archbiſhops of Ardmagh and Dublin, touching the primacy: which ended in the firſt year of Q. Mary's reign. Ex MS. Coll. Trin. Dublin. L. D. 42.

THE firſt occaſion of the breach betwixt the archbiſhops of Ardmagh and Dublin was occaſioned by certain bulls procured by the archbiſhop of Dublin from the court of Rome. For John Comyn the firſt Engliſh archbiſhop of Dublin, being conſecrated by pope Lucius the third at Belitre, in the year of our Lord 1182. procured a bull from him; wherein among other privileges, this was inſerted for one. "Sacrorum quoque canonum auctoritatem ſequentes, ſtatuimus ut nullus archiepiſcopus vel epiſcopus abſque aſſenſu Dublinienſis archiepiſcopi, ſi in archipiſcopatu fuerit, in dioeceſi Dublinienſi conventus celebrare, cauſas etiam et eccleſiaſtica negotia ejuſdem dioeceſis (niſi per Romanum pontificem, vel legatum ejus eidem fuerit injunctum) tractare praeſumat." Which notwithſtanding the oppoſition of the archbiſhop of Ardmagh, was twice renewed again in the year 1216. by pope Innocent III. in the end; and Honorius III. in the beginning of his papacy, at the ſolicitation of Henry de Londres, archbiſhop of Dublin. This Henry entred into a covenant with the archbiſhop of Caſhel, (the copy whereof is yet extant) to oppoſe the primate's claims with common care and expences; and being a favourite of the court, and the pope's legate in this country, he prevailed ſo far, that in the year 1221, he obtained this bull following from the foreſaid pope Honorius in the behalf of his ſee.

"Honorius epiſcopus, ſervus ſervorum Dei, venerabili fratri Dublin. archiepiſcopo, ſalutem et apoſtolicam benedictionem. Cum ſecundum divinae legis praeceptum nemo falcem ſuam debet mittere in meſſem alienam, ne quod ab alio non vult ſibi fieri alii facere videatur; nos tuis precibus inclinati auctoritate praeſentium inhibemus, ne cuiquam archiepiſcopo vel alii praelato Hiberniae (praeter ſuffraganeos tuos, aut apoſtolicae ſedis legatum) ſine tuo et ſucceſſorum tuorum aſſenſu bajulare crucem, celebrare conventus (religioſis exceptis) vel cauſas eccleſiaſticas, niſi a ſede apoſtolica delegatus [fuerit] tractare liceat in provincia Dublin. Nulli ergo omnino hominum liceat hanc paginam noſtrae inhibitionis infringere, vel ei auſu temerario contraire; ſiquis hoc attemptare praeſumpſerit, indignationem omnipotentis Dei, et beatorum Petri et Pauli, apoſtolorum ejus, ſe noverit incurſurum. Datum Laterani ſexto idus Decemb. pontificatus noſtri anno ſexto."

The archbiſhop of Ardmagh on the other ſide bore out himſelf with a grant obtained from pope Caeleſtine III. and confirmed alſo by his ſucceſſor pope Innocent III. By reaſon of which contrariety of grants, a great controverſy depended in the court of Rome betwixt Reynard of Ardmagh, and Luke of Dublin, in the year 1250. which was held in ſuſpence, until at laſt pope Urban IV. confirmed the order ſet down by Caeleſtine, and eſtabliſhed the rights of the primacy to the ſee of Ardmagh in manner following.

"Primatiam vero totius Hiberniae, quam praedeceſſores tui uſque ad haec tempora inconcuſſe habuiſſe noſcuntur, ad exemplar ſupradicti Caeleſtini papae praedeceſſoris noſtri, tibi tuiſque ſucceſſoribus auctoritate apoſtolica confirmamus; ſtatuentes, ut Hiberniae archiepiſcopi, epiſcopi, et alii praelati tibi et tuis ſucceſſoribus, tanquam primati obedientiam et reverentiam omni tempore debeant exhibere. Porro crucem, vexillum ſcilicet dominicum, per provincias et epiſcopatus tibi metropolitico et primatiae jure ſubjectas, ſicut praedeceſſoribus tuis conceſſum fuiſſe dignoſcitur, ante te deferendi licentiam impertimur."

Theſe privileges thus renewed, were preſently publiſhed by the archbiſhop of Armagh in a provincial ſynod held at Drogheda, whereof in the regiſtry of that church we read thus: "[a] Feria ſecunda, luna 18 menſis Januarii, anno Dom. 1262. frater Patricius [b] Oſtannail, archiepiſcopus Ardmachanus, Hiberniae primas concilium celebravit apud pontem cum ſuffraganeis provinciae ſuae, et quibuſdam ſuffraganeis provinciae Tuamenſis ſibi jure primatico ſubjectis, et quibuſdam canonicis cathedralibus et conſilio Dom. Dublinienſis, cui interfuerunt juſtitiarius et quidam magnates Hiberniae; et ibidem privilegia eccleſiae Ardmachanae de jure primatiae poſt renovationem in curia Romana publicata fuerunt." After this, the controverſy ceaſed a while until the year 1311. when in the parliament held before John Wogan, lord juſtice at Kilkenny, the biſhops falling into arguments about their juriſdictions, the biſhop of Dublin forbad the primate of Ardmagh to lift up his croſier within the province of Leinſter, as Campion reporteth in his hiſtory of Ireland, lib. 2. cap. 5. And in the year 1313, this accident following thereupon is related, in the Iriſh annals publiſhed by Mr. Cambden. "Frater Rolandus Joice, primas Ardmachanus applicuit in inſula de Houth in craſtino annunciationis B. Mariae. De nocte ſurgens furtive levando crucem ſuam, illam portavit uſque prioratum de gratia Dei. Cui occurrebant quidam de familiaribus archiepiſcopi Dublinienſis, illam crucem deponendo, et ipſum Ardmachanum tanquam confuſum a Lagenia effugarunt." In the ſame annals likewiſe, at the year of our Lord 1337. this narration is laid down: "Domino Johanne Charleton

[a] Ex reg. Octaviani arch'ep. Ar'magh, f. 282.

[b] In Sir J. Ware, his name is O Scanlain.

ton exiſtente juſtitiario et tenente parliamentum Dublinii, magiſter David O Hirraghey, archiepiſcopus Ardmachanus vocatus ad parliamentum fecit reſidentiam in monaſterio B. Mariae juxta Dublinium. Sed impeditus fuit per archiepiſcopum et clericos, quia voluit portari crucem ante eum, et noluerunt permittere eum" Upon which occaſion David cauſed the aforeſaid clauſes of pope Urban's bull, confirming the privileges of the ſee of Ardmagh to be exemplified under the great ſeal of Ireland, "nono vigeſimo Nov. anno regni Edwardi III. undecimo," as appears by the "Inſpeximus" of the ſaid letters patent, preſerved amongſt the records of the tower of London, "inter patent. an. 2. Hen. IV. part 3. membran. 5." But what further proſecution he made of this buſineſs I do not find. In the year 1349. the contention broke out more fiercely, betwixt Richard Fitz Ralph, commonly called S. Richard of Dundalk, the famous archbiſhop of Ardmagh, and Alexander Bicknore, archbiſhop of Dublin; the narration whereof in the regiſtry of Ardmagh is thus laid down. "Anno Dom. 1349. rex Angliae miſit diverſas literas domino Richardo archiepiſcopo Ardmachano, Hiberniae primati, quod poſſet deferre crucem ſuam ante ſe in qualibet parte Hiberniae. Scripſit etiam majoribus et potentibus Hiberniae, quod primatem Hiberniae in proſecutione juris eccleſiae Ardmachanae, quoad primatiam, juvarent, et in nullo reſiſterent. Praedictus vero dominus Richardus, primas Hiberniae, confiſus de jure ſuo, et de potentia Dei, juvamine beati Patricii patroni ſui acceſſit cruce erecta ante ſe uſque ad Dubliniam, et per Dubliniam, et ibidem thalamum recepit, in villa per tres noctes ſtetit, privilegia eccleſiae Ardmachanae et bullas primatiae coram juſtitiariis Hiberniae, priore de Kilmanam, et majoribus de Hibernia ibidem exiſtentibus, legit et publicavit, in omnes contradictores et rebelles ſententiam excommunicationis fulminavit; praedictus juſtitiarius, et prior de Kilmanam cum ſuis complicibus, recepta pecunia de archiepiſcopo Dublin. negotia eccleſiae Ardmachanae impediverunt. Domino vero primate revertente ad villam Pontanam, omnes illos et ſingulos excommunicatos publice denominavit. Ipſi vero recognoſcentes errorem ipſorum humiliter ad dominum primatem uſque villam Pontanam venerunt, et genibus flexis eodem coram primate abſolutionem obtinuerunt. Eodem anno ſtatim poſt receſſum domini primatis de Dublinia prior de Kilmanam ſecundus principalis conſpirator contra eccleſiam Ardmachanam infirmatus fuit ad mortem, et errorem ſuum recognovit, et nuncios ſolennes et procuratores ſpeciales ad villam de Drogheda uſque dominum primatem miſit; et ſe et omnes de parentela ſua ad hoc obligavit, quod nunquam ipſi aut aliquis ex ipſis contra eccleſiam Ardmachanam in ea parte inſurgerent vel inſurgeret; et cito miſſis nunciis per miracula beati Patricii mortuus eſt, et non traditus fuit eccleſiaſticae ſepulturae, donec auctoritate domini primatis, quia in eo apparebant ſigna poenitentiae ſalutaris, fuit abſolutus.

Eodem anno Alexander archiepiſcopus Dublin. propter injurias et ſeditiones quas contra eccleſiam Ardmachanam fecit et procuravit, tuus eſt."

John St. Paul, or de ſancto Paulo, ſucceeded Alexander in the archbiſhoprick of Dublin, who nothing terrified with what had paſſed, procured out of England in the year 1350. a revocation of the kings letters, granted to Richard of Ardmagh, and a ſtay of his execution of the primacy within the province of Dublin, as in the enſuing letters patent of king Edward III. more fully may appear.

"Edwardus Dei gratia rex Angliae, et Franciae, et dominus Hiberniae juſtitiario ac cancellario et theſaurario noſtris ibidem, nec non univerſis et ſingulis officiariis ac miniſtris caeteriſque fidelibus noſtris, tam civibus et burgenſibus, quam popularibus in terra praedicta, infra libertates et extra, ad quos praeſentes literae pervenerint, ſalutem. Cum nuper archiepiſcopus Ardmachanus primatem Hiberniae ſe praetendens, ſuggerenſque ipſum praetextu primatiae hujuſmodi et privilegiorum ſibi per ſedem apoſtolicam (ut aſſerit) conceſſorum crucem ſuam eundo et equitando ubique per dictam terram noſtram Hiberniae erectam ante ſe portari facere, et quam pluribus privilegiis et juribus, ut ad primatiam illam ſpectantibus per medium ejuſdem terrae debite uti poſſe literas noſtras patentes de protectione et defenſione noſtris pro ſe, hominibus et familiaribus ſuis in executione praemiſſorum faciend. mandatum etiam continentes quod vos praefatum archiepiſcopum dictam crucem ſuam ubilibet in terra praedicta, et in civitatibus et burgis, quam locis aliis ante ſe portari facere, et quicquid ad dictam primatiam pertinet facere et exercere abſque impedimento ſeu impetitione aliqua permitteretis. Nec non quaedam alia mandata noſtra ſingularia vobis praefatis juſtitiario ac majori et ballivis civitatis noſtrae Dublin. diverſiſque aliis majoribus, et ballivis, ac miniſtris et fidelibus noſtris ſub magno ſigillo noſtro Angliae directa; quod dictas literas noſtras in civitate Dublin. et alibi ubi expedire videritis, publice proclamari, et contenta in eiſdem in ſingulis articulis obſervari et teneri faceretis; et omnibus fidelibus noſtris ibidem inhiberetis ex parte noſtra, ne dicto archiepiſcopo aut ſuis in exercitio primatiae et privilegiorum ſuorum in terra praedicta ſub poena incarcerationis corporum ſuorum, ac captionis libertatum in manum noſtram impedimentum aliquod inferrent, contra tenorem literarum noſtrarum earundem in cancellaria noſtra ad ſuggeſtionem hujuſmodi impetraſſent, prout in literis noſtris et mandatis praedictis continetur. Et licet per tenorem cujuſdam bullae felicis recordationis Honorii papae in cancellaria noſtra praedicta ſub ſigillo noſtro, quo utimur in Hibernia, exhibitum liqueat evidenter, quod idem Honorius papa inhibuit, ne cuiquam archiepiſcopo vel alii praelato Hiberniae praeter ſuffraganeos Dublinienſis archiepiſcopi, aut apoſtolicae ſedis legatum,

gatum, ſine ipſius archiepiſcopi Dublinienſis et ſucceſſorum ſuorum aſſenſu bajulare crucem, celebrare conventus (religioſis exceptis) vel cauſas eccleſiaſticas, niſi de ſedis apoſtolicae delegatis, tractare liceat in provincia Dublin. ipſaque Dublinienſis eccleſia ſic dicta, et nonnullis aliis ſedis apoſtolicae privilegiis et praeſcriptionibus legitimis ſit munita ac gaviſa hactenus libertate, quod nullus archiepiſcopus Ardmachanus ſeu alius terrae praedictae praeter ipſum Dublin. archiepiſcopum, nullo unquam tempore crucem ſuam ante ſe erectam in Dublin. provincia bajulare debuit, nec etiam bajulavit, nec cauſas tractavit eccleſiaſticas in eadem, per quod jus ſeu uſus privilegiorum aut praeſcriptio ſeu libertas hujuſmodi de jure interrupta fuerint vel interrumpi debuerint ſive laedi; prout inde ſumus plenius informati: praefatus tamen archiepiſcopus Ardmachanus colore literarum et mandatorum noſtrorum praedictorum, quae tacite in impetratione eorum de jure et privilegiis Dublinienſis eccleſiae, et expreſſe de contraria veritate ad minus veracem ſuggeſtionem hujuſmodi in dicta cancellaria noſtra obtinuit; et quae eo praetextu et ob propoſitas coram nobis quaſdam alias cauſas ſurreptitie obtenta dici debent aliqua in grave et enorme praejudicium ipſius Dublin. eccleſiae et cleri provinciae ejuſdem, ac contra privilegia, praeſcriptiones, uſus et libertatem praedicta abuſive quibuſdam confoederatis ſuis ſibi aſſiſtentibus in eiſadem civitate et provincia Dublin. temere attemptavit, unde ejuſdem civitatis et partium vicinarum populus vehementer movebatur: et nos advertentes, quod ex turbatione et praeſumptione hujuſmodi literarum et mandatorum noſtrorum praedictorum obtenta congreſſus populorum, provinciarum utrarumque bellicus veriſimiliter formidatur; nolenteſque nec intentionis noſtrae extitit nec exiſtit praejudicium ſeu injuriam praedictae Dublin. eccleſiae de noſtro patronatu exiſtenti, ſeu ejuſdem juribus, privilegiis, aut libertati, ratione literarum et mandatorum noſtrorum praedictorum, ſeu alia cauſa fieri; ſed deſiderantes ipſam in ſuis juribus et privilegiis confoveri, et eminentia ex praemiſſis pericula evitari, et ſubditorum noſtrorum paci et quieti ubilibet provideri, praedictas literas et mandata noſtra ad hujuſmodi et majora ſuſcitanda pericula inductiva, quatenus de facto proceſſerunt, per literas noſtras patentes vobis directas revocaverimus; permittentes quod quilibet jura in hac parte in forma juris proſequeretur, prout expedire noverit, et defenderet, ita ſcilicet quod ex hujuſmodi praeſumptionibus temerariis in populis noſtris praedictis non fieret conjunctio, nec pax noſtra aliqualiter violaretur, prout in literis noſtris praedictis plenius continetur. Ac jam intellexerimus quod quam plures malefactores et pacis noſtrae perturbatores ex utraque provinciarum praedictarum in diverſis conſiderationibus et conventiculis tam armati, quam alio modo in diverſis locis in terra praedicta congregati, praetextu literarum noſtrarum dictarum praedicto archiepiſcopo Ardmachano per nos conceſſarum, et ſicut praedicitur, per nos revocatarum, archiepiſcopum Ardmachanum praedictum cum cruce erecta et coram eo in praedicta civitate Dublin. et alibi in provincia Dublin. portata, et alia quae ad dictam primatiam pertinent ibidem extendendam, per hujuſmodi potentiam ſuam manutenere proponunt, in pacis noſtrae laeſionem et populi noſtri partium illarum terrorem et commotionem manifeſtam, et contra formam ſtatuti de armis contra pacem noſtram non portandis editi, et contra tenorem revocationis noſtrae ſupradictae; nos pacem noſtram ubique in dicta terra noſtra inviolabiliter obſervari, et ipſam pacem noſtram laedentes juxta ſuorum demerita ac etiam dictum ſtatutum contra venientes juxta vim et effectum ejuſdem caſtigari volentes et puniri; ac periculis quae hujuſmodi hominum ad arma armatorum et aliorum evenire poterunt, quod abſit, praecavere vobis praefato cancellario mandamus firmiter injungentes, quod per brevia noſtra ſub ſigillo, quo utimur in Hibernia, quoties neceſſe fuerit, omnibus et ſingulis, quos decet, dictis in mandatis, quod publice proclamari, et ex ea parte noſtra defendi faciatis, quod nulli ſub forisfactura vitae et membrorum et omnium aliorum quae nobis forisfacere poterunt, hujuſmodi congregationes hominum ad arma armatorum, ſeu aliorum occaſione praeſcripta facerent aliquo modo; et vobis praefatis juſtitiariis, officiariis et miniſtris noſtris, et quorumcunque aliorum fidelium noſtrorum in terra praedicta infra libertates et extra mandamus firmiter injungentes, quod omnes illos, quos aliquas hujuſmodi congregationes vel conventicula in terra praedicta, praemiſſa occaſione, ſeu quicquam aliud, per quod dicta pax noſtra vel ſtatutum praedictum laedi ſeu populum noſtrum terreri, turbari aut commoveri valeant in hac parte inveneritis facientes, inſequamini, arreſtetis, et capiatis et in priſonis noſtris, donec ipſi per vos praefatos juſticiarios, ſeu ad mandatum veſtrum ſuorum demerita ac vim et effectum ſtatuti praedicti debite puniti fuerint, ſalvo cuſtodiri faciatis. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud Weſtmonaſterium octavo die Decembris, anno regni noſtri Angliae viceſimo quarto, regni vero noſtri Franciae undecimo."

And when for all this Fitz Ralph would not give over the proſecution of that, which he conceived to be the right of his church, the archbiſhop of Dublin obtain'd other letters patent from the king in the year 1352, the tenor whereof is as followeth.

" Edwardus Dei gratia rex Angliae et Franciae, dominus Hiberniae juſtitiario et cancellario ſuis Hiberniae, qui nunc ſunt, vel qui pro tempore erunt, ac eorum loca tenentibus, ſalutem. Cum ſcilicet eccleſia Dublin. notorie ſit metropolitica et ſedi apoſtolicae ſoli, et in ſolidum in ſpiritualibus omnibus juribus immediate ſubjecta, adeo quod nullus archiepiſcopus Ardmachanus primatem Hiberniae ſe praetendens crucem ante ſe erectam in civitate, dioeceſi et provincia Dublin. ut dicitur, jus habuit bajulare, nec etiam bajulavit, nec juriſdictionem ibidem

dem exercuit aliquam; Richardus tamen archiepiſcopus Ardmachanus in dictis civitate, dioeceſi, et provincia crucem ſuam ante ſe erectam deferre, ac viſitationis officium, ac juriſdictionem aliam indebite exercere, et ſic fideles noſtros ad examen ſuum in eccleſiam ſuam Ardmachanam inter inimicos noſtros ſolicite (ut dicitur) trahere nititur juxta vires, nedum in noſtri et dictae eccleſiae Dublin. injuriam, ſed in commotionem populi et pacis noſtrae perturbationem, ac noſtri dominii et ipſius terrae noſtrae Hiberniae, niſi tantae praeſumptioni celerius occurratur, ſubverſionis periculum manifeſtum. Nos de conſervatione juris et honoris ipſius eccleſiae Dublin. (cum ſit honorabilior eccleſia dictae terrae) ac etiam gratia et conſideratione venerabilis patris Johannis archiepiſcopi Dublin. (quem propter experta probitatis ſuae merita ſummopere diligimus) ſumus ſoliciti; ac conſiderantes quod civitas illa eſt ibidem civitas noſtri regni peculiaris et praecipua; ac provide deſiderantes tam ipſius eccleſiae ut quam populi noſtri fidelis dictarum partium proſpicere commodis et quieti, et periculoſis commotionum eventibus, quae ex diſſenſione inter dictos archiepiſcopos et illorum ſubditos provenire poterunt, pro viribus obviare: vobis et cuilibet veſtrum in dilectione et ligeancia, in quibus nobis tenemini, firmiter injungendo mandamus, quod ſingulis comitibus, baronibus, militibus, vicecomitibus, majoribus, ballivis, ſeneſchallis libertatum ab omnibus aliis fidelibus noſtris in terra Hiberniae, tam infra libertates, quam extra, prout et quoties expedire videritis, ex parte noſtra firmiter inhibeatis, et per brevia ſub ſigillo noſtro, quo utimur in Hibernia, quoties opus fuerit fact. faciatis firmiter inhiberi; ne qui ſub foriſfactura omnium quae nobis foriſfacere poterunt, novitates aliquas in dicta terra Hiberniae, et in fidelibus populis noſtris ibidem (quibuſcunque coloribus) introducant in hac parte, aut uſurpationes indebitas vel inſolitas facere, ſeu armatam potentiam ſuper fideles noſtros inducere, vel quaecunque alia quibuſcunque proceſſibus attemptare praeſumant, per quae pax noſtra ibidem laedi, aut populus noſter praedictus ſive communitates commoveri vel terreri, ſeu diviſio vel diſſenſio in eiſdem populis fieri, vel ſubverſio juris regii (quod abſit) ulterius cauſari, ſeu dignitati noſtrae regiae aliqualiter valeat derogari; et praemiſſa nihilominus, prout expedire videritis, in civitatibus, villis et in locis aliis infra libertates et extra publicari faciatis, et omnes quos poſt et contra inhibitionem et proclamationem noſtras hujuſmodi inveneritis ſic delinquentes, tam per incarcerationem corporum ſuorum, quam per captionem terrarum, tenementorum, bonorum et catallorum ſuorum in manum noſtram juxta quantitatem delicti aliter caſtigari et puniri faciatis, quod metu poenae alii ex praeſumpta audacia talia committere terreantur. De nominibus etiam eorum, qui ſic deliquerunt, nos de tempore in tempus ſub dicto ſigillo noſtro Hiberniae certificantes, ut eos juxta ordinationem noſtri conſilii puniremus: et praedicta omnia ſicut nos et honorem noſtrum ac ſalvationem dictae terrae dilexeritis; et vos ipſos erga nos indempnes ſervare volueritis, cum omni diligentia faciatis. Teſte meipſo apud Weſtmonaſterium duodecimo die Maii anno regni noſtri Angliae viceſimo ſexto, regni vero noſtri Franciae tertio decimo."

From hence the controverſy was removed to the court of Rome in the year 1353. where the matter being diſcuſſed at large before pope Innocent the ſixth, is ſaid to have received at laſt this deciſion; which as I found it written by John Allen archbiſhop of Dublin, in the days of king Henry the eighth; in his own very words I here lay it down. "Quinimo in bibliotheca papae ſecretiori Romae, dum iſthic moram traxi (annis undecim procurator reverendiſſimi domini Willelmi Cantuarienſis archiepiſcopi, totius Angliae primatis) caſu profecto fortuito; inter legendum lites et controverſias alias in curia inibi pendentes, in regiſtro Innocentii 6ti reperi praetactam litem ſopitam auctoritate papae, et approbante collegio cardinalium, ſub hac forma ſequenti. viz. quod uterque eſſet primas, ſed ad diſtincte ſcribendum archiepiſcopus Ardmachanus intitularet ſe totius Hiberniae primatem, metropolitanus autem Dublinienſis exararet ſe Hiberniae primatem; inſtar, inquit ſummus pontifex, in Anglia, Cantuarienſis et Ebor. quorum prior ſcribit ſe totius Angliae primatem, ſed alter Angliae primatem. Subſcr. Johannes Dublin. electus, manu mea propria, anno ab incarnat. 1529."

But it appeareth in the regiſtry of Ardmagh, that the ſtrife was yet depending [a] in the court of Rome 20. January 1366. at which time the controverſy grew ſo hot betwixt Miles Sweetman, who ſucceeded Richard Fitz-Ralph in Ardmagh, and Thomas Mynotte, who ſucceeded John St. Paul in Dublin, that king Edward was fain to interpoſe himſelf again in the buſineſs. The courſe which he required ſhould be obſerved was, that the matter ſhould be friendly compounded betwixt them, and that according to the example of the agreement made betwixt the archbiſhops of Canterbury and York in the like caſe, both ſhould bear up their croſiers in each others province, without any interruption or reſiſtance; as appeareth both by other of the king's writs iſſued in this cauſe, and eſpecially by his letters directed to the archbiſhop of Ardmagh from Weſtminſter 9. Junii anno regni 40." The anſwer which he received from the archbiſhop of Ardmagh herein, was as followeth.

[b] "Excellentiſſimo in Chriſto principi ac domino, domino Edwardo Dei gratia regi Angliae illuſtriſſimo, ac domino Hiberniae et Acquitaniae, ſuus humilis capellanus Milo, eadem gratia archiepiſcopus Ardmachanus, Hiberniae primas ſalutem, &c. Poſt cujus brevis receptionem obtemperans mandatis veſtris perſonaliter comparui per duos dies, viz. 17. menſis Septembris extunc ſequente, et die 24. e-

[a] Reg. Milo. fol. 25. a.

[b] Reg. Milo. fol. 1 b.

juſdem

juſdem menſis viz. die Jovis proxime ante feſtum ſancti Michaelis, ad tractandum cum venerabili patre archiepiſcopo Dublin. ſuper materiam in ipſo brevi contentam, de certis locis in provinciarum noſtrarum confinio. In quibus diebus et locis dictis, archiepiſcopus Dublin. praeſentiam ſuam non exhibuit perſonalem, licet ad hoc fuerit praemonitus; ſed die ultimo, viz. die Jovis proxime ante feſtum ſancti Michaelis archangeli proxime futurum, quoſdam ſuos procuratores ad me in loco aſſignato perſonaliter exiſtentem deſtinavit; qui procuratores in tractatu illo mecum habito, petiverunt, ut omnibus in ipſo brevi contentis parerem, praecipue de bajulatione crucium noſtrarum in provinciis noſtris mutuo facienda; quae facere non potui ex cauſis ſubſequentibus, pro eo quod propter brevitatem temporis a receptione veſtri brevis cum decano et capitulo meo ac ſuffraganeis provinciae meae procul a me diſtantibus quidem per centum milliaria aut ultra, ac viarum diſcrimina, licet pro conſilio ipſorum ad haec habenda diligentiam debitam feciſſem, quorum conſilium in tam arduo negotio erat neceſſarium et conſenſus, tractare non potui, et propterea nec finem apponere in praemiſſis. Eo etiam quia ſuper bajulatione crucis meae in ſignum ſuperioritatis et juris primatiae in provincia Dublin. ſicut in caeteris aliis Hiberniae provinciis jus commune et privilegia a ſede apoſtolica quam plurima, ac literas veſtrae dominationis excellentiſſimae diverſas patentes, exemplificationem quorundam privilegiorum praemiſſorum continentes, habeo, qnod ſine impedimento exercere jus primatiae in provincia Dublin. et crucem ſuam bajulare et per totam Hiberniam valeat archiepiſcopus Ardmachanus Hiberniae primas quilibet, qui pro tempore fuerit, pro loco et tempore opportunis eidem excellentiae veſtrae habeo exhibenda; quorum aliquainſpicienda in praeſenti excellentiae veſtrae tranſmitto. Eo inſuper quod ſuper bajulatione crucis meae as juris primatiae per multos annos pendet lis mota ex parte eccleſiae meae Ardmachanae contra archiepiſcopum Dublin. atque in ea parte in Romana curia indeciſa; ſed ſuper bajulatione crucis ſuae in provincia mea nunquam controverſia, ſive debata, aut mentio habebatur, licet de hoc ad ſuggeſtionem minus veram, neſcio cujus aliter continetur; nec exemplum concordiae ad interpoſitionem partis veſtrae atque rogatum inter archiepiſcopos Cantuarienſem et Eboracenſem initae, eſt inter nos conſimile ac inter illos, quia nunquam inter nos tanquam partes actrices ex utraque parte lis ſuper bajulatione crucium et ſuperioritatis in alterius provincia vertebatur. Inſuper quilibet archiepiſcopus Ardmachanus, primas Hiberniae habet, ſeu habere debet de jure et antiqua conſuetudine tres archiepiſcopos in Hibernia ſibi ſubjectos; viz. Dublin. Caſſelenſem et Tuamenſem; quorum unum, viz. archiepiſcopum Tuamenſem recalcitrantem Ardmachanus vicit judicialiter in Romana curia: et quod ipſe cum jure primatico viſitaret de quinquennio in quinquennium, bullam ab apoſtolica ſede obtinuit, quam habeo de praeſenti. Quare excellentiae veſtrae humiliter ſupplico et devote, quatenus cum propter temporis brevitatem, prout decet hominem ſtatus mei, non potero ad ipſam excellentiam, ſicut breve veſtrum requirit, perſonaliter in Angliam venire; etiam attentis excuſationibus meis ſupradictis ac aliis evidentiis quam plurimis jus primatiae praedictae concernentibus, quae in omnibus hac vice exprimi non poterint, veſtrae excellentiae antedictae, dignetur eadem me veſtrum excuſatum habere: et ne talia vel conſimilia brevia in poſterum extra veſtram cancellariam emaneant, et ſi quae emanarunt, quod revocentur, de gratia veſtrae celſitudinis demandare. Proſpere et feliciter veſtram excellentem dominationem conſervet altiſſimus ad utile regimen ſui populi ditioni veſtrae ſubjecti per tempora longiora. Script. ſub meo ſigillo in manerio de Dromiskin die Sabbati, &c."

The order ſet down by King Edward in England for the taking up of this controverſy being not obſerved by the archbiſhops here, Lionel duke of Clarence, the king's ſon and lieutenant in Ireland, directed the king's writ unto the ſheriff of Dublin (dated at Killkenny, 3. Octob. anno regni 40. anno viz. Dom. 1366) "quod ſcire faciat archiepiſcopo Dublin," (ſo the words of the precept run) :" quod ſit coram locum tenente noſtro in terra noſtra Hiberniae apud Triſtelder die Martis proximo poſt feſtum S. Lucae evangeliſtae prox. futur. ad reſpondendum nobis de contemptu praedicto." The like alſo was iſſued (no doubt) againſt the archbiſhop of Ardmagh. But what followed thereupon I cannot yet find.

In the days of Rich. Talbot, archbiſhop of Dublin (who bore the office of lord juſtice and deputy ſix ſeveral times in this kingdom) the matter was ſo ſtrongly carried on againſt the archbiſhops of Ardmagh, that three of them one after another, John Swayne in the year 1435. John Prene in the year 1442. and John Mey in the year 1446. being ſummoned amongſt the reſt of the nobles to appear at parliaments and grand councils, deſired to be excuſed for their non appearance, by reaſon of the wrong offered unto them by the archbiſhop of Dublin, in not ſuffering them to bear up their croſier within that province. Where it is not to be omitted alſo, that upon the death either of Swayne or Prene 1443. July the 15th. the dean and chapter of Ardmagh made choice of Richard Talbot himſelf to be their archbiſhop. The proem of the letters, wherein they intimate this election unto pope Eugenius the fourth, ſetteth forth the privileges of the ſee of Ardmagh in manner following.

"Sereniſſimo in Chriſto patri et domino ſuo domino Eugenio, digna Dei providentia ſacroſanctae Romanae ac univerſalis eccleſiae ſummo pontifici, ſui humiles et devoti decanus et capitulum eccleſiae Ardmachanae, vacante eccleſia, quae mater exiſtit et primatum tenens omnium eccleſiarum totius Hiberniae, et exiſtens in jure primatiae plenario adeo auctoritate apoſtolica privilegiata, quod omnes Hiberniae archiepi-

archiepiſcopi et epiſcopi archiepiſcopo Ardmachano et ſucceſſoribus ſuis tanquam ſuo primati obedientiam, reverentiam, et honorem omni tempore debeant exhibere, et ad ſui honoris primatialis inſigne, crucem ſive vexillum idem archiepſcopus et primas Ardmachanus et ſui ſucceſſores per omnes Hiberniae provincias et dioeceſes ante ſe facere poſſet deferre; indultis apoſtolicis et ipſius praedictae eccleſiae Ardmachanae chronicis ſuper illo ſatis plene atteſtantibus."

[a] And indeed not long after this the archbiſhops of Ardmagh ſeem to have enjoyed and quietly exercifed this primacy over all the provinces of the kingdom; for in the records belonging to that archbiſhoprick we find letters iſſued by John Bole anno 1461. for viſitation of the provinces of Caſhel and Tuam, and the next year after, a ſentence given upon an appeal made from the archbiſhop of Dublin to the primates conſiſtory in manner following: "In Dei nomine, Amen. Auditis, viſis, cognitis, et plenius intellectis, &c. dat 5. die Novembris, anno Dom. 1462."

Neither do I find any difference worth the relating after this until the year of our Lord 1533. wherein at the time of parliament John Allen, archbiſhop of Dublin entred into conteſtation for precedency with George Crowmer archbiſhop of Ardmagh; upon whom the office of lord chancellor was conferred by the king the year before, which Allen formerly had exercifed. "Tempore meo 1533. orta eſt controverſia inter me et Ardmachanum etiam tunc Cancellarium regis hic", is all that Allen writeth of this; who would not in all likelihood have omitted to make mention of the ſucceſs of that contention, if the matter had not been carried on the chancellor's ſide. But to put an end to all thoſe controverſies and contentions George Browne the next ſucceſſor of Allen, during the vacancy of the ſee of Ardmagh in the year of our Lord 1551. procured letters from king Edward the ſixth, that the title and office of the primacy of all Ireland ſhould from thenceforth be forever annexed unto the ſee of Dublin. Which letters patents ſhortly after in the beginning of the reign of queen Mary, by the procurement of George Dowdall, the then archbiſhop of Ardmagh, were cauſed to be ſurrendred by him in chancery; upon the cancelling whereof, new letters patent were paſſed under the great ſeal, for the reeſtabliſhing of the ſaid title and office of primacy of all Ireland in the ſee of Ardmagh, according to the antient uſage; the copy of which patent doth here follow.

"Maria, &c. omnibus ad quos, &c. ſalutem. praechariſſimus frater noſter bonae memoriae Edwardus ſextus nuper rex Angliae per literas ſuas patentes dederit et conceſſerit Georgio Dublin. archiepiſcopo nomen, dignitatem, ſtylum, et titulum totius Hiberniae primatis, habenda ſibi et ſucceſſoribus ſuis in perpetuum; quod nomen, dignitatem, ſtylum, et titulum dilectus noſter Georgius Ardmachanus archiepiſcopus et praedeceſſores ſui a tempore, cujus contrarii memoria hominum non extitit, habuerunt, uſi et gaviſi fuerunt, donec virtute earundem literarum privatus et amotus fuit a dictis dignitate et officio verſus omnes juſtitiae ordines abſque aliquo bono fundamento ſeu cauſa: quas quidem literas patentes dictus archiepiſcopus Dublin. in cancellaria noſtra Hiberniae reddidit cancellandas, et ſic eae cancellatae exiſtunt; ſciatis quod nos de gratia noſtra ſpeciali, ac ob alias certas cauſas nos moventes, ac ex certa ſcientia et mero motu noſtris juxta vim, formam, et effectum quarundam literarum ſive inſtructionum noſtrarum manu propria ſignatarum, ſignetoque noſtro conſignatorum praedilecto et fideli conſiliario noſtro Anthonio St. Leger ordinis noſtri Garterii militi, uni de privato concilio noſtro Angliae, et deputato noſtro regni noſtri Hiberniae, et conſilio noſtro regni noſtri Hiberniae praedict. directarum et in rotulis cancellariae noſtrae Hiberniae praedictae irrotulatarum, dictum nomen, ſtylum, et dignitatem primatis, et primatiae totius Hiberniae praefato Georgio archiepiſcopo Ardmachano damus, imponimus et reſtituimus per praeſentes; ac ipſum Georgium archiepiſcopum Ardmachanum, ſucceſſoreſque ſuos archiepiſcopos Ardmachanos totius Hiberniae, facimus, conſtituimus, ordinamus et aſſignamus, et officium primatiae totius Hiberniae, nec non nomen, ſtylum, titulum, et dignitatem primatiae et primatis totius Hiberniae praedict. eidem Georgio archiepiſcopo Ardmachano, et ſucceſſoribus ſuis archiepiſcopis Ardmachanis dedimus et conceſſimus, et per praeſentes damus et concedimus habendum, tenendum, gaudendum, occupandum et exercendum officium praedictum, nomen, ſtylum, titulum, ac caetera praemiſſa cum omnibus et ſingulis reverentiis, praeeminentiis et honoribus univerſis praefato Georgio archiepiſcopo Ardmachano, et ſucceſſoribus ſuis archiepiſcopis Ardmachanis in proprios uſus praefato archiepiſcopatui ſedique ejuſdem unitis, appropriatis, conſolidatis, et annexis in perpetuum, in tam amplis modo et forma prout dictus archiepiſcopus et praedeceſſores ſui, tempore, cujus contrarii memoria hominum non extitit, habuit, gaviſus fuit, et tenuit, habuerunt, gaviſi fuerunt et tenuerunt; volentes et firmiter injungentes, quod praefatus Georgius archiepiſcopus, et ſucceſſores ſui archiepiſcopi Ardmachani, et non praedictus archiepiſcopus Dublin. nec ſucceſſores ſui, nec quiſquis alius archiepiſcoporum tanquam totius Hiberniae primas ab omnibus ejus regni incolis deinceps cenſeatur, appelletur, adjudicetur, et omnino vocetur. Mandantes autem univerſis et ſingulis archiepiſcopis, epiſcopis, decanis, archidiaconis, rectoribus, vicariis, presbyteris, miniſtris, et fidelibus ligeis noſtris, quod praefato Georgio archiepiſcopo Ardmachano, et ſucceſſoribus ſuis ar-

[a] Reg. Talbot. fol. 13. b. et 22. a.

chiepiſcopis Ardmachanis in exercitio officii primatis et primatiae praedictae, ac caeterorum praemiſſorum pareant, reſpondeant, obediant, et intendant, prout decet, &c.

In cujus rei, &c. aliquo ſtatuto, &c. teſte praefato Anthonio St. Leger apud Dublin, duodecimo die Martii, regni noſtri primo.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julii III. 4.	Tho. Cranmer. 21.	1553.	Mariae 1.

Queen Mary's firſt proclamation about religion. Ex Heylin hiſt. refor. p. 193. Et ex Fox pr. ed. fol. 803.

The queen's highneſs well remembring, what great inconvenience and dangers have grown to this her realm in times paſt through the diverſity of opinions in queſtion of religion; and hearing alſo, that now of late ſithence the beginning of her moſt gracious reign the ſame contentions be again much revived, through certain falſe and untrue reports and rumours ſpread by ſome evil diſpoſed perſons, hath thought good to give to underſtand to all her highneſs moſt loving ſubjects her moſt gracious pleaſure in manner following.

Firſt, her majeſty being preſently by the only goodneſs of God ſettled in her juſt poſſeſſion of the imperial crown of this realm, and other dominions thereunto belonging, cannot now hide that religion, which God and the world knoweth ſhe hath ever profeſſed from her infancy hitherto; which as her majeſty is minded to obſerve and maintain for herſelf by God's grace during her time, ſo doth her highneſs much deſire, and would be glad, the ſame were of all her ſubjects quietly and charitably entertained.

And yet ſhe doth ſignify to all her majeſty's loving ſubjects, that of her moſt gracious diſpoſition and clemency, her highneſs minded not to compel any her ſaid ſubjects thereunto, until ſuch time as further order, by common aſſent, may be taken therein; forbidding neverthleſs all her ſubjects of all degrees, at their perils, to move ſeditions, or ſtir unquietneſs in her people, by interrupting the laws of this realm after their brains and fancies, but quietly to continue for the ſame, till (as before is ſaid) further order may be taken; and therefore willeth and ſtraightly chargeth and commandeth all her good loving ſubjects to live together in quiet ſort, and chriſtian charity, leaving thoſe new found deviliſh terms of papiſt and heretick, and ſuch like, and applying their whole care, ſtudy, and travel to live in the fear of God, exerciſing their converſations in ſuch charitable and godly doings, as their lives may indeed expreſs the great hunger and thirſt of God's glory, which by raſh talk and words many have pretended; and in ſo doing they ſhall beſt pleaſe God and live without danger of the laws, and maintain the tranquillity of the realm: whereof as her highneſs ſhall be moſt glad, ſo if any man ſhall raſhly preſume to make any aſſemblies of people, or at any publick aſſemblies, or otherwiſe ſhall go about to ſtir the people to diſorder, or diſquiet, ſhe mindeth according to her duty to ſee the ſame moſt ſeverely reformed and puniſhed, according to her majeſty's laws

And furthermore, foraſmuch as it is well known, that ſeditions and falſe rumours have been nouriſhed and maintained in this realm by the ſubtlety and malice of ſome evil diſpoſed perſons, which take upon them without ſufficient authority, to preach and interpret the word of God after their own brains in churches and other places, both publick and private, and alſo by playing of interludes, and printing of falſe fond books and ballads, rhimes and other lewd treatiſes in the Engliſh tongue, containing doctrine in matters now in queſtion and controverſies, touching the high points and myſteries in chriſtian religion, which books, ballads, rhimes, and treatiſes are chiefly by the printers and ſtationers ſet out to ſale to her grace's ſubjects, of an evil zeal for lucre and covetouſneſs of vile gain; her highneſs therefore ſtraightly chargeth and commandeth all and every of her ſaid ſubjects of whatſoever ſtate, condition, or degree they be, that none of them preſume from henceforth to preach, or by way of reading in churches and other publick or private places, except in ſchools of the univerſity, to interpret or teach any ſcriptures, or any manner of points of doctrine, concerning religion; neither alſo to print any book, matter, ballad, rhime, interlude, proceſs or treatiſe, nor to play any interlude, except they have her graces ſpecial licenſe in writing for the ſame, upon pain to incur her highneſs indignation and diſpleaſure. And her highneſs alſo further chargeth and commandeth all and every her ſaid ſubjects, that none of them of their own private authority do preſume to puniſh or to riſe againſt any offender in the cauſes abovesaid, or any other offender in words and deeds in the late rebellion committed or done by the duke of Northumberland or his complices, or to ſeize any of their goods, or violently to uſe any ſuch offender by ſtriking, or impriſoning, or threatning the ſame; but wholly to reſerve the puniſhment of all ſuch offenders unto her highneſs, and publick authority, whereof her majeſty mindeth to ſee due puniſhment according to the order of her highneſs laws. Neverthleſs, as her highneſs mindeth not hereby to reſtrain and diſcourage any of her loving ſubjects to give from time to time true information againſt any ſuch offenders in the cauſes aboveſaid unto her grace or her council, for the puniſhment of every ſuch offender, according to the effect of her high-

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neſs laws provided in that part; ſo her ſaid highneſs exhorteth, and ſtraightly chargeth her ſaid ſubjects to obſerve her commandment and pleaſure in every part aforeſaid, as they will avoid her highneſs ſaid indignation, and moſt grievous diſpleaſure. The ſeverity and rigor whereof, as her highneſs ſhall be moſt ſorry to have cauſe to put the ſame in execution, ſo doth ſhe utterly determine not to permit ſuch unlawful and rebellious doings of her ſubjects, whereof may enſue the danger of her royal eſtate, to remain unpuniſhed; but to ſee her ſaid laws touching theſe points to be throughly executed; which extremities ſhe truſteth all her ſaid loving ſubjects will foreſee, dread and avoid: accordingly her ſaid highneſs ſtraightly charging and commanding all mayors, ſheriffs, juſtices of peace, bailiffs, conſtables, and all other publick officers and miniſters, diligently to ſee to the obſerving and executing of her ſaid commandments and pleaſure, and to apprehend all ſuch as ſhall willingly offend in this part, committing the ſame to the next goal, there to remain without bail or mainprize, till upon certificate made to her highneſs, or her privy council of their names and doings, and upon examination had of their offences, ſome further order ſhall be taken for their puniſhment to the example of others, according to the effect and tenor of the laws aforeſaid. Given at our manor of Richmond the 18th day of Auguſt, in the firſt year of our moſt proſperous reign.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 4.	THO. CRANMER. 21.	1553.	MARIAE 1.

Bulla legationis de latere cardinalis Poli. Ex reg. Pole. fol. 4. b.

JULIUS epiſcopus, ſervus ſervorum Dei dilecto filio Reginaldo ſanctae Mariae in Coſmedin diacono cardinali, Polo nuncupato, ad chariſſimam in Chriſto filiam noſtram Mariam Angliae reginam illuſtrem, et univerſum Angliae regnum noſtro et apoſtolicae ſedis legato de latere ſalutem et apoſtolicam benedictionem. Si ullo unquam tempore licuit, nunc certe expoſitiſſime licet dicere, dextra Domini fecit virtutem. Hanc inquam laetiſſimam vocem licet omnium piorum gaudiis atque acclamatione celebrare. Quid enim aliud dicamus, quam dextram Domini hanc tam inopinatam rerum converſionem feciſſe, ut florentiſſimum Angliae regnum ab Henrico octavo in diſcidium ab eccleſia catholica ſeceſſionemque ſeductum, ac deinde Edwardi ejus nati ſucceſſione in paterno et haereditario errore corroboratum atque firmatum, in eum nunc ſtatum repente devenerit, ut ad ſanctum ovile atque ad eccleſiae catholicae ſepta revocari facillime poſſe videatur? Profecto hoc nihil aliud eſt quam mutatio dextrae excelſi. Defuncto enim vita ſupradicto Edwardo, adniſiſque illius ſectatoribus, qui rerum habenas, qui arces, qui exercitum, qui claſſem obtinebant, regnum alicui ex ſua ſecta deferre, excluſa legitima haerede, clariſſima in Chriſto filia Maria Angliae regina illuſtri, tunc principe, praefati Henrici regis nata, quae ſemper in catholicae fidei unitate permanſit, atque, ut eis videbatur, voto jam potitis, ecce ille Dominator Dominus et terribilis, qui aufert ſpiritum principum, cuncta iniquorum commenta dejecit, et repentina animorum totius regni inclinatione atque motu, ea quam ipſi conſtituerant regia poteſtate dejecta, ut ipſa Maria una omnium voce regina ſalutaretur, effecit. Gratia Domino Deo noſtro, qui non obliviſcitur ſuos; qui et huic illuſtri foeminae praemium fidei ſuae, invictaeque conſtantiae paternum regnum, quod jam humanitus amiſerat, divinitus detulit; et hanc non parvam gregis ſui partem a recta ſemita jampridem abactam, et pro deſerta diſperſam, reſpicere dignatus eſt; quam et non dubitamus, eodem divino favore perſeverante, poſtquam catholicam principem nacta eſt, etiam ipſam in catholicae fidei viam facile converſam iri, et communioni eccleſiae reſtitutam. Cui quidem ſpei ſanctaeque fiduciae, quam habemus in Domino, nos pro paſtorali (quae nobis eſt ab illo commiſſa) univerſalis eccleſiae cura, et pro ea charitate, quam erga Anglicam gentem proprie debemus affici, tanquam hujus ſanctae ſedis, cui ſine meritis ullis noſtris, ſed ſola ſummi Dei providentia praeſidemus, peculiarem filiam, procurata olim ab ipſa ſede divini illic verbi diſſeminatione generatam, deeſſe nec volumus nec debemus. Cum igitur ſuper hujuſmodi tractanda re, negotioque divina ope conficiendo, et potiſſimum, cui hanc provinciam demandare poſſemus, aſſiduos noſtrae mentis cogitatus effunderemus, tu ſemper nobis, non ſane primus, ſed ſolus omnium occurriſti, quem omnino prae caeteris huic curae praeficere debemus. Unde habita ſuper hiis cum venerabilibus fratribus noſtris ſanctae Romanae eccleſiae cardinalibus deliberatione matura, de illorum unanimi aſſenſu et conſenſu, te ad eandem reginam Mariam, et univerſum Angliae regnum noſtrum et apoſtolicae ſedis legatum delegimus. Sive enim nos natalis terrae tuae, et civium charitatem, quae in te ſumma eſſe debet, et certe eſt, ſeu linguae ejus gentis et morum ſenſuumque notitiam; ſive ob deductum a ſanguine regio genus auctoritatem et gratiam, ſeu ſingularem in omni genere prudentiam atque eloquentiam, ſeu, quod caput eſt, flagrantiſſimum tuum erga Deum et Dominum noſtrum Jeſum Chriſtum, ejuſque ſanctam eccleſiam catholicam amorem atque obſervantiam, multis jam in rebus cognitam atque perſpectam ſpectaremus; perſonam tuam, quam hiis, quas modo commemoravimus, et pluribus aliis virtutibus omnium munerum largitor altiſſimus exornavit, ad hanc legationem aptiſſimam judicavimus. Quamobrem circumſpectioni veſtrae per praeſentes literas mandamus, ut munus iſtud pro eadem tua erga Deum pietate, erga nos et ſanctam hanc ſedem reverentia, erga chriſtianam rem-

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publicam ſtudio atque amore ſuſcipiens, id pro tua fide, diligentia, dexteritate exaequare; nihilque praetermittas, quo minus, Deo bene juvante, optatum legationis fructum aſſequare, in errorem lapſos conſolando, atque in Dei gratiam et ſuae ſanctae catholicae eccleſiae communionem reſtituendo; cujus rei maxime ſcilicet in ipſius Dei clementia, ſecundum Deum autem cum in ſtudio, prudentia et virtute tua, tum ipſius Mariae reginae in Deum pietate, ſapientia et devotione ſpem ponimus. Dat. Romae apud ſanctam Mariam anno incarnationis dominicae 1553. non. Auguſti pontificatus noſtri anno IV.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julii III. 4.	Tho. Cranmer. 22.	1553.	Mariae 1.

Convocatio provinciae Cantuarienſis. Ex reg. Cranmer. fol. 14. et regiſt. convoc.

Convocatio provinciae Cantuarienſis, ii. die Martii per breve regium ſummonita, primo die Aprilis per aliud diſſolvebatur. Eadem convocabatur ad xix. diem Septembris per breve regium dat. xix. Junii. Antequam autem dies ille illuceſceret, rege Edwardo ſexto mortuo, regina Maria breve regium archiepiſcopo Cant. more ſolito directum dat. IV. Auguſti emiſit ad convocandum praelatos et clerum provinciae Cant. in eccleſia S. Pauli London. vi. die Octobris prox. In primo hujus convocationis die poſt electionem Hugonis Weſton, in prolocutorem epiſcopus London. praeſes eam continuavit ad diem Veneris ſeq. Octob. 13. et ab hoc in alium, ſc. Octob. 20. quo die exhibitae ſunt duae propoſitiones diſputandae (de reali praeſentia Chriſti in ſacramento altaris, et de tranſubſtantiatione) et libellus inſcriptus "Catechiſmus" in ultima ſynodo promulgatus, reprobatus fuit. Quibus articulis ſubſcripſerunt omnes praeter Walterum Phillips, decanum Roff, Ja. Haddon, Joh. Philpot, Rich. Chenye et Joh. Elmer; qui ad diem Lunae audiendis diſputationibus aſſignatum opponentes erant, et magiſtri Moreman, Chedſye, Glyn, Watſon, Feknam, Morgan, Phillip et Harpsfelde reſpondentes. Horum diſputantium vices prolocutor de triduo in triduum mutari voluit, ſed opponentes primum electi reſpondentium partes ſuſcipere expreſſe recuſarunt; ideo penultimo die Octobris mag. Philpot propter ignorantiam, arrogantiam, inſolentiam ac pertinacitatem ad diſputand. non eſt ulterius admiſſus niſi in cauſis civilibus; et ceſſantibus diſputationibus, opponentes ſupra nominati fidem et opinionem ſuam de ſacramento altaris declarare ſunt requiſiti. Hujus etiam diei actis aſſuitur catalogus omnium de clero qui "Catechiſmum" ſub Edw. vi. editum reprobaverunt. Et poſtquam die 27. Octobris de quibuſdam articulis in ſynodo tractatum, et convocatio iterum iterumque prorogata fuiſſet, 13. die Dec. breve a regina ad diſſolvendam convocationem introducebatur.

Convocatio provinciae Eboracenſis.

In provincia Ebor. breve reginae dat. apud Richmond xiv. die Auguſti ſynodum convocabat ſexto die Octobris apud eccleſiam metropoliticam S. Petri Ebor. Quid autem in hac ſynodo tractatum fuerit, lacuna regiſtri archiepiſcopi Eboracenſis nobis eripuit. In regiſtro tamen dec. et capit. Ebor. fol. 653. ſeqq. legitur, poſt receptas literas et articulos reginae (quorum ſupra fit mentio) decanum et capitulum eccleſiae Ebor. mandatum publicaſſe citatorium omnibus eccleſiae ſuae membris directum (in quo ſedem Ebor. vacantem declarant) ad comparendum in domo capitulari die 12. Martii. Mandatum datum eſt 9. die Martii 1553. Cauſa conventus eorum a 27. die Aprilis, 1554. uſque ad 20. Decembris ſequ. (uti regiſtrum nos edocet) fuit, ut a Romana eccleſia alienos beneficiis ſpoliarent; quorum 51. ibi enarrantur, inter quos fuerunt Ampleforth, Frydaythorp, Ulleskelf, et Bilton, canonici ejus eccleſiae. Reg. fol. 656. ſeqq.

A letter with articles ſent from the Queen's Majeſty unto the biſhop of London, and by him and his officers at her gracious commandment to be in ſpeedy execution with effect, in the whole dioceſe, as well in places exempt as not exempt whatſoever, according to the tenour and form of the ſame. Ex Burnett. hiſt. reform. vol. II. append. pag. 252.

Sent by the queen's majeſty's commandment in the month of March, anno Domini 1553.

By the queen.

Right reverend father in God, right truſty and well beloved, we greet you well. And whereas heretofore in the time of the late reign of our moſt deareſt brother king Edward VI. (whoſe ſoul God pardon) divers notable crimes, exceſſes and faults with divers kinds of hereſies, ſimony, advoutry, and other enormities, have been committed within this our realm and o-

ther dominions; the ſame continuing yet hitherto in like diſorder ſince the beginning of our reign without any correction or reformation at all, and the people both of the laity and clergy, and chiefly of the clergy, have been given to much inſolence and ungodlineſs, greatly to the diſpleaſure of almighty God, and very much to our regret and evil contentation, and to the ſlander of other chriſtian realms, and in a manner to the ſubverſion and clear defacing of this our realm. And remembring our duty to almighty God to be to foreſee, as much as in us may be, that all virtue and godly living ſhould be embraced, flouriſh and increaſe, and therewith alſo that all vice and ungodly behaviour ſhould be utterly baniſhed, and put away, or at the leaſt wiſe ſo nigh, as might be ſo bridled and kept under, that godlineſs and honeſty might have the overhand; underſtanding by very credible report, and publick fame, to our no ſmall heavineſs and diſcomfort, that within your dioceſe, as well in not exempted, as in exempted places the like diſorder and evil behaviour hath been done and uſed, like alſo to continue and increaſe, unleſs due proviſion be had and made to reform the ſame (which earneſtly in very deed we do mind and intend) to the utmoſt all the ways we can poſſible, truſting in God's furtherance and help in that behalf: for theſe cauſes, and other moſt juſt conſiderations us moving, we ſend unto you ſuch certain articles of ſuch ſpecial matter, as among other things be moſt ſpecial and neceſſary to be now put in execution by you and your officers, extending to them by us deſired, and the reformation aforeſaid; wherein ye ſhall be charged with our ſpecial commandments by theſe our letters, to the intent you and your officers may the more earneſtly and boldly proceed thereunto, without fear of any preſumption to be noted on your part, or danger to be incurred of any ſuch our laws, as by your doings of that is in the ſaid articles contained, might any wiſe grieve you, whatſoever be threatened in any ſuch caſe; and therefore we ſtraitly charge and command you, and your ſaid officers, to proceed to the execution of the ſaid articles without all tract and delay, as ye will anſwer to the contrary. Given under our hand at our palace of Weſtminſter the fourth day of March, the firſt year of our reign.

ARTICLES.

1. That every biſhop and his officers, with all other having eccleſiaſtical juriſdiction, ſhall with all ſpeed and diligence, and all manners and ways to them poſſible, put in execution all ſuch canons and eccleſiaſtical laws heretofore in the time of king Henry VIII. uſed within this realm of England, and the dominions of the ſame, not being direct and expreſly contrary to the laws and ſtatutes of this realm.

2. Item, That no biſhop, or any his officers, or other perſon aforeſaid, hereafter in any of theſe eccleſiaſtical writings in proceſs, or other extrajudicial acts do uſe to put in this clauſe or ſentence: "Regia auctoritate fulcitus."

3. Item, That no biſhop, or any his officers, or other perſon aforeſaid, do hereafter exact or demand in the admiſſion of any perſon to any eccleſiaſtical promotion, orders, or office, any oath touching the primacy or ſucceſſion, as of late in few years paſſed hath been accuſtomed and uſed.

4. Item, That every biſhop, and his officers, with all other perſons aforeſaid, have a vigilant eye, and uſe ſpecial diligence and foreſight, that no perſon be admitted or received to any eccleſiaſtical function, benefit, or office, being a ſacramentary, infected or defamed with any notable kind of hereſy, or other great crime. And that the ſaid biſhop do ſtay, and cauſe to be ſtayed, as much as lieth in him, that benefices and eccleſiaſtical promotions do not notably decay, or take hindrance, by paſſing or confirming of unreaſonable leaſes.

5. Item, That every biſhop, and all other perſons aforeſaid, do diligently travel for the repreſſing of hereſies, and notable crimes, eſpecially in the clergy, duly correcting and puniſhing the ſame.

6. Item, That every biſhop, and all other perſons aforeſaid, do likewiſe travel for the condemning and repreſſing of corrupt and naughty opinions, unlawful books, ballads, and other pernicious, and hurtful deviſes, engendering hatred among the people, and diſcord among the ſame; and that ſchoolmaſters, preachers, and teachers, do exerciſe and uſe their offices and duties without teaching, preaching, or ſetting forth any evil corrupt doctrine, and that doing the contrary, they may be by the biſhop and his ſaid officers puniſhed and removed.

7. Item, That every biſhop, and all the other perſons aforeſaid, proceeding ſummarily, and with all celerity and ſpeed, may, and ſhall deprive, or declare deprived, and amove according to their learning and diſcretion all ſuch perſons from their benefices and eccleſiaſtical promotions, who, contrary to the ſtate of their order, and the laudable cuſtom of the church, have married and uſed women as their wives, or otherwiſe notably and ſlanderouſly diſordered or abuſed themſelves; ſequeſtring alſo, during the ſaid proceſs, the fruits and profits of the ſaid benefits and eccleſiaſtical promotions.

8. Item, That the ſaid biſhop, and all other perſons aforeſaid, do uſe more lenity and clemency with ſuch as have married, whoſe wives be dead, than with others, whoſe women do yet remain in life; and likewiſe ſuch prieſts as with the conſents of their wives, or women openly in the preſence of the biſhop, do profeſs to abſtain, to be uſed the more favourably: in which caſe after penance effectually done, the biſhop according to his diſcretion and wiſdom may upon juſt conſideration receive and admit them again to their former admin-

adminiſtration, ſo it be not in the ſame place; appointing them ſuch a portion to live upon, to be paid out of their benefice, whereof they be deprived, by diſcretion of the ſaid biſhop, or his officers, ſhall think may be ſpared of the ſaid benefice.

9. Item, That every biſhop, and all perſons aforeſaid, do foreſee, that they ſuffer not any religious man, having ſolemnly profeſs'd chaſtity, to continue with his woman or wife; but that all ſuch perſons after deprivation of their benefice, or eccleſiaſtical promotion be alſo divorced every one from his ſaid woman, and due puniſhment otherwiſe taken for the offence therein.

10. Item, That every biſhop, and all other perſons aforeſaid, do take order and direction, with the pariſhioners of every benefice, where prieſts do want, to repair to the next pariſh for divine ſervice; or to appoint for a convenient time, till other better proviſion may be made, one curate to ſerve "alternis vicibus" in divers pariſhes, and to allot to the ſaid curate for his labour ſome portion of the benefice, that he ſo ſerveth.

11. Item, That all, and all manner of proceſſions of the church be uſed, frequented, and continued after the old order of the church in the Latin tongue.

12. Item, That all ſuch holy days, and faſting-days be obſerved and kept, as was obſerved and kept in the late time of king Henry VIII.

13. Item, That the laudable and honeſt ceremonies, which were wont to be uſed, frequented, and obſerved in the church, be alſo hereafter frequented, uſed, and obſerved.

14. Item, That children be chriſtened by the prieſt, and confirmed by the biſhops, as heretofore hath been accuſtomed and uſed.

15. Item, Touching ſuch perſons as were heretofore promoted to any orders after the new ſort and faſhion of orders, conſidering they were not ordered in very deed, the biſhop of the dioceſe finding otherwiſe ſufficiency, and ability in thoſe men, may ſupply that thing, which wanted in them before; and then according to his diſcretion admit them to miniſter.

16. Item, That by the biſhop of the dioceſe an uniform doctrine be ſet forth by homilies, or otherwiſe for the good inſtruction and teaching of all people; and that the ſaid biſhop, and other perſons aforeſaid, do compel the pariſhioners to come to their ſeveral churches, and there devoutly to hear divine ſervice, as of reaſon they ought.

17. Item, That they examine all ſchoolmaſters and teachers of children, and finding them ſuſpect in many ways, to remove them, and place catholic men in their rooms, with a ſpecial commandment to inſtruct their children, ſo as they be able to anſwer the prieſt at the maſs, and ſo help the prieſt to maſs, as hath been accuſtomed.

18. Item, That the ſaid biſhop, and all perſons aforeſaid, have ſuch regard, reſpect and conſiderations of, and for the ſetting forth of the premiſes with all kind of virtue, godly living, and good example, with repreſſing alſo and keeping under of vice and unthriftineſs, as they, and every each of them may be ſeen to favour the reſtitution of true religion; and alſo to make an honeſt account and reckoning of their office and cure to the honour of God, our good contentation, and the profit of this realm, and dominions of the ſame.

Eaedem hae literae cum articulis cuſtodibus ſpiritualitatis archiepiſcopatus Eboracenſis a regina miſſae ſunt reg. dec. et cap. Ebor. fol. 651.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julii III. 4.	Tho. Cranmer. 22.	1553.	Mariae 1.

Mandatum epiſcopi London. omnibus Cantuar. provinciae eccleſiis de proviſione eorum, quae ad cultum divinum et ſacramentorum adminiſtrationem pertinent. Ex Fox pr. edit. fol. 925.

EDMUNDUS, etc. univerſis, etc. Quia jure id exigente ac aequitate etiam ſuadente, parochiani eccleſiarum ſingularum Cantuarienſis provinciae, quae neceſſaria aut opportuna ſunt ad cultum divinum ſacramentorum, ac ſacramentalium adminiſtrationem, providere debite et congruenter tenentur, ac inter caetera, calicem, libros, veſtimenta, vaſa, ac alia ornamenta pro divinis obſequiis, et ſervitiis qualitercunque apta et requiſita comparare; et inſuper, quia parochiani ipſi pro animarum ſalute ad eccleſias ſuas accedere, miſſam, officiaque divina audire, confeſſionemque auricularem facere, ac venerandum euchariſtiae ſacramentum religioſe et devote (praeſertim temporibus ad id ſtatutis et conſuetis) ſuſcipere ſimili modo ex ordinatione eccleſiae catholicae, et laudabili ejuſdem conſuetudine aſtringuntur; deinde, quia ex fide dignorum multorum relatione fida, factique notorietate, ac fama publica referente intelleximus, quod nonnulli parochiani noſtrae Londinenſis dioeceſis Cantuarienſiſque provinciae praemiſſa, aut eorum aliqua ſic providere, comparare, accedere, audire, facere et ſuſcipere, vel omnino contemnunt, aut ſaltem plus aequo, et juſto, differunt: nos volentes (prout ex officio debito tenemur) congruam in eiſdem reformationem ac debitam proviſionem adhibere, vobis conjunctim et diviſim tenore praeſentium committimus ac mandamus, quatenus receptis praeſentibus, una cum ſchedula eiſdem annexa, parochianos cujuſcunque parochiae infra dioeceſim noſtram London. ubilibet in exemptis et non exemptis locis quibuſcunque in praemiſſis, aut eorum aliquibus ceſſatores aut negligentes, vel culpabiles qualitercunque exiſtentes, moneatis, quos etiam nos tenore praeſentium primo, ſecundo, et tertio ac peremptorie monemus; quod parochi-

parochiani omnes et ſinguli ad praemiſſa omnia et ſingula facienda et expedienda, quatenus eos quoviſmodo tangunt aut concernunt, cum adnexis, connexis, dependentibus, ac debitis circumſtantiis, diligenter ſe praeparent, eaque faciant, ac fieri debite procurent ante feſtum Paſchae proxime futurum, mora et culpa quibuſcunque ceſſantibus. Porro ſi ceſſatores ipſi, ac negligentes, vel culpabiles aut remiſſi ſic per vos moniti, illa aut eorum aliqua ſic facere, aut perimplere non curaverint aut diſtulerint; tunc et in eum eventum eos omnes et ſingulos ſic ceſſantes, negligentes, culpabiles vel remiſſos in hac parte auctoritate noſtro citetis, ſeu citari faciatis peremptorie quod illi ac eorum quilibet coram nobis, ſeu noſtro in ſpiritualibus vicario generali, aut commiſſario noſtro quocunque in eccleſia noſtra cathedrali divi Pauli London. loco conſiſtorii ibidem die Veneris (videlicet ſexto die menſis Aprilis proxime futuro poſt datam praeſentium) hora cauſarum conſueta perſonaliter compareant et compareat, cauſam rationabilem et legitimam (ſi quam pro ſe habeant, aut habeat, quare ob eorum culpam et negligentiam hujuſmodi excommunicari, aut aliter debite juxta juris exigentiam corrigi, et puniri non debeant et debeat) in juris forma dicturi, allegaturi, et propoſituri, ulteriuſque facturi, et recepturi, quod juris fuerit et rationis. Et quid in praemiſſis, etc. Nos autem dictum noſtrum vicarium, etc. dictis die, hora et loco, una cum nominibus omnium et ſingulorum in ea parte monitorum et citatorum debite certificetis, una cum praeſentibus. Datum Londini 8. die Martii A. D. ſecundum curſum, etc. 1553. et noſtrae tranſlationis anno decimo quinto.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 5.	THO. CRANMER. 22.	1553.	MARIAE I.

Bulla papae Julii III. *poteſtatem concedens cardinali Polo Angliam eccleſiae Romanae reuniendi.* Impreſs. Londini 1685.

JULIUS papa III.

DILECTE fili noſter, ſalutem et apoſtolicam benedictionem. Dudum cum chariſſima in Chriſto filia noſtra Maria Angliae tunc princeps regina declarata fuiſſet, et ſperaretur regnum Angliae, quod ſaeva tyrannide ab unione ſanctae eccleſiae catholicae ſeparatum fuerat, ad ovile gregis Domini et ejuſdem eccleſiae unionem, ipſa Maria primum regnante, redire poſſe; nos te, praeſtanti virtute, ſingulari pietate, ac multa doctrina inſignem ad eandem Mariam reginam, et univerſum Angliae regnum de fratrum noſtrorum conſilio et unanimi conſenſu noſtrum et apoſtolicae ſedis legatum de latere deſtinavimus; tibique inter caetera omnes et ſingulos utriuſque ſexus tam laicas quam eccleſiaſticas ſeculares, et quorumvis ordinum regulares perſonas in quibuſvis etiam ſacris ordinibus conſtitutas cujuſcunque ſtatus, gradus, conditionis et qualitatis extiterint; ac quacunque eccleſiaſtica etiam epiſcopali, archiepiſcopali et patriarchali, aut mundana etiam marchionali, ducali, aut regia dignitate praefulgerent, etiamſi capitulum, collegium, univerſitas, ſeu communitas forent, quarumcunque haereſium aut novarum ſectarum profeſſores, aut in eis culpabiles vel ſuſpectas, ac credentes, receptatores et fautores eorum, etiamſi relapſae fuiſſent, eorum errorem cognoſcentes, et de illis dolentes, ac ad orthodoxam fidem recipi humiliter poſtulantes, cognita in eis vera et non ficta, aut ſimulata poenitentia, ab omnibus et ſingulis per eos perpetratis (haereſes, et ab eadem fide apoſtaſias, blaſphemias et alios quoſcunque errores, etiam ſub generali ſermone non venientes ſapientibus) peccatis, criminibus, exceſſibus et delictis, nec non excommunicationum, ſuſpenſionum, interdictorum, et aliis eccleſiaſticis ac temporalibus etiam corporis afflictivis, et capitalibus ſententiis, cenſuris et poenis in eos praemiſſorum occaſione a jure vel ab homine latis vel promulgatis, etiamſi in eis viginti et plus annis inſorduiſſent, et eorum abſolutio nobis et apoſtolicae ſedi, et per literas in die coenae Domini legi conſuetas reſervata exiſteret, in utroque conſcientiae videlicet, et contentioſo foro, plenarie abſolvendi et liberandi, ac aliorum Chriſti fidelium conſortio aggregandi: necnon cum eis ſuper irregularitate per eos praemiſſorum occaſione, etiam quia ſic ligati, miſſas, et alia divina officia etiam contra ritus et ceremonias ab eccleſia eatenus probatas et uſitatas celebraſſent, aut illis alias ſe miſcuiſſent, contracta; necnon bigamia per eoſdem eccleſiaſticos, ſeculares vel regulares, vere aut ficte, ſeu alias qualitercunque incurſa (etiamſi ex eo quod clerici in ſacris conſtituti cum viduis vel aliis corruptis matrimonium contraxiſſent praetenderetur) rejectis et expulſis tamen prius uxoribus, ſic de facto copulatis: quodque bigamia et irregularitate, ac aliis praemiſſis non obſtantibus in eorum ordinibus, dummodo ante eorum lapſum in haereſin hujuſmodi rite et legitime promoti vel ordinati fuiſſent, etiam in altaris miniſterio miniſtrare, ac quaecunque et qualitercunque etiam curata beneficia, ſecularia vel regularia ut prius, dummodo ſuper eis alteri jus quaeſitum non exiſteret, retinere; et non promoti ad omnes etiam ſacros et preſbyteratus ordines ab eorum ordinariis, ſi digni et idonei reperti fuiſſent, promoveri, ac beneficia eccleſiaſtica, ſi iis alias canonice conferentur, recipere et retinere valerent, diſpenſandi et indulgendi; ac omnem infamiae et inhabilitatis maculam, ſive notam ex praemiſſis quomodolibet inſurgentem, penitus et omnino abolendi, nec non ad priſtinos honores, dignitates, famam et patriam, et bona etiam confiſcata in priſtinumque, et eum, in quo ante praemiſſa quomodolibet erant, ſtatum reſtituendi, reponendi, et reintegrandi; ac eis, dummodo corde contriti, eorum errata et exceſſus alicui per eos eligendo catholico confeſſori, ſacramentaliter confiterentur, ac poenitentiam ſalutarem eis per i-

pſum confeſſorem propterea injungendam omnino adimplerent, omnem publicam confeſſionem, abjurationem, renuntiationem et poenitentiam jure debitam, arbitrio ſuo moderandi vel in totum remittendi. Necnon communitates et univerſitates, ac ſingulares perſonas quaſcunque, a quibuſvis illicitis pactionibus, et conventionibus per eos cum dominis aberrantibus, ſeu in eorum favorem quomodolibet initis, et iis praeſtitis juramentis et homagiis, illorumque omnium obſervatione, et ſi quem eatenus occaſione eorum incurriſſent perjurii reatum, etiam abſolvendi et juramenta ipſa relaxandi. Ac quoſcunque regulares et religioſos etiam in haereſin hujuſmodi, ut praefertur, lapſos, extra eorum regularia loca abſque dictae ſedis licentia vagantes, ab apoſtaſiae reatu et excommunicationis, aliiſque cenſuris ac poenis eccleſiaſticis, per eos propterea etiam juxta ſuorum ordinum inſtituta incurſis, pariter abſolvendi: ac cum eis ut alicui beneficio eccleſiaſtico curato de illud obtinentis conſenſu, etiam in habitu clerici ſecularis, habitum ſuum regularem ſub honeſta toga presbyteri ſecularis deferendo, deſervire, et extra eadem regularia loca remanere libere et licite poſſint, diſpenſandi. Necnon quibuſvis perſonis etiam eccleſiaſticis ut quadrageſimalibus et aliis anni temporibus et diebus, quibus uſus ovorum et carnium eſt de jure prohibitus, butiro et caſeo, et aliis lacticiniis, ac dictis ovis et carnibus de utriuſque ſeu alterius ſpiritualis, qui catholicus exiſteret, medici conſilio, aut ſi locorum et perſonarum qualitate inſpecta, ex defectu piſcium aut olei, vel indiſpoſitione perſonarum earundem, ſeu alia cauſa legitima id tibi faciendum videretur, ut tuo arbitrio uti et veſci poſſint, indulgendi et concedendi. Necnon per te in praeteritis duntaxat caſibus, aliquos clericos ſeculares, tantum presbyteros, diaconos aut ſubdiaconos, qui matrimonium cum aliquibus virginibus, vel corruptis ſecularibus, etiam mulieribus, de facto eatenus contraxiſſent, conſiderata aliqua ipſorum ſingulari qualitate, et cognita eorum vera ad Chriſti fidem converſione, ac aliis circumſtantiis ac modificationibus tuo tantum arbitrio adhibendis, ex quibus aliis praeſertim clericis in ſacris ordinibus hujuſmodi conſtitutis, quibus non licet uxores habere, ſcandalum omnino non generetur; citra tamen altaris ac alia ſacerdotum miniſteria, et titulos beneficiorum eccleſiaſticorum, ac omni ipſorum ordinum exercitio ſublato ab excommunicationis ſententia, et aliis reatibus propterea incurſis, injuncta inde eis etiam tuo arbitrio poenitentia ſalutari, abſolvendi, ac cum eis dummodo alter eorum ſuperſtes remaneret, de caetero ſine ſpe conjugii, quod inter ſe matrimonium legitime contrahere, et in eo poſtquam contractum foret, licite remanere poſſent, prolem exinde legitimam decernendo, miſericorditer diſpenſandi; ac quaecunque beneficia eccleſiaſtica, tam ſecularia, quam regularia, et quae per rectores catholicos poſſidebantur, de ipſorum tamen rectorum catholicorum conſenſu, ſeu abſque eorum praejudicio, cuicunque alteri beneficio eccleſiaſtico ob ejus fructus tenuitatem, aut hoſpitali jam erecto vel erigendo, ſeu ſtudio univerſali vel ſcholis literariis, uniendi, annectendi, et incorporandi, aut fructus, reditus et proventus, ſeu bonorum beneficiorum dividendi, ſeparandi et diſmembrandi, ac eorum ſic diviſorum, ſeparatorum et diſmembratorum partem aliis beneficiis ſeu hoſpitalibus vel ſtudiis aut ſcholis ſeu piis uſibus ſimiliter arbitrio tuo perpetuo applicandi et appropriandi. "Ac cum poſſeſſoribus bonorum eccleſiaſticorum (reſtitutis prius, ſi tibi expedire videretur, immobilibus per eos indebite detentis) ſuper fructibus male perceptis, ac bonis mobilibus conſumptis, concordandi et tranſigendi ac eos deſuper liberandi et quietandi:" ac quicquid concordiis et tranſactionibus hujuſmodi proveniret in eccleſia, cujus eſſent bona, vel in ſtudiorum univerſalium at ſcholarum hujuſmodi, ſeu alios pios uſus convertendi, omniaque et ſingula alia, in quae in praemiſſis et circa ea quomodolibet neceſſaria et opportuna eſſe cognoſceres, faciendi, dicendi, gerendi et exercendi; necnon catholicos locorum ordinarios, aut alias perſonas Deum timentes fide inſignes, et literarum ſcientia praeditas, ac gravitate morum conſpicuas et aetate veneranda, de quarum probitate et circumſpectione ac charitatis zelo plena fiducia conſpici poſſet, ad praemiſſa omnia cum ſimili vel limitata poteſtate (abſolutione et diſpenſatione clericorum circa connubia, ac unione beneficiorum, ſeu eorum fructuum et bonorum ſeparatione et applicatione ac concordia cum poſſeſſoribus bonorum eccleſiaſticorum et eorum liberatorum duntaxat exceptis) ſubſtituendi et ſubdelegandi; ac diverſas alias facultates per diverſas alias noſtras tam ſub plumbo quam in forma brevis confectas literas, conceſſimus, prout in illis plenius continetur. Verum cum tu ad partes Flandriae, ex quibus breviſſima ad regnum transfretatio exiſtit, te contuleris, ac ex certis rationibus nobis notis inibi aliquamdiu ſubſiſtere habeas, ac a nonnullis nimium forſan ſcrupuloſis haeſitetur, an tu in partibus hujuſmodi ſubſiſtens, praedictis ac aliis tibi conceſſis facultatibus uti, ac in eodem regno locorum ordinarios aut alias perſonas, ut praemittitur, qualificatas, quae facultatibus per te juxta dictarum literarum continentiam pro tempore conceſſis utantur, alias juxta earundem literarum tenorem ſubſtituere et delegare poſſis; nos cauſam tuae ſubſiſtentiae in eiſdem partibus approbantes, et ſingularum literarum praedictarum tenores, praeſentibus pro ſufficienter expreſſis, ac de verbo ad verbum inſertis, habentes, circumſpectioni tuae quod quamdiu in eiſdem partibus de licentia noſtra moram traxeris, legatione tua praedicta durante, etiam extra ipſum regnum exiſtens, omnibus et ſingulis praedictis et quibuſvis aliis tibi conceſſis, et quae per praeſentes tibi conceduntur, facultatibus, etiam erga quoſcunque archiepiſcopos, epiſcopos ac abbates, alioſque eccleſiarum tam ſecularium, quam quorumvis ordinum regularium, necnon monaſteriorum et aliorum regularium locorum praelatos, non ſecus ac erga alios inferiores clericos, uti poſſis; necnon erga alias perſonas in ſingulis literis praedictis quoviſmodo nominatas, ad te pro tempore recurrentes vel mittentes,

tentes; etiam circa ordines, quos nunquam aut male ſuſceperunt, et munus conſecrationis, quod iis ab aliis epiſcopis vel archiepiſcopis etiam haereticis et ſchiſmaticis, aut alias minus rite, et non ſervata forma eccleſiae conſueta, impenſum fuit, etiamſi ordines et munus hujuſmodi etiam circa altaris miniſterium temere executi ſint, per teipſum, vel alios ad id a te pro tempore deputatos, libere uti; ac in eodem regno tot, quot tibi videbuntur locorum ordinarios vel alias perſonas, ut praemittitur, qualificatas, quae facultatibus per te eis pro tempore conceſſis (citra tamen eas quae ſolum tibi, ut praefertur, conceſſae exiſtunt) etiam te in partibus Flandriae hujuſmodi ſubſiſtente, libere utantur, et eas exerceant et exequantur, alias juxta ipſarum literarum continentiam ac tenorem ſubſtituere et ſubdelegare. Necnon de perſonis quorumcunque epiſcoporum vel archiepiſcoporum, qui metropolitanam aut alias cathedrales eccleſias de manu laicorum etiam ſchiſmaticorum, et praeſertim qui de Henrici regis et Edwardi ejus nati receperunt, et eorum regimini et adminiſtrationi ſe ingeſſerunt, et eorum fructus, reditus, et proventus etiam longiſſimo tempore tanquam veri archiepiſcopi aut epiſcopi temere et de facto uſurpando, etiamſi in haereſin, ut praefertur, inciderint, ſeu antea haeretici fuerint, poſtquam per te unitati ſanctae matris eccleſiae reſtituti extiterint, tuque eos rehabilitandos eſſe cenſueris, ſi tibi alias digni et idonei videbuntur, eiſdem metropolitanis et aliis cathedralibus eccleſiis denuo, nec non quibuſvis aliis cathedralibus etiam metropolitanis eccleſiis per obitum vel privationem illarum praeſulum, ſeu alias quovis modo pro tempore vacantibus, de perſonis idoneis, pro quibus ipſa Maria regina juxta conſuetudines ipſius regni tibi ſupplicaverit, auctoritate noſtra providere, ipſaſque perſonas eiſdem eccleſiis in epiſcopos aut archiepiſcopos praeficere: ac cum iis qui eccleſias cathedrales et metropolitanas, de manu laicorum etiam ſchiſmaticorum, ut praefertur, receperunt, quod eiſdem ſeu aliis ad quas eas alias rite transferri contigerit, cathedralibus etiam metropolitanis eccleſiis, in epiſcopos vel archiepiſcopos praeeſſe, ipſaſque eccleſias in ſpiritualibus et temporalibus regere et gubernare, ac munere conſecrationis eis hactenus impenſo uti; vel ſi illud eis nondum impenſum extiterit, ab epiſcopis vel archiepiſcopis catholicis per te nominandis ſuſcipere libere et licite poſſint. Necnon cum quibuſvis per te, ut praemittitur, pro tempore abſolutis et rehabilitatis, ut eorum erroribus et exceſſibus praeteritis, non obſtantibus quibuſvis cathedralibus etiam metropolitanis eccleſiis, in epiſcopos et archiepiſcopos praefici et praeeſſe, illaſque in eiſdem ſpiritualibus et temporalibus regere et gubernare; ac ad quoſcunque etiam ſacros et presbyteratus ordines promovere, et in illis aut per eos jam licet minus rite ſuſceptis ordinibus etiam in altaris miniſterio miniſtrare, nec non munus conſecrationis ſuſcipere et illo uti libere et licite valeant, diſpenſare etiam libere et licite poſſis, plenam et liberam apoſtolicam auctoritatem per praeſentes concedimus facultatem et poteſtatem; non obſtantibus conſtitutionibus et ordinationibus apoſtolicis, ac omnibus illis quae in ſingulis literis praeteritis voluimus non obſtare, caeteriſque contrariis quibuſcunque. Datum Romae apud ſanctum Petrum ſub annulo piſcatoris die 8. Martii 1554. pontificatus noſtri anno 5.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 5.	THO. CRANMER. 22.	1553.	MARIAE I.

Queen Mary's proclamation for the driving out of the realm ſtrangers and foreigners.

THE queen our ſovereign lady underſtanding, that a multitude of evil diſpoſed perſons, being born out of her highneſs dominions in other ſundry nations, flying from the obeyſance of the princes and rulers, under whom they be born, ſome for hereſy, ſome for murder, treaſon, robbery, and ſome for other horrible crimes be reſorted into this her majeſty's realm, and here have made their demur, and yet be commorant and lingring, partly to eſchew ſuch condign puniſhment as their ſaid horrible crimes deſerve, and partly to dilate, plant, and ſow the ſeeds of their malicious doctrine and lewd converſation among the good ſubjects of this her ſaid realm, of purpoſe to infect her good ſubjects with the like, inſomuch as (beſides innumerable hereſies, which divers of the ſame being hereticks have preached and taught within her highneſs ſaid realm) it is aſſuredly known unto her majeſty, that not only their ſecret practiſes have not failed to ſtir, comfort and aid divers her highneſs ſubjects to this moſt unnatural rebellion againſt God and her grace, but alſo ſome other of them deſiſt not ſtill to practiſe with her people eftſoons to rebel; her majeſty therefore having (as afore is ſaid) knowledge and intelligence hereof, hath for remedy herein determined, and moſt ſtreightly chargeth and commandeth, that all and every ſuch perſon or perſons born out of her highneſs dominions, now commorant or reſiant within this realm, of whatſoever nation or country, being either preacher, printer, bookſeller, or other artificer, of whatſoever calling elſe, not being denizen or merchant known, uſing the trade of merchandiſe, or ſervant to ſuch ambaſſadors, as be liegers here from the princes and ſtates joined in league with her grace, ſhall within 24 days after this proclamation avoid the realm, upon pain of moſt grievous puniſhment by impriſonment and forfeiture, and confiſcation of all their goods and moveables; and alſo to be delivered unto their natural princes or rulers, againſt whoſe perſons or laws they have offended. Giving to all mayors, ſheriffs, bailiffs, conſtables, and all other her miniſters, officers, and good ſubjects ſtreightly alſo in charge, if they know any ſuch perſon, not born in the queen's highneſs dominions (except before excepted) that ſhall after the time and days limited in this proclamation

tarry within this realm, that they ſhall apprehend the ſame perſon or perſons, and commit him or them to ward, there to remain without bail or mainprize, till her grace's pleaſure or her councils, be ſignified unto them for the further ordering of the ſaid perſon or perſons. And that if any of her ſaid officers, after the ſaid 24. days, apprehend, take, or know of any ſuch, that they ſhall with diligence immediately certify her ſaid council thereof, to th'intent order may forthwith be given for their puniſhment accordingly.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 5.	THO. CRANMER. 22.	1554.	MARIAE I.

Convocatio praelatorum et cleri provinciae Cantuarienſis. Ex reg. convoc. et reg. London. Bonner. fol. 339.

SEDE archiepiſcopali Cant. per attincturam (verba regiſtri Bonner audis) et convictionem Thomae Cranmer, ultimia rchiepiſcopi Cant. de alta proditione ſive crimine laeſae majeſtatis convicti et condemnati, tunc vacante, convocatio per breve regium directum epiſcopis London. Ciceſtren. Hereforden. Bathon. et Wellen. Glouceſtren. Lincoln. Meneven. et Roffen. tertio die Aprilis in eccleſia B. Mariae Oxon. ſummonita, per aliud breve ab Oxonia ad eccleſiam S. Pauli London. prorogata fuit. In hujus ſynodi primordiis omnia juxta conſuetam formam, praeſidente epiſcopo London. peracta ſunt.

Quinto die Aprilis prolocutor Hugo Weſton a praeſide convocationis admittebatur; ibi etiam tractabatur de eligendis quibuſdam de clero, qui totius vice cleri mitterentur Oxoniam, ad tractandum cum domino Cranmero, domino Ridleo, nuper praetenſo epiſcopo London. et Hugone Latymer, olim epiſc. Wigorn. de quibuſdam articulis religionem concernentibus. Et delecti ſunt doctor Weſton, Oglethorp, Chedſeye, Seton, Cole, Jeffery, Fecknam, et Harpesfeld ad effectum praedictum. Et quia praedictus prolocutor non potuit adeſſe dictae convocationi, ſubſtituit N. Harpesfeld et Joh. Wimbleſeye conjunctim et diviſim in loco ſuo.

Viceſimo ſeptimo ejuſdem menſis (poſt diverſas continuationes, in quibus nihil actum eſt memoratu dignum) poſt aliquales tractatus et colloquia de reformatione ſtatus cleri in convocatione habita, comparuerunt in domo capitulari S. Pauli London. prolocutor ac alii doctores, viz. theologiae profeſſores et legum utriuſque univerſitatis nuper ad univerſitatem Oxoniae deſtinati, et praeſentaverunt proceſſum ſuper examinatione Thomae Cranmer, Nicolai Ridley, et Hugonis Latymer per eoſdem doctores ex ſpeciali commiſſione eis directa habit. et fact. ſub ſigillo univerſitatis Oxon. ac ſubſcriptione notariorum publicorum una cum quibuſdam aliis ſcriptis.

Die ultimo Aprilis in domo capitulari S. Pauli London. coram praeſide ſynodi Edmundo, London. epiſcopo Walterus Phillips propoſuit, quod cum in convocatione celebrata termino Michaelis ultimo in hoc loco, ipſe cum paucis aliis diſputabat contra realem Chriſti praeſentiam in ſacramento, et contra tranſubſtantiationem, et etiam recuſavit ſubſcribere articulis propoſitis ibidem; jam habita apud ſede liberatione, agnoſcit erratum ſuum, et profitetur ſe palam ex animo credere contenta in ipſis articulis; et ad majorem fidei ſuae manifeſtationem ſubſcripſit et promiſit ſe poſthac praedicaturum apud eos, quos antea infecit. Et poſtea acceſitus in domum ſuperiorem, id ipſum coram praelatis et caeteris praeſentibus profeſſus eſt publice et ſpoſpondit.

Quarto die menſis Maii in convocatione omnes de clero conſenſerunt, ut quaecunque ſubſtitutiones eorum nominibus factae firmae permanerent ad omnia expedienda in illa domo, ac ſi ſubſtituentes praeſentes eſſent. Et ſtatutum eſt, quod, quicunque hujus domus in futuro praeſentes, poſſint ſeligere quoſcunque eis placuerit ex univerſitatibus Oxon. et Cantabr. ad intereſſendum cum ipſis negotiis quibuſcunque in hac domo expediendis. Hanc convocationem poſt varias prorogationes Edmundus, London. epiſcopus, praeſidens 25. die menſis Maii ad diem Veneris prox. poſt feſtum S. Michaelis 5. diem menſis Octob. et in quemlibet diem interim contingentem prorogavit.

Aliam hujus anni convocationem breve regium decano et capitulo Cant. cuſtodibus ſpiritualitatis, ſede vacante, directum ad 13. Novembris ſummonuit in eccleſia S. Pauli London. ubi peractis ſacris epiſcopus London. cum 19. confratribus epiſcopis et clero ad domum capitularem acceſſit; ibi lectae ſunt literae commiſſionales domino London. a decano et capitulo Cant. directae, introductae per doctorem Harvey, vicarium generalem decani et capituli; poſtea clerus monitus eſt, ut eligeret ſibi prolocutorem alia ſeſſione praeſentandum.

In ſecunda ſeſſione epiſcopi London. literae aliis epiſcopis inſcriptae ad praeſidend. ſynodo perleguntur. In tertia Henricus Cole, archidiaconus Elienſis prolocutor electus, ab epiſcopo London. praeſidente admittebatur. In quinta ſeſſione (Decemb. 7.) poſt habitum tractatum de ſtatu regni et eccleſiae Anglicanae conſcribebatur proteſtatio quaedam epiſcoporum regi et reginae offerenda, cum gravi ſupplicatione, ut jurisdictiones ſuae ſibi reſtituantur; et concordatum fuit, ut epiſcopus Winton. cancellarius regni, prolocutor, et ſex alii praelati inferioris domus dominis regi et reginae vice totius ſynodi eam exhiberent. Deinde convocatio haec de die in diem continuata eſt in 26. Januarii ad capellam Henrici VII. infra eccleſiam collegiatam B. Petri Weſtm.

Petition of the lower houſe of convocation to the biſhops. Ex reg. Poli fol. 5. a.

Right reverend fathers in God,

WE the clergy of the province of Cant. of the lower houſe do moſt humbly pray your good lordſhips, that touching the ſubmiſſion and order of the lands and poſſeſſions, which ſum tyme did apperteyne to diverſe biſhops, cathedral churches, and to the late ſuppreſſed monaſteries, priores, colleges, chantries, and free chappels, and other churches within this realme, and be now in the poſſeſſion of the temporaltie. That yt may pleaſe your good lordſhips by your diſcrete wiſdoms to foreſee and provide, that by this our grante nothing paſs, which may be prejudiciall or hurt full to any byſhopp, or other eccleſiaſtical perſon, or their ſucceſſors, for or concerning any action, right, title, or intereſt, which by the laws of this realm are already grown, or may hereafter growe or riſe to them, or any of them, and their ſucceſſors for any lands, tenements, penſions, portions, tithes, rents, reverſions, fruits or other hereditaments, which ſumm tyme appertained to the ſaid biſhops or other eccleſiaſtical perſons in the right of their churches or otherwiſe. But that the ſame right, title and intereſt be ſafe and reſerved to them, and every of them and their ſucceſſors according to the ſaid lawes. And further, whereas in the ſtatute paſſed in the firſt year of Edward the ſixth, for the ſuppreſſing of all colledges, etc. proviſo was made by the ſaid ſtatute in reſpect of the ſame ſurrender, that ſcholes and hoſpitalls ſhould have ben erected and founded in divers partes of this realme, for the good education of yowth in vertue and lernynge, and the better ſuſtentation of the poore. And that other works beneficiall for the common weale ſhould have been executed, which hitherto be not performed, according to the meaning of the ſaid ſtatute; yt may pleaſe your good lordſhips to move the kings and queens moſt royal majeſtys, and the lord cardinall to have ſum ſpecial conſideration for the dewe performance of the premiſes: and that as well the ſame may the rather cum to paſs, as the church of England, which heretofore hath ben honourably endewed with lands and poſſeſſions, may have ſome recovery of ſo notable damages and loſſes, which ſhe hath ſuſteyned; it may pleaſe their highneſs with th'aſſent of the lords and commons in this parliament aſſembled, and by authoritie of the ſame, to repeale, make fruſtrate, and voide the ſtatute of mortmayne, made in the ſeventh yere of Edward the firſt, otherwiſe entitled the ſtatute "De religioſis", and the ſtatute concerning the ſame made the 15. year of king Richard the ſeconde; and all and every other ſtatute or ſtatutes at any time heretofore made concerning the ſame. And foraſmuch as tithes and oblations have been at all tymes aſſigned and appointed for the ſuſtentation of eccleſiaſtical miniſters, and in conſideration of the ſame, their miniſtry and office, which as it cannot be executed by any lay perſon, ſo it is not meet, that any of them ſhould perceive, poſſeſs, or enjoy the ſame; that all appropriations now being in th'ands of any lay perſon or perſons, and appropriations made to any ſecular uſe, other than the maintenance of eccleſiaſtical miniſters, univerſities, or ſcholes, may be by like authoritie of parliament diſſolved, and the churches reduced to ſuch ſtate, as they were in before the ſame appropriations were made: and in this behalf we ſhall moſt humbly pray your good lordſhipps to have in ſpecial conſideration, how lately the lands and poſſeſſions of prebends in certain cathedral churches within this realme have been taken away from the ſame prebends to the uſe of certein private perſons, and in the lieu thereof benefices of notable valewe appropried to the cathedral churches, in which the ſaid prebends were founded, to the no little decay of the ſaid cathedral churches, and benefices, and the hoſpitaltie kept in the ſame. Further, right reverend fathers, we perceiving the godlie forwardneſs in your good lordſhips in the reſtitution of this noble church of England to her priſtine ſtate and unitie of Chriſt's church, which now of late years hath been grievouſly infected with hereſies, perverſe and ſchiſmaticall doctrine ſowne abroad in this realme by evil preachers, to the great loſs and danger of many ſoules; accompting ourſelves to be called hither by your lordſhips out of all parts of the province of Cant. to treat with your lordſhips concerning as well the ſame, as of other things touching the ſtate and quietneſs of the ſame church in doctrine and in manners, have for the furtherance of your godlie doings herein deviſed theſe articles following to be further conſidered and enlarged, as to your lordſhips wiſdoms ſhall be thought expedient: wherein as we do earneſtly think many things mete and neceſſary to be reformed; ſo we doubt not but your lordſhips having reſpect to God's glory, and to the good reformation of things amiſs, will no leſs travail to bring the ſame to paſs. And we for our parts ſhall be at all times ready to do every thing as by your lordſhips wiſdoms ſhall be thought expedient.

Firſt, We deſire to be reſolved, whether that all ſuch, as have preached in any part within this realme, or other the kings and queens dominions any heretical, erroneous, or ſeditious doctrine, ſhall be called before the ordinaries of ſuch places, where they now dwell, or be beneficed, and upon examination to be driven to recant openly ſuch their doctrine in all places, where they have preached the ſame? And otherwiſe, whether any order ſhall be made, and

and preſſe to be made herein againſt them according to the canons and conſtitutions of the church in ſuch caſe uſed?

2. That the peſtilent book of Tho. Cranmer, late archbiſhop of Cant. made ageinſt the moſt bleſſed ſacrament of the alter, and the ſchiſmatical book call'd "the communion book" and the booke of orderyng of eccleſiaſtical miniſters, all ſuſpecte tranſlations of the old and new teſtament, th'auctors whereof are recited in a ſtatute made the - - - year of king Henry VIII. and all other books, as well in Latin as in Engliſh, concerning any heretical, erroneous, or ſlanderous doctrine, may be deſtroyed and burned throughout this realm. And that publick commandment be geven in all places to every man having any ſuch books, to bringe in the ſame to the ordinarie by a certein day, or otherwiſe to be taken and reputed as a favorer of ſuche doctrine; and that yt may be lawfull to everie biſhopp and other ordinarie to make inquiry and dew ſearch from time to time for the ſaid books, and to take them from the owners and poſſeſſors of them for the purpoſe aboveſaid.

3. And for the better repreſs of all ſuch peſtilent books, that order may be taken with all ſpede, that no ſuch books be printed, uttered, or ſold within this realme, or brought from beyond the ſees, or other partes into the ſame, upon greivous paines to all ſuch as ſhall preſume to attempt the contrary.

4. And that the biſhopps, and other ordinaries may with better ſpede rote up all ſuch pernicious doctrine and th'auctors thereof; we deſire that the ſtatutes made anno quinto of Richard II. anno ſecundo of Henry IV. and anno ſecundo of Henry V. agenſt hereticks, Lollards, and falſe preachers, may be by your induſtrious ſewte revived, and put in forſe, as ſhall he thought convenient: and generally, that all biſhopps and other eccleſiaſtical ordinaries may be reſtored to their priſtine juriſdiction agenſt hereticks, ſciſmaticks, and their fautors, in as large and ample manner, as they were in the firſt yere of king Henry VIII.

5. And that the premiſes may be the better executed by the preſence of beneficed men in their cures, the ſtatute made anno 21 Hen. VIII. concerning pluralites of benefices, and nonreſidence of beneficed men, by reaſon whereof a larger liberty or licence is geven to a great multitude of prieſts and chaplleyns to be abſent from their benefices with cure, than was ever permitted by the canon laws, and all other ſtatutes, towching the ſame may be repealed, voide and aboliſhed; and that the biſhops, and other ordinaries may call all beneficed men to be reſident upon their cures, as before the making of that act they mought have done.

6. Item, that the ordinaries do from tyme to tyme make proceſs for puniſhment of all ſimoniacall perſons, of whom it is thought there were never ſo many within this realm; and that not only the clerks, but alſo the patrones, and all the mediators of ſuch patrons, may be puniſhed; wherein we think good, that order were taken, that the patrones ſhuld loſe their patronage, during their natural life, according to the eccleſiaſticall conſtitutions of this realme.

7. Item, That the auntient libertie, authoritie, and juriſdiction be reſtored to the church of England, according to th'article of the great charte call'd "Magna charta," at the leaſt wiſe in ſuch ſort, as it was in the firſt yere of Henry VIII. And touching this article, we ſhall deſire your lordſhipps to be with us moſt humble ſutors to the kings and queens majeſtys, and to my lord legate, for the remiſſion of the importable burden of the firſt fruicts, tenths, and ſubſidies. In which ſute whatſoever advancements your lordſhips ſhall think good to be offered to their majeſtys for the ſame, we ſhall therein be always glad to do as ſhall be thought good.

8. Item, That no attachment of "premunire" be awarded agenſt any biſhop, or other ordinarie eccleſiaſtical from henceforth in any matter, but that a prohibition be firſt brought to the ſame; and that yt may pleaſe the kings and queens majeſtie to commande the temporal judges of this realme to explicate and declare playnly all and ſinguler articles of the "premunire" and to make a certain doctrine thereof.

9. Item, That the ſtatutes of the proviſurs be not drawn by unjuſt interpretation out of their proper caſes, nor from the proper ſence of the words of the ſame ſtatutes.

10. Item, That the ſtatute of the ſubmiſſion of the clergie made anno 25. Henry VIII. and all other ſtatutes made during the time of the late ſchiſme, in derogation of the liberties and juriſdictions of the church, from the firſt yere of king Henry VIII. may be repealed, and the church reſtored "in integrum."

11. Item, That the ſtatute made for finding of great horſes by eccleſiaſtical perſons may likewiſe be repealed.

12. Item, That uſerers may be puniſhed by the canon lawes, as in tymes paſt has been uſed.

13. Item, That thoſe which lay violent hands upon any prieſt, or other eccleſiaſtical miniſter being in orders, may be punyſhed by the canon lawes, as in times paſt has been uſed.

14. Item, That all prieſts, deacons, and ſubdeacons, and all other having prebends, or other eccleſiaſtical proviſions, or benefices, do from henſeforth uſe ſuch prieſtlye habite, as the qualitie of his ſtate and benefice requireth.

15. Item, That married prieſts may be compellyd to forſake their women, whom they take as their wives.

16. Item, That an order be taken for the bringing up of yowth in good lernyng and vertue, and that the ſcholemaſters of this realme may be catholick men, and all other to be removed, that are either ſacramentaries, or hereticks, or otherwiſe notable criminous perſons.

17. Deeſt.

18. Item,

18. Item, where the mayre of London, by force of a decree made anno Henry VIII. hath attributed to him the cognition of cauſes of tithes in London; that from henceforth the ſame cognition and juriſdiction may utterly ceaſe, and be reduced immediately to the biſhop of London, ordinary there.

19. Item, That tithes may henceforth be paid according to the canon lawes.

20. Item, That lands and places appropriated to monaſteries, which, at the time of diſſolution and ſuppreſſion thereof, were exempt from payment of tithes, may be now allotted to certain pariſhes, and there chargeable to pay like tithes as other pariſhioners do.

21. Item, That there be a ſtraight law made, whereby the reparations of chancells, which are notoriouſly decaied through the realme, may be dewly repaired from tyme to tyme, by ſuch as by the lawe ought to do the ſame; and namely by ſuch as be in the kings and queens hands. And that th'ordinaries may lawfully procede in cauſes of dilapidation, as well of them, as of all other parſonages, vicarages, and other eccleſiaſtical benefices and promotions.

22. Item, That order be taken for the more ſpeedy payment of penſions to all prieſts penſioners, and that they might have the ſame without long ſuits or charges.

23. Item, That another order be taken for the payment of perſonal tithes in cities, and towns and elſewhere, as was uſed in anno 21 Henry VIII.

24. Item, That ſuch prieſts as were lately married, and refuſe to reconſile themſelfs to their order, and to be reſtored to adminiſtration, may have ſome eſpecial animadverſions, whereby as apoſtates they may be diſcerned from others.

25. Item, That religious women, which be married, may be divorced.

26. Item, That in divorces which are made from bedd and boord, proviſion may be made that the innocent woman may enjoy ſuch lands and goods as were hers before the marriage, or that happned to come to her uſe at any time duringe the marriage. And that yt may not be lawfull for the huſband, being for his offence divorced from the ſaid woman, to entermeddle himſelf with the ſaid lands or goods, unleſs his wife be to him reconciled.

27. Item, That wardeyns of churches and chappells may render their accompts before th'ordinaries, and may be by them compelled to do the ſame.

28. Item that all ſuch eccleſiaſtical perſons, as lately have ſpoyled cathedral, collegiate, and other churches of their own heads and temeritie, may be compelled to reſtore all and ſinguler things, ſo by them taken away, or the trewe valewe thereof; and further to reedifie ſuch things, as by them are deſtroyed and defaced.

"Ut citra damnum et periculum jurium et ſtatutorum hujus regni epiſcopi et eorum officiarii poſſint cognoſcere, procedere, decernere et ſententiam proferre in his articulis ſequentibus."

1. Ut epiſcopi poſſint cogere proprietarios et portionarios eccleſiarum ad omnes impenſas ad onera ſuſtinenda, quibus de jure vel aequo et bono obligantur; eo non obſtante, quod decimae et portiones earum converſae ſint in feudum laicum; et etiam aliis quibuſcunque periculis, et impedimentis non obſtantibus.

2. Ut liceat epiſcopo augere portiones et penſiones vicariorum pro eo atque opus videbitur; etiamſi decimae, portiones, terrae, vel tenementa a dictis eccleſiis exeuntia, converſa ſint in feudum laicum, aut alio quovis modo ab eccleſia ſeparata.

3. Cum multis in locis eccleſiaſtica ornamenta, aliaque ad divinum miniſterium neceſſaria deſiderentur; ut epiſcopi, et eorum officiarii poſſint adigere parochianos ad ſymbolum in eam rem faciendum, et ut quiſque parochianus impoſitam pecuniae ſummam cogatur per[illegible]ere.

4. Ut parochiani poſſint cogi ad ſolvendum annuum ſtipendium eccleſiae miniſtro (quem vulgo clericum vocant) pro eo atque ante ſchiſma mos obtinuerat.

5. Ut epiſcopi et eorum officiarii poſſint in judicio ſiſtere, et ad reſtitutionem cogere eos, qui citra ullum juſtum titulum de jure hujus regni ipſis competentem, invaſerunt, occuparunt, aut detinuerunt terras, praedia, aut alia quaecunque eccleſiae bona aut peculia.

6. Cum in locis ſylveſtribus, ob pecorum et frumenti inopiam maxima fructuum pars ex ſylvis caeduis proveniat, ut parochiani pro antiquo more cogantur earum decimas ſolvere; non obſtantibus hujus regni ſtatutis.

7. Ut liceat eos ad jurisjurandi religionem adigere, de reſpondendo certis quibuſdam poſitionibus, qui propter perſonales decimas in judicio conveniuntur.

8. Ut in eccleſiis Cath. nuper erectis et conſtitutis, hypocanonici, et alii miniſtri coelibes cogantur menſam habere communem.

9. Ut quae nuper ſacerdotum uxores habitae ſunt, his libera nubendi poteſtas promulgetur.

10. Ut rectores, vicarii, et eccleſiarum proprietarii ad certum numerum ſacrarum concionum in eccleſiis habendarum adigantur.

11. Ut ſimonia, quae hodie mire in eccleſia graſſatur, ſevere puniatur.

12. Ut penſiones a rectoribus olim monaſteriis perſolutae, in numerata pecunia, nunc itidem in pecunia numerata, et non in frugibus ſolvantur laicis proprietariis, ut hoſpitalitati ſacerdotum conſulatur.

13. Ne ſacerdotes diverſoria aut oenopolia adeant, niſi neceſſarii victus comparandi cauſa.

14. Ne rectores aut vicarii poſſint elocare ſacerdotia citra conſenſum epiſcopi.

15. Ut minores parochias epiſcopi poſſint unire.

16. Ne poſthac nundinae in celebrioribus feſtis aut dominicis diebus fieri permittantur, quo populus ad eccleſiam conveniat ſine abſentiae praetextu.

The diſpute appointed by convocation with Cranmer, Ridley and Latimer at Oxford. Strype's life of Cranmer, p. 334.

A convocation of the clergy now met in S. Pauls, but was adjourned, the prolocutor Dr. Weſton, dean of Weſtminſter, and ſome others of the members being ſent to Oxon. (and it was generally thought the parliament would remove thither too) to diſpute certain points of religion in controverſy, with three of the heads of the proteſtant party; archbiſhop Cranmer, biſhop Ridley and old father Latimer, now all priſoners; who for that purpoſe in the month of April were removed from the tower by the queen's warrant to the lieutenant, towards Windſor, and there taken into cuſtody of Sir John (afterward lord) Williams, who conveyed them to Oxford, there to remain in order to a diſputation. The convocation while they ſat at London, agreed upon the queſtions to be diſputed; and they reſolved, that theſe three pious men ſhould be bated by both the univerſities, and therefore that they of Cambridge ſhould be excited to repair to Oxford, and engage in this diſputation alſo. The queſtions are theſe.

I. "In ſacramento altaris virtute verbi divini a ſacerdote prolati, praeſens eſt realiter, ſub ſpeciebus panis et vini, naturale corpus Chriſti conceptum de virgine Maria; item naturalis ejus ſanguis."

II. "Poſt conſecrationem non remanet ſubſtantia panis et vini, neque alia ulla ſubſtantia, niſi ſubſtantia Chriſti, Dei et hominis."

III. "In miſſa eſt vivificum eccleſiae ſacrificium pro peccatis tam vivorum, quam mortuorum propitiabile."

Theſe queſtions the convocation ſent to the univerſity of Cambridge, requiring them ſeriouſly to weigh and deliberate upon them; and if they contain true doctrine, then to approve of them. Accordingly the ſenate of that univerſity met, and after due deliberation found them agreeable in all things to the catholic church, and the ſcripture, and the ancient doctrine taught by the fathers; and ſo did confirm and ratify them in their ſaid ſenate. And becauſe Cranmer, Ridley and Latimer, the heads of the hereticks, that held contrary to theſe articles, were formerly members of their univerſity, and being to be diſputed withal at Oxford concerning theſe points; they decree in the name of all the univerſity, to ſend ſeven of their learned doctors to Oxford, to take their parts in diſputing with them, and to uſe all ways poſſible to reclaim them to the orthodox doctrine again. And accordingly the ſaid ſenate, April 10, made a public inſtrument to authorize them in their names to go to Oxford and diſpute. The inſtrument is as follows.

An inſtrument of the univerſity of Cambridge, appointing certain of their members to repair to Oxford, to diſpute with Cranmer, Ridley and Latimer there. Stripe's life of Cranmer, app. p. 182.

Procuratorium academiae Cantabrigienſis.

Universis Chriſti fidelibus praeſentes literas viſuris, lecturis et audituris, et quos infraſcripta tangunt, ſeu quovis modo tangere poterunt, nos vicecancellarius ſenatuſque tam regentium, quam non regentium almae academiae Cantabrigien. ſalutem et dilectionem in Chriſto Jeſu. Cum jampridem ex parte ſacrae ſynodi, ſive convocationis praelatorum et cleri Cant. provinciae, auctoritate et mandato ſereniſſimae et religioſiſſimae dominae noſtrae reginae Mariae convocatae, nobis in ſenatu noſtro ad effectum infraſcriptum inſimul congregatis, exhibiti fuerint quidam articuli tenoris infraſcripti, viz.

In ſacramento altaris virtute verbi divini a ſacerdote prolati, praeſens eſt realiter, ſub ſpeciebus panis et vini, naturale corpus Chriſti conceptum de virgine Maria; item naturalis ejuſdem ſanguis.

Poſt conſecrationem non remanet ſubſtantia panis et vini, neque alia ulla ſubſtantia, niſi ſubſtantia Chriſti, Dei et hominis.

In miſſa eſt vivificum eccleſiae ſacrificium pro peccatis tam vivorum, quam mortuorum propitiabile.

Simulque requiſiti fuerimus, eoſdem articulos matura deliberatione legere, expendere et conſiderare; et ſi ſanam, veram et catholicam doctrinam contineant, eoſdem approbare velimus: Nos in ſenatu noſtro ſic, ut praefertur, convenientes, perlectoſque nobis articulos et contenta in eiſdem, quanta decebat in re tam gravi, maturitate et deliberatione perpendentes et librantes, quandoquidem ipſos et contenta in iiſdem cum catholica virtute et fide orthodoxa per omnia convenire animadvertimus, eoſdem unanimi conſenſu noſtro atque aſſenſu, ut veros, catholicos, orthodoxos, ac veritati et doctrinae catholicae, ac aperto Dei verbo conſentientibus, veterum orthodoxorum patrum teſtimoniis, generalium conciliorum auctoritatibus per omnia innitentes et congruentes, tam conſentientibus animis comprobavimus, ut noſtra plurimum intereſſe arbitrati ſimus, doctrinam articulorum hujuſmodi contra omnes illius oppugnatores defendere et tueri.

Intelligentes itaque tam facti notorietate, quam famae publicae relatione, eſſe nonnullos perditionis

tionis et iniquitatis filios, ſeditioſos errorum innovatores, et eccleſiae Chriſti hoſtes, qui hujuſmodi ſacram, catholicam et orthodoxam doctrinam, ac eccleſiae unitatem modis omnibus perturbare, dilacerare, infeſtare, affligere et evertere ſatagunt, et conantur; quorum praecipui auctores et anteſignani nominatim ſunt, D. Thomas Cranmerus, nuper Cantuar. archiepiſcopus, Nicolaus Ridleius, nuper Roffenſis, et Hugo Latimer, jam olim Wigorn, epiſcopi, academiae noſtrae Cantabrig. quondam alumni, modo apud inclytam univerſitatem Oxonienſem exiſtentes; noſtrarum partium eſſe duximus, non modo veritatem catholicam praedictam verbo et ſcriptis comprobare ac mundo palam facere, verum etiam eandem nedum contra eoſdem principales adverſarios, ſed et contra omnes alios eccleſiae hoſtes, et veritatis Chriſti oppugnatores pro virili noſtra, manifeſto Dei Verbo, ſanctorumque patrum teſtimoniis defendere, tueri et propugnare. Ac proinde quo veritas magis eluceſcat, quoſdam pios et eruditos viros ex eadem noſtra univerſitate ad hoc muneris publico omnium noſtrum nomine obeundum; viz. D. Johannem Young, vicecancellarium noſtrum, Gulielmum Glyn, Richardum Atkinſon, Cuthbertum Scot, Thomam Watſon, Albanum Langdale, et Thomam Sedgwyke, theologiae profeſſores, conjunctim et diviſim ſelegimus, nominavimus et deputavimus; dantes et concedentes eiſdem, prout et tenore praeſentium ſic damus et concedimus, conjunctim, ut praefertur, et diviſim plenariam poteſtatem, auctoritatem et facultatem, vice et nominibus omnium noſtrum, almam academiam Oxon. quibuſcunque diebus eis viſum fuerit, petendi et proficiſcendi. Ac ſiquidem libera eis, pro more, auctoritate univerſitatis Oxon. in hac parte dabitur venia et facultas, cum dictis Dominis Cranmero, Ridleio, et Latimero, caeteriſque ejuſdem farinae monſtris, palam et publice ſive privatim congrediendi, hiiſque de rebus differendi, diſputandi, et argumentandi, ſanamque doctrinam praedictam, contra eos patrocinandi et propugnandi; adverſarioſque praedictos et eorum perverſas opiniones, et ſententias, atque haeretica dogmata refellendi, refutandi et convincendi, eoſque ad reſipiſcentiam modis omnibus, quibus poterint, hortandi, reducendi, et perſuadendi; caeteraque omnia et ſingula faciendi, exercendi et expediendi, quo hujuſmodi negotii qualitas et natura de ſe exigunt et requirunt; promittentes nos ratum, gratum et firmum perpetuo habituros totum id, et quicquid ab eiſdem eruditis viris, nomine et vice nominis noſtri in praemiſſis aut eorum aliquo actum aut geſtum fuerit. In quorum omnium et ſingulorum fidem et teſtimonium praemiſſorum, has noſtras commiſſionis et diſputationis literas noſtro communi ſigillo communiri fecimus. Datum e ſenatu noſtro Cant. decimo die menſis Aprilis, anno verbi incarnati ſupra milleſimum quingenteſimum quinquageſimo quarto.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 5.	THO. CRANMER. 23.	1554.	MARIAE I.

Academiae Cantabrigienſis literae Oxonienſi eadem de materia miſſae. Ibid.

REVERENDIS in Chriſto viris D. vicecancellario Oxonienſi, et univerſis doctoribus illius academiae, atque magiſtris regentibus et non regentibus. Gravi nuper et turbulenta tempeſtate, ſicut vos ſcitis et experti eſtis, reverendi in Chriſto fratres, eccleſiae noſtrae horribiliter jactatae ſunt. Tetra etenim ſeditioſi erroris et protervae atque obſtinatae haereſeos peſtis ac lues omnes Angliae oras pergraſſata, ipſas etiam academias corripuit atque graviſſime et periculoſiſſime infeſtavit. Chriſti pura et orthodoxa religio mendacibus ſectariorum commentis, et proditioſis ſubinde pullulantium, falſarum doctrinarum monſtris miſere deformata et dilacerata jacuit. Jam tamen ſingulari numinis beneficio et D. noſtri Jeſu Chriſti, atque illius Sacri Spiritus afflatu ſerenior aura et placida atque amaena amabilis concordiae tranquillitas affulgere occoepit. Gratias proinde indeſinenter agere debemus caeleſti Patri, qui propter ſuam miſericordiam eccleſiis noſtris, magna perſecutionis violentia afflictatis, optabilem et ſerenum ſtatum reſtituerit. Qui per optimam et religioſiſſimam reginam religionis catholicae integritatem, quae corruptorum malitioſa improbitate pene extincta fuerat, reſtauravit; atque academiis noſtris antiquam ſuam libertatem, quae nefandorum tyrannide opprimebatur, reddidit. Noſtrarum vero partium eſſe ducimus tantam et tam illuſtrem Dei erga nos beneficentiam agnoſcere et confiteri; atque etiam eundem Deum et propitium noſtrum Dominum aſſiduis precibus interpellare, ut haec quae jam reſtaurata eſt religionis orthodoxa et pura integritas indies magis ac magis augeatur; atque ea quae jam conciliata eſt pax et concordia firmius et ſolidius coaleſcat. Hoc enim eſt, quod vas electionis, et Chriſti apoſtolus Paulus hortatur, et admonet dicens: "Cum patientia ſupportate vos invicem, ſoliciti ſervare unitatem ſpiritus in vinculo pacis. Unum corpus, unus ſpiritus; ſicut et vocati eſtis in una ſpe vocationis veſtrae. Unus Dominus, una fides, unum baptiſma, unus Deus et Pater omnium; qui eſt per omnia, et ſuper omnia, et in omnibus vobis."

Nos proinde eandem ſpiritus unitatem cum catholica Chriſti eccleſia retinentes; articulos, de quibus poſtrema ſynodo Londonienſi inter eccleſiarum noſtrarum proceres conveniebat, unanimi conſenſu comprobantes, atque veram, ſanam et catholicam doctrinam iiſdem exprimi et explicari agnoſcentes, optamus lupos omnes, qui Chriſti ovile diſſipare, et ſimplices oviculas ſeducere conantur, ab eccleſiae caſtris procul abarceri. Dilectos itaque nobis, et eruditos viros D. Jo. Young, vicecancellarium noſtrum, D. Gulielmum Glyn, Richardum Atkinſon,

kinſon, Cuthbertum Scot, Thomam Watſon, Albanum Langdale, et Thomam Sedgwyke, theologiae profeſſores atque catholicae fidei et academiae noſtrae alumnos, ad vos legare deſtinavimus: non quod doctrinam articulorum in quaeſtionem et diſputationem vocent, quam nos, omni ambiguitate ſepoſita, veram et orthodoxam eſſe agnoſcimus; utpote quae et aperto Dei verbo et conſentientibus patrum teſtimoniis et generalium conciliorum auctoritate fulciatur et confirmata ſit; ſed ut noſtro omnium nomine ſanae doctrinae una vobiſcum patrocinentur, atque orthodoxam fidem propugnent, et eos qui eidem adverſantur, convincant, et haereticae atque perverſae ſententiae auctores refellant et refutent. Quales apud vos eſſe credimus Thomam Cranmerum, N. Ridley, et Hug. Latimerum, nuper epiſcopos et academiae noſtrae atque Chriſti eccleſiae filios obedientes; nunc vero, ſicut quidam referunt, quod nos dolentes ſcribimus, falſae et corruptae doctrinae contumaces patronos; quorum nos miſerandum ſtatum multum deploramus; mentem illis meliorem precantes, quo mutata ſententia per reſipiſcentiam in matris eccleſiae ſinum ſimul ſeſe recipiant: Quam quiſquis non habuerit ſuam matrem, is Deum patrem habere non poterit. Ut ergo vos intelligeretis, quae noſtra eſſet his de cauſis ſententia, pios et eruditos hos viros ad vos publica auctoritate noſtra mittimus, atque has literas communi noſtro ſigillo ſigillari fecimus. Chriſtus Jeſus vos veſtramque illuſtrem academiam pietate, et bonis literis florentem ad verae religionis augmentum, et corruptae errorum profligationem perpetuo conſervet. E. Senatu noſtro 10. Aprilis, 1554.

Veſtrum omnium in Chriſto amantiſſimi, vicecancellarius et regent. et non regent. ſenatus Cantabr.

And theſe letters were written by the univerſity of Cambridge, that this coming of the Cambridge divines to Oxford may ſeem a voluntary thing, to ſhew their zeal for popery, and vindication of their univerſity, againſt liking or approbation of Cranmer, and his two fellow priſoners. So roundly was the univerſity already come about to the old forſaken religion.

This Oxford diſputation was after this manner; Hugh Weſton, S.T.P. prolocutor of the lower houſe of convocation, Owin Oglethorp, John Seton, W. Chedſey, S. T. profeſſors, Hen. Cole, Will. Geffrey, L. L. profeſſors; William Pye, Joh. Fekenham, Joh. Harpsfield, S.T. baccalaurei, repreſenting the whole lower houſe of convocation, went down to Oxford. To them were joyned by commiſſion, the chancellor of the univerſity, the vicechancellor, the profeſſors and doctors, &c. as namely Holyman, Treſham, Ri. Marſhal, Morwent, Smith, S. T. profeſſors of Oxford; and John Young, William Glyn, R. Atkinſon, Tho. Watſon, Cuthbert Scot, Alban Langdale, Tho. Sedgwyke, S. T. profeſſors of Cambridge, in the name of the whole univerſity. All theſe being met at S. Mary's, there was read the commiſſion to them, ſealed with the biſhop of London's ſeal, and the ſubſcription beſides of the biſhops of Winton, Durham, Wigorn, Chicheſter, Lincoln, Bath, Roff, Hereford, S. Davids, Gloceſter and Oxon. And with theſe letters were conveyed certain articles, which had been lately by the upper houſe reſolved upon; which articles were of the ſacrament of the altar, of tranſubſtantiation and of the adoration of the euchariſt, and the reſervation of the ſacrament of the church, and of its inſtitution, and by whom, and for whom, and to whom it is to be offered. The contents of the letter were to ſummon before them Cranmer, Ridley and Latimer, and to propound thoſe articles to them to diſpute on publickly. The ſum of which, it ſeems, were contracted into the three queſtions abovesaid. Then they provided themſelves three public notaries. Next, they celebrated and ſung the maſs of the Holy Ghoſt. Then they went a proceſſion according to the cuſtom of the univerſity. This formal pageantry being finiſhed, and the commiſſioners returned to S. Mary's, and being come into the choir, to the number of three and thirty, ſeated themſelves before the altar. And then ſent to the mayor and bailiffs to bring Dr. Cranmer before them by virtue of the queen's letter to them. Who within a while was brought guarded with billmen.

Coming before them, he gave them great reverence and ſtood with his ſtaff in his hand. They offered him a ſtool to ſit, but he refuſed. Then Weſton the prolocutor began a ſpeech, wherein he commended unity in the church of Chriſt, and withal turning to the archbiſhop told him, how he had been a catholic man once, and in the ſame unity; but that he had ſeparated himſelf from it by teaching and ſetting forth erroneus doctrine, making every year a new faith. And therefore that it had pleaſed the queen to ſend them to him to recover him again, if it might be, to that unity. And then ſhewing him the articles to be diſputed on, cauſing them to be read to him and requiring his anſwer and opinion thereupon. Then the archbiſhop anſwered Extempore: That as for unity, he was very glad of, and ſaid that it was a preſerver of all commonwealths, as well heathens as chriſtians. And illuſtrated the matter by ſome ſtories out of the Roman hiſtory, and added that he ſhould be very glad to come to an unity, ſo it were in Chriſt, and according to the church of God. Then he read over the articles three or four times. And being asked, whether he would ſubſcribe to them, he anſwered: That in the form of words, in which they were conceived, they were all falſe and againſt God's word; and therefore that he would not agree in that unity with them. Neverthelefs he ſaid, if they would give him a copy of the articles and time to conſider of them, he would by to morrow ſend them an anſwer. Which was granted him, the prolocutor bidding him write his mind of them that night. It was moreover agreed between

between them, that in whatſoever he diſſenteth from them, they would proceed to public diſputation thereupon in the public ſchools by ſcholaſtical arguments in Latin. And laſtly they told him, he ſhould have what books he would ask for. And ſo Weſton gave the mayor charge of him, to be had to Bocardo, where he was before.

After Cranmer was carried back, the mayor and bailiffs brought biſhop Ridley. And when the ſame articles were read to him, he ſaid, that they were not true. But deſired a copy of them, and he would draw up in writing his anſwer, and ſoon tranſmit it to them. And did offer to diſpute, as Cranmer had done before.

Laſtly, Latimer was brought, to whom the prolocutor ſaid, as he had to the two former. Latimer confeſſed, that in the ſacrament of the altar there was a certain preſence, but not ſuch a one as they would have. And he alſo promiſed to ſend them his anſwer ſhortly to theſe articles, requiring a copy. But by reaſon of his old age, his infirmities, and the weakneſs of his memory, he ſaid, he could not bear a diſpute. But that he could and would declare his mind of the ſaid articles.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julii III. 5.	Tho. Cranmer. 23.	1554.	Mariae 1.

Epiſcoporum et cleri provinciae Cantuar. libellus Supplex regi et reginae exhibitus de obtinenda diſpenſatione a cardinali Polo, papae legato, de bonis eccleſiae. Strype's mem. eccleſ. vol. III. append. p. 60. Habetur haec petitio Anglice in Heylin hiſt. reform. p. 213. ad annum.

Nos epiſcopi et clerus Cantuarienſis provinciae in hac ſynodo more noſtro ſolito, dum regni parliamentum celebratur, congregati, cum omni debita humilitate et reverentia exponimus majeſtatibus veſtris; quod licet eccleſiarum, quibus in epiſcopos, decanos, archidiaconos, rectores, et vicarios praefecti ſumus, et animarum, quae nobis et curae noſtrae ſubjectae ſunt, et earundem bonorum, juriſdictionum, et jurium, et ſacrorum canonum diſpoſitione defenſores et curatores conſtituti ſumus; et propterea ipſorum bona, juriſdictiones et jura in pernicioſo hujus regni praeterito ſchiſmate deperdita et amiſſa, omni ſtudio et totis noſtris viribus recuperare, et ad priſtinum eccleſiarum jus revocare, juris remediis niti deberemus: nihilominus tamen habito prius per nos ſuper hac re maturo conſilio et deliberatione, ingenue fatemur, nos optime cognoſcere, quam haec bonorum eccleſiaſticorum difficilis, et quaſi impoſſibilis eſſet recuperatio, propter multiplices ac pene inextricabiles ſuper hiis habitos contractus et diſpoſitiones; et quod ſi ea tentaretur, quies et tranquillitas regni facile perturbaretur; et unitas eccleſiae catholicae, quae jam pietate et auctoritate majeſtatum veſtrarum hoc in regno introducta eſt, cum maxima difficultate ſuum progreſſum et finem ſortiri poſſet. Ideo nos bonum et quietem publicam privatis commoditatibus, et ſalutem tot animarum pretioſo Chriſti ſanguine redemptarum terrenis bonis anteponentes, et non quae noſtra, ſed quae Jeſu Chriſti ſunt quaerentes, majeſtates veſtras enixe rogamus, iiſque humiliter ſupplicamus, ut reverendiſſimo in Chriſto patri domino Reginaldo cardinali Polo, ad ipſas et univerſum hoc Angliae regnum, ſanctiſſimi Domini noſtri Domini Julii papae tertii, et apoſtolicae ſedis de latere legato, haec nomine noſtro inſinuari, et apud eum intercedere dignentur, ut in hiis bonis eccleſiaſticis, in parte vel in toto, arbitrio ſuo juxta facultates ſibi ab eodem ſanctiſſimo domino noſtro papa conceſſas, eorundem bonorum detentoribus elargientes et relaxantes, publicum bonum privato, pacem et tranquillitatem diſſidiis et perturbationibus, atque animarum ſalutem bonis terrenis praeferre et anteponere velit. Nos enim in omnibus, quae ab ipſo legato ſtatuta et ordinata circa haec bona fuerint, exnunc prout extunc, et e contra, conſenſum noſtrum praeſtamus; imo etiam, ut in praemiſſis ſe difficilem aut reſtrictum reddere non velit, majeſtates veſtrae noſtro nomine eum hortari et rogare dignabuntur.

Inſuper majeſtatibus veſtris ſupplicamus, pro ſua pietate efficere dignentur, ut ea quae ad juriſdictionem noſtram, et libertatem eccleſiaſticam pertinent, ſine quibus debitum noſtri paſtoralis officii, et curae animarum nobis commiſſae, exercere non poſſumus, nobis ſuperiorum temporum injuria ablata, reſtituantur, et ea nobis et eccleſiae perpetuo illaeſa et ſalva permaneant; et ut omnes leges, quae hanc noſtram juriſdictionem et libertatem eccleſiaſticam tollunt, ſeu quovis modo impediunt, abrogentur, ad honorem Dei, et majeſtatum veſtrarum et univerſi hujus regni ſpirituale et temporale commodum et ſalutem; certam ſpem etiam habentes, majeſtates veſtras pro ſua ſingulari in ipſum Deum pietate, proque multis et inſignibus ab ipſius Dei bonitate acceptis beneficiis neceſſitatibus et incommodis hujus ſui regni eccleſiarum, maxime curam animarum habentium, nunquam defuturas eſſe, ſed prout opus fuerit, conſulturas atque proviſuras.

A letter written by the king and queen requiring the biſhop of London to go on in the proſecution of the hereticks. Ex reg. Bonner. fol. 363. et Burnet. hiſt. reform. vol. II. append. p. 285.

Philip R. Mary the Queen.

RIGHT reverend father in God, right truſty and well beloved, we greet you well. And where of late we addreſſed our letters unto the juſtices of the peace within every of the counties of this our realm; whereby amongſt other inſtructions given therein for the good order and quiet government of the country about, therein they are willed to have a ſpecial regard unto ſuch diſordered perſons, as forgetting their duties towards almighty God, and us, do lean to any erroneous and heretical opinions, to ſhew themſelves conformable to the catholic religion of Chriſt's church, whom, if they cannot by good admonition and fair means reform, they are willed to deliver unto the ordinary, to be by him charitably travelled withal, and removed (if it may be) from their naughty opinions; or elſe, if they continue obſtinate, to be ordered according to the laws provided in that behalf: underſtanding now to our no little marvel, that divers of the ſaid diſordered perſons, being by the juſtices of the peace for their contempt and obſtinacy brought to the ordinaries to be uſed as is aforeſaid, are either refuſed to be received at their hands, or if they be received, are neither ſo travelled with, as chriſtian charity requireth, nor yet proceeded withal according to the order of juſtice, but are ſuffered to continue in their errors to the diſhonour of almighty God, and dangerous example of others; like as we find this matter very ſtrange, ſo have we thought convenient, both to ſignify this our knowledge, and therewith alſo to admoniſh you to have in this behalf ſuch regard henceforth to the office of a good paſtor and biſhop, as when any ſuch offenders ſhall be by the ſaid juſtices of peace brought unto you, ye do uſe your good wiſdom and diſcretion in procuring to remove them from their errors if it may be, or elſe in proceeding againſt them (if they ſhall continue obſtinate) according to the order of the laws; ſo as through your good furtherance both God's glory may be the better advanced, and the common wealth the more quietly governed. Given under our ſignet at our honour of Hamptoncourt the 24. of May, in the firſt and ſecond years of our reigns.

Bulla Julii III. *papae cardinali Polo diſpenſationem de bonis eccleſiaſticis Angliae concedens.* Impr. Lond. 1554.

JULIUS papa III.

DILECTE fili noſter, ſalutem et apoſtolicam benedictionem. Superioribus menſibus oblata nobis ſpe per Dei miſericordiam, et chariſſimae in Chriſto filiae noſtrae Mariae, Angliae reginae, ſummam religionem et pietatem nobiliſſimi illius Angliae regni, quod jamdiu quorundam impietate, a reliquo catholicae eccleſiae corpore avulſum fuit, ad ejuſdem catholicae et univerſalis eccleſiae unionem, extra quam nemini ſalus eſſe poteſt, reducendi; te ad praefatam Mariam reginam atque univerſum illud regnum, noſtrum et apoſtolicae ſedis legatum de latere, tanquam pacis et concordiae angelum de venerabilium fratrum noſtrorum ſanctae Romanae eccleſiae cardinalium conſilio atque unanimi aſſenſu deſtinavimus, illiſque facultatibus omnibus munivimus, quas ad tanti negotii confectionem neceſſarias putavimus eſſe, ſeu quomodolibet opportunas. Atque inter alia circumſpectioni tuae, ut cum bonorum eccleſiaſticorum poſſeſſoribus ſuper fructibus male perceptis, et bonis mobilibus conſumptis concordare et tranſigere, ac eos deſuper liberare et quietare, ubi expedire poſſet, auctoritatem conceſſimus et facultatem, prout in noſtris deſuper confectis literis plenius continetur. Cum autem ex iis principiis, quae ejuſdem Mariae ſedulitate et diligentia, rectaque et conſtante in Deum mente, tuo et in ea re cooperante ſtudio atque conſilio, praefatum reductionis opus in praedicto regno uſque ad hanc diem habet, ejuſdemque praeclari operis perfectio indies magis ſperetur, eoque faciliores progreſſus habitura res eſſe dignoſcatur, quo nos majorem in bonorum eccleſiaſticorum poſſeſſionibus in illa ſuperiorum temporum confuſione per illius provinciae homines occupatis, apoſtolicae benignitatis et indulgentiae ſpem oſtenderimus. Nos nolentes tantam dilectiſſimae nobis in Chriſto nationis recuperationem, et tot animarum pretioſo Jeſu Chriſti domini noſtri ſanguine redemptarum ſalutem ullis terrenarum rerum reſpectibus impediri, more pii patris, in noſtrorum et ſanctae catholicae eccleſiae filiorum poſt longum periculoſae peregrinationis tempus ad nos reſpectantium et redeuntium, peroptatum complexum occurrentes; tibi de cujus praeſtanti virtute, ſingulari pietate, doctrina, ſapientia, ac in rebus gerendis prudentia et dexteritate plenam in Domino fiduciam habemus, cum quibuſcunque bonorum eccleſiaſticorum tam mobilium, quam immobilium in praefato regno poſſeſſoribus ſeu detentoribus, pro quibus ipſa ſereniſſima regina Maria interceſſerit, de bonis per eos indebite detentis, arbitrio tuo auctoritate noſtra tractandi, concordandi, tranſigendi, componendi, et cum eis, ut praefata ſine ullo ſcru-

ſcrupulo in poſterum retinere poſſint, diſpenſandi, omniaque et ſingula alia quae in his et circa ea quomodolibet neceſſaria et opportuna fuerint, concludendi et faciendi (ſalvo tamen in his, in quibus propter rerum magnitudinem et gravitatem haec ſancta ſedes merito tibi videretur conſulenda, noſtro et praefatae ſedis beneplacito et confirmatione) plenam et liberam apoſtolicam auctoritatem tenore praeſentium et ex certa ſcientia concedimus facultatem. Non obſtantibus literis felicis recordationis Pauli papae II. praedeceſſoris noſtri de non alienandis bonis eccleſiaſticis, niſi certa forma ſervata, et aliis quibuſvis apoſtolicis ac in provincialibus et ſynodalibus conciliis edictis generalibus vel ſpecialibus conſtitutionibus et ordinationibus, necnon quarumvis eccleſiarum et monaſteriorum ac aliorum regularium et piorum locorum juramento, confirmatione apoſtolica, vel quavis alia firmitate roboratis, fundationibus, ſtatutis et conſuetudinibus, illorum tenores pro ſufficienter expreſſis habentes contrariis quibuſcunque. Datum Romae apud S. Petrum ſub annulo piſcatoris die 28. Junii, 1554. pontificatus noſtri anno quinto.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julii III. 5.	Tho. Cranmer. 22.	1554.	Mariae 1.

Officium conſecrationis annulorum, qui Anglice Cramp Rings *dicuntur* *. Ex MS. Smith apud Burnet. hiſt. reform vol. II. append. p. 295.

Preces a regina recitandae in conſecratione annulorum.

" Deus miſereatur noſtri, et benedicat nos. Deus illuminet vultum ſuum ſuper nos, et miſereatur noſtri.

Ut cognoſcamus in terra viam tuam, in omnibus gentibus ſalutare tuum.

Confiteantur tibi populi, Deus, confiteantur tibi populi omnes.

Laetentur et exultent gentes, quoniam judicas populos in aequitate, et gentes in terra dirigis.

Confiteantur tibi populi, Deus, confiteantur tibi populi omnes. Terra dedit fructum ſuum. Benedicat nos Deus, Deus noſter; benedicat nos Deus, et metuent eum omnes fines terrae. Gloria Patri, et Filio, et Spritui Sancto; ſicut erat in principio, et nunc, et ſemper, et in ſecula ſeculorum. Amen.

Omnipotens, ſempiterne Deus, qui ad ſolatium humani generis varia ac multiplicia miſeriarum noſtrarum levamina uberrimis gratiae tuae donis ab inexhauſto benignitatis tuae fonte manantibus inceſſanter tribuere dignatus es; et quos ad regalis ſublimitatis faſtigium extuliſti, inſignioribus gratiis ornatos, donorumque tuorum organa atque canales eſſe voluiſti, ut ſicut per te regnant, aliiſque praeſunt; ita te auctore, reliquis proſint, et tua in populum beneficia conferant; preces noſtras propitius reſpice, et quae tibi vota humillime fundimus, benignus admitte, ut quod a te majores noſtri de tua miſericordia ſperantes obtinuerunt, id nobis etiam pari fiducia poſtulantibus concedere digneris; per Chriſtum Dominum noſtrum. Amen".

Haec oratio ſuper annulis in una vel pluribus patinis jacentibus dicatur.

" Deus caeleſtium terreſtriumque conditor creaturarum, atque humani generis benigniſſime reparator, dator ſpiritualis gratiae, omniumque benedictionum largitor, immitte Spiritum Sanctum tuum paracletum de caelis ſuper hos annulos arte fabrili confectos, eoſque magna tua potentia ita emendare digneris, ut omni nequitia lividi venenoſique ſerpentis procul expulſa, metallum a te bono conditore creatum, a cunctis inimici ſordibus maneat immune; per Chriſtum Dominum noſtrum. Amen.

Benedictio annulorum.

Deus Abraham, Deus Iſaac, Deus Jacob, exaudi miſericors preces noſtras, parce metuentibus, propitiare ſupplicibus, et mittere digneris ſanctum angelum tuum de caelis, qui ſanctificet ✠ et benedicat ✠ annulos iſtos, ut ſint remedium ſalutare omnibus nomen tuum humiliter implorantibus, ac ſemetipſos pro conſcientia delictorum ſuorum accuſantibus, atque ante conſpectum divinae clementiae tuae facinora ſua deplorantibus, et ſereniſſimam pietatem tuam humiliter obnixeque flagitantibus; proſint denique per invocationem ſancti tui nominis omnibus iſtos geſtantibus ad corporis et animae ſanitatem; per Chriſtum Dominum noſtrum. Amen.

Benedictio.

Deus, qui in morbis curandis maxima ſemper potentiae tuae miracula declaraſti, quique annulos in Juda patriarcha fidei arrabonem, in Aarone ſacerdotale ornamentum, in Dario fidelis cuſtodiae ſymbolum, et in hoc regno variorum morborum remedia eſſe voluiſti, hos annulos propitius ✠ benedicere et ✠ ſanctificare digneris, ut omnes qui eos geſtabunt, ſint immunes ab omnibus ſatanae inſidiis, ſint armati virtute caeleſtis defenſionis; nec eos infeſtet vel nervorum contractio, vel comitialis morbi pericula, ſed ſentiant, te opitulante, in omni morborum genere levamen. In nomine Patris, ✠ et Filii, ✠ et Spiritus Sancti. ✠ Amen.

[a] Benedic, anima mea, Domino, et omnia, quae intra me ſunt, nomini ſancto ejus".

* D. Becket chirurgus, in tractatu Anglico *Of the king's evil*, ceremoniam hanc annulos conſecrandi ab Henrico VIII et centenis ante eum annis a deceſſoribus ipſius, regibus Angliae, uſitatam fuiſſe dicit.

[a] Pſalma ciii

 Et

Et reliqua bujus pſalmi.

"Immenſam clementiam tuam, miſericors Deus, humiliter imploramus, ut qua animi fiducia et fidei ſinceritate ac certa mentis pietate ad haec impetranda accedimus, pari etiam devotione gratiae tuae ſymbola fideles proſequantur; faceſſat omnis ſuperſtitio, procul abſit diabolicae fraudis ſuſpicio, et in gloriam tui nominis omnia cedant, ut te largitorem bonorum omnium fideles tui intelligant, atque a te uno quicquid vel animis vel corporibus vero profit, profectum ſentiant et profiteantur; per Chriſtum Dominum noſtrum. Amen".

His precibus finitis, regina annulos manibus ſuis confricat, dicens:

"Sanctifica, Domine, annulos iſtos, et rore tuae benedictionis benignus aſperge, ac manuum noſtrarum confricatione, quas olei ſacri infuſione externa ſanctificare dignatus es, pro miniſterii noſtri modo conſecra, ut quod natura metalli praeſtare non poſſit, gratiae tuae magnitudine efficiatur; per Chriſtum Dominum noſtrum. Amen".

Deinde annuli aqua luſtrali aſpergantur; quo facto dicatur:

"In nomine Patris, et Filii, et Spiritus Sancti, Amen. Domine, fili Dei unigenite, Dei et hominum mediator, Jeſu Chriſte, in cujus unius nomine ſalus recte quaeritur, quique in te ſperantibus facilem ad Patrem acceſſum conciliaſti, quum quicquid in nomine tuo peteretur, id omne daturum, eum certiſſimo veritatis oraculo ab ore tuo ſancto, quum inter homines verſabaris homo, pronunciaſti; precibus noſtris aures tuae pietatis accommoda, ut ad thronum gratiae in tua fiducia accedentes, quod in nomine tuo humiliter poſtulavimus, id a nobis, te mediante, impetratum fuiſſe, collatis per te beneficiis, fideles intelligant; qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia ſecula ſeculorum. Amen.

Vota noſtra quaeſumus, Domine, Spiritus Sanctus, qui a te procedit, aſpirando praeveniat et proſequatur, ut quod ad ſalutem fidelium confidenter petimus, gratiae tuae dono efficaciter conſequamur; per Chriſtum Dominum noſtrum. Amen.

Majeſtatem tuam, clementiſſime Deus, Pater, Filius, et Spiritus Sanctus, ſuppliciter exoramus, ut quod ad nominis tui ſanctificationem piis his ceremoniis peragitur, ad corporis ſimul et animae tutelam valeat in terris, et ad uberiorem felicitatis fructum proficiat in coelis, qui vivis et regnas Deus per omnia ſecula ſeculorum. Amen.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 5.	THO. CRANMER. 23.	1554.	MARIAE 2.

The form of the reſtitution of a married prieſt. Strype's life of archb. Cranmer, append. numb. 75.

"DECIMO octavo die menſis Octobris, anno Domini 1554. In aedibus ſolitae reſidentiae magiſtri Anthonii Huſe armigeri, in occidentali angulo vici nuncupati "Pater noſter Row," civitatis London. notorie ſituatis, coram venerabili viro magiſtro Henrico Harvey, LL. D. vicario in ſpiritualibus generali, &c. in praeſentia mei Johannis Incent, notarii publici propter abſentiam magiſtri Anthonii Huſe, regiſtrarii, etc. aſſumpti, etc. comparuit perſonaliter Robertus Vevian, presbyter nuper rector eccleſiae parochialis de Hever decanat. de Shoreham, eccleſiae Chriſti Cantuarienſis juriſdictionis immediatae, ac quandam profeſſionem in ſcriptis redactam et conceptam fecit, et publice legebat ſub eo, qui ſequitur, verborum tenore".

Whereas I Robert Vevian clerk, late parſon of Hever in the county of Kent, being of the peculiar juriſdiction of the church of Cant. being ordered a prieſt about 27 years paſt, having miniſtred as a prieſt in all kind of prieſtly function and miniſtration of ſacraments and ſacramentals, as to the office of a prieſt appertaineth, have ſithence that time, contrary to the ſtate of mine orders, decrees of the church, and laudable cuſtoms of the ſame, marryed one Agnes Stanton being a ſimple or ſolute woman, and with her in one houſe as man and wife have cohabited and dwelled, to the offence of my chriſtian brethren, and breach of the unity of Chriſt's ſaid church; I the ſaid Robert do now lament and bewail my life paſt, and the offence by me committed; intending firmly by God's grace, hereafter to lead a pure, chaſte, and continent life, according to ſuch grace, as almighty God of his mercy, upon my humble petition and prayer, ſhall grant me: and do here before my competent judge and ordinary moſt humbly repuire abſolution of and from all ſuch cenſures and pains of the laws, as by my ſaid offence and ungodly behaviour I have incurred and deſerved; promiſing firmly, and ſolemnly profeſſing before you in this preſent writing, never to return to the ſaid Agnes Stanton as to my wife or concubine, but from henceforth to abſtain from her, and to keep myſelf ſole, pure, and chaſte from all carnal affections and copulations, eſpecially from her, and alſo from all other women, according to the laws and conſtitutions of our mother the catholic church, and as my order alſo requireth. In witneſs of this mine adviſed and deliberate mind, promiſe, and profeſſion, I have to the ſame in this writing ſubſcribed my name with mine own hand. Given the 18th day of October, in the year of our Lord God 1554. etc.

"Per me Robertum Vevian".

"Qua quidem profeſſione per praenominatum Robertum Vevian publice lecta, et manu ſua propria ſubſcripta, ac praeſtito juramento

mento, &c. de parendo juri, et ſtando mandatis eccleſiae, dominus ad humilem ejus petitionem abſolvit eum a ſententia excommunicationis, et aliis cenſuris et poenis juris per ipſum ex cauſis ſuperius expreſſatis, incurſis, et eum ſacramentis eccleſiae ac officio ſuo preſbyterali et integrae functioni ejuſdem reſtituit et redintegravit, et decrevit ſibi literas teſtimoniales, &c."

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III 5.	THO. CRANMER. 23.	1554.	MARIAE 2.

Articles of viſitation by biſhop Bonner. Ex reg. Bonner et Burnet, hiſt. reform. vol. II. append. p. 260, &c.

ARTICLES to be inquired of in the general viſitation of Edmund, biſhop of London, exerciſed by him in the year of our Lord God 1554, in the city and dioceſe of London, and ſet forth by the ſame for his own diſcharge towards God and the world, to the honour of God, and his catholic church, and to the commodity and profit of all thoſe, that either are good (which he would were all) or delight in goodneſs (which he wiſheth to be many) without any particular grudge or diſpleaſure to any one, good or bad, within this realm; which articles he deſireth all men of their charity, eſpecially thoſe that are of his dioceſe, to take with as good intent and mind, as the ſaid biſhop wiſheth and deſireth, which is to the beſt: and the ſaid biſhop withal deſireth all people to underſtand, that whatſoever opinion, good or bad, hath been received of him, or whatſoever uſage or cuſtom hath been heretofore; his only intent and purpoſe is to do his duty charitably, and with that love, favour, and reſpect, both towards God, and every chriſtian perſon, which any biſhop ſhould ſhew to his flock in any wiſe.

Article I.

Whether the clergy, to give example to laity, have in their living, in their teaching, and in their doing ſo behaved themſelves, that they (in the judgment of indifferent perſons) have declared themſelves to ſearch principally the honour of God, and his church, the health of the ſouls of ſuch, as are committed to their cure, and charge, the quietneſs of their pariſhioners, and the wealth and honour of the king and queen of this realm?

Article II.

Item, Whether your parſon, vicar, or any other miniſtring as prieſt within your pariſh, have been or is married, or taken for married, not yet ſeparated from his concubine, or woman taken for wife; or whether the ſame woman be dead, or yet living? and being living, whether the one reſorteth to the other, openly, ſecretly, or ſlanderouſly maintaining, ſupporting, or finding the ſame in any wiſe, to the offence of the people?

Article III.

Item, Whether there be any perſon of what eſtate, condition, or degree he be, that doth in open talk, or privily defend, maintain, or uphold the marriage of prieſts, encouraging or boldening any perſon to the defence thereof?

Article IV.

Item, Whether you have your parſon or vicar reſident continually with you upon his benefice, doing his duty in the ſerving of the cure? and whether being able to do, keep hoſpitality upon the ſame, feeding his flock with his good living, with his teaching, and his relieving of them to his power?

Article V.

Item, Whether your parſon or vicar being abſent, have ſufficient diſpenſation, and licenſe therein? and whether in his abſence he do appoint an able, honeſt, and ſufficient learned curate to ſupply his room and abſence, to ſerve his cure?

Article VI.

Item, Whether your parſon or vicar by himſelf, or his good and ſufficient deputy for him do relieve ſuch poor pariſhioners, repair and maintain his houſe or manſion, and things thereunto appertaining, and otherwiſe do his duty, as by the order of the law, and cuſtom of this realm he ought to do?

Article VII.

Item, Whether the ſaid curate appointed in the abſence of your parſon or vicar, do in all points the beſt he can to miniſter the ſacraments and ſacramentals, and other his duty in ſerving the ſame cure, eſpecially in celebrating divine ſervice at convenient hours, chiefly upon Sundays and holydays and proceſſion days; and miniſtring the ſaid ſacraments and ſacramentals, as of duty and reaſon he ought, moving and exhorting earneſtly his pariſhioners to come unto it, and devoutly to hear the ſame? And whether he himſelf do reverently celebrate, miniſter, and uſe the ſame as appertaineth?

Article VIII.

Item, Whether he the ſaid curate, parſon, or vicar have been or is of ſuſpect doctrine, erroneous opinion, miſbelief or evil judgment, or do ſet forth, preach, favour, aid, and maintain the ſame, contrary to the catholic faith and order of this realm?

Article IX.

Item, Whether they, or any of them, do haunt

haunt or reſort to alehouſes or taverns, otherwiſe than for his or their honeſt neceſſity and relief; or repair to any dicing houſes, common bowling allies, ſuſpect houſes or places, or do haunt and uſe common games or plays, or behave themſelves otherwiſe unprieſtly and unſeemly?

Article X.

Item, Whether they, or any of them, be familiar, or keep company, and be converſant with any ſuſpected perſon of evil converſation and living, or erroneous opinion or doctrine; or be noted to aid, favour, and aſſiſt the ſame in any wiſe contrary to the good order of this realm, and the uſage of the catholic church?

Article XI.

Item, Whether there be dwelling within any your pariſhes any prieſt, foreigner, ſtranger, or other, who not preſented to the biſhop of the dioceſe, or his officers, examined and admitted by ſome one of them, doth take upon him to ſerve any cure, or to miniſter any ſacraments, or ſacramentals within the ſaid pariſh?

Article XII.

Item, Whether there be dwelling within any your pariſhes, or repairing thither any prieſt or other naming himſelf miniſter, which doth not come diligently to the church to hear the divine ſervice, or ſermons there; but abſenteth himſelf or diſcourageth others by his example or words to come unto the ſame, expreſſing their name and ſirname, with ſufficient knowledge of them?

Article XIII.

Item, Whether there be any married prieſt, or naming themſelves miniſters, that do keep any aſſemblies or conventicles with ſuch like, as they are in office or ſect, to ſet forth any doctrine or uſage not allowed by the laws and laudable cuſtoms of this realm? or whether there be any reſort of any of them to any place for any private letters, ſermons, plays, games, or other devices not expreſsly in this realm by laws allowed?

Article XIV.

Item, Whether there be any of them, which is a common brawler, ſcolder, a ſower of diſcord among his pariſh churches, a hawker, a hunter, or ſpending his time idlely or unthriftily? or being a fornicator, an adulterer, a drunkard, a common ſwearer, or blaſphemer of God, or his ſaints? or an unruly and evil diſpoſed perſon? or that hath come to his benefice or promotion by ſimony, unlawful ſuit, or ungodly means in any ways?

Article XV.

Item, Whether they, and every each of them, to the beſt of their powers, at all times have exhorted and ſtirred the people to quietneſs and concord, and to the obedience of the king and queen's majeſties, and their officers; rebuking all ſedition and tumult, with all unlawful aſſemblies, moving the people to charity and good order, and charging the fathers and mothers, maſters and governors of youth to keep good rule, and to inſtruct them in virtue and goodneſs to the honour of God, and of this realm, and to have them occupied in ſome honeſt art and occupation to get their living thereby?

Article XVI.

Item, Whether they, or any of them do admit any perſon to receive the bleſſed ſacrament of the altar, who are openly known or ſuſpected to be adverſaries and ſpeakers againſt the ſaid ſacrament, or any other article of the catholic faith, or to be a notorious evil perſon in his converſation or doctrine, an open oppreſſor or evil doer to his neighbour, not being confeſſed, reconciled, and having made ſatisfaction in that behalf?

Article XVII.

Item, Whether they, or any of them have, of their own authority admitted and licenſed any to preach in their cure, not being authorized and admitted thereunto, or have denied or refuſed ſuch to preach as have been lawfully licenſed? and whether they or any of them having authority to preach within their cures, doth uſe to preach, or at the leaſt doth procure other lawful or ſufficient perſons to do the ſame according to the order of this realm?

Article XVIII.

Item, Whether they or any of them, ſince the queen's majeſty's proclamation hath or doth uſe to ſay or ſing the divine ſervice, miniſter the ſacraments or ſacramentals, or other things in Engliſh contrary to the order of this realm?

Article XIX.

Item, Whether they, or any of them in their ſuffrages, collects, and prayers doth uſe to pray for the king and queen's majeſties, by the names of king Philip and queen Mary, according to a letter and commandment therein lawfully given now of late unto them by their ordinary?

Article XX.

Item, Whether they, and every of them have diligently moved and exhorted their pariſhioners, how and in what manner children ſhould be baptized in time of neceſſity; and they the ſaid pariſhioners reverently and devoutly to prepare themſelves to receive and uſe the ſacraments, eſpecially the ſacrament of the altar, or to be confeſſed and receive at the prieſts hand the benefit of abſolution according to the laudable cuſtoms of this realm?

Article XXI.

Item, Whether they, and every each of them hath diligently viſited his and their pariſhioners in the time of ſickneſs and need, and miniſtred ſacraments and ſacramentals to them accordingly? and whether they have exhorted and moniſhed them to have due reſpect to

their

their ſouls health, and alſo to ſet an order in their temporal lands and goods, declaring their debts perfectly, and what is owing unto them; and they ſo to make their teſtaments and laſt wills, that as much as may be, all trouble and buſineſs may be excluded, their wives and children with their friends may be holpen and ſuccoured, and themſelves decently buried and prayed for, and to have an honeſt memory and commendations for their ſo doing?

Article XXII.

Item, Whether they, and every of them have ſolemnized matrimony between his pariſhioners, or any other perſons, the bans not before aſked three ſeveral Sundays, or holy-days, or without certificate of the ſaid bans from the curate of any other pariſh, if any of them be of another pariſh? and whether touching the ſolemnization and uſe of this ſacrament of matrimony, and alſo of all other the ſacraments of the church, they have kept and obſerved the old and laudable cuſtom of the church without any innovation or alteration in any of the ſame?

Article XXIII.

Item, Whether they, or every each of them upon the Sunday at the ſervice time doth uſe to ſet forth, and to declare unto the people all ſuch holy days and faſting days, as of godly uſage and cuſtom hath heretofore laudably been accuſtomed to be kept and obſerved in the week following and enſuing? and whether they, and every of them doth obſerve and keep themſelves the ſaid holy days and faſting days?

Article XXIV.

Item, Whether the parſon, or vicar doth repair and maintain his chancel and manſion-houſe in ſufficient reparation? and the ſame being in decay, whether he doth beſtow yearly the fifth part of his benefice, till ſuch time as the ſame be ſufficiently repaired; doing alſo further his duty therein, and otherwiſe as by the law he is charged and bound in that behalf, diſtributing and doing as he is bound by the law?

Article XXV.

Item, Whether there be any perſon, that doth ſerve any cure, or miniſter any ſacraments, not being prieſt? or if any do take upon them to uſe the room and office of the parſon, or vicar, or curate of any benefice or ſpiritual promotion, receiving the fruits thereof, not being admitted thereunto by the ordinary?

Article XXVI.

Item, Whether they, and every each of them doth go in prieſtly apparel and habit, having their beards and crowns ſhaven? or whether any of them doth go in laymens habits and apparel, or otherwiſe diſguiſe themſelves, that they cannot eaſily be diſcovered or known from laymen?

Article XXVII.

Item, Whether they, or any of them have many promotions and benefices, eccleſiaſtical cures, ſecular ſervices, yearly penſions, annuities, farms, or other revenues now in title or poſſeſſion; and what the names of them be, and where they lie, giving all good inſtruction, and perfect information therein?

Article XXVIII.

Item, Whether ſuch as have churches or chappels appropriated, or manſions or houſes thereto appertaining, do keep their chancels and houſes in good and ſufficient reparation? and whether they do all things in diſtributions and alms or otherwiſe, as by law and good order they ought to do?

Article XXIX.

Item, Whether any ſuch as were ordered ſchiſmatically, and contrary to the old order and cuſtom of the catholic church, or being unlawfully and ſchiſmatically married after the late innovation and manner, being not yet reconciled nor admitted by the ordinary, have celebrated or ſaid either maſs or divine ſervice within any cure or place of this city or dioceſe?

Article XXX.

Item, Whether any parſon, or vicar, or other having eccleſiaſtical promotions, doth ſet out the ſame to farm without conſent, knowledge and licence of his ordinary, eſpecially for an unreaſonable number of years, or with ſuch conditions, qualities, or manners, that the ſame is to the great prejudice of the church, and the incumbent of the ſame, and eſpecially of him, that ſhall ſucceed therein?

Article XXXI.

Item, Whether there be any parſon, or vicar, curate, or prieſt, that occupieth buying and ſelling as a merchant, or occupieth uſury, or layeth out his money for filthy lucre's ſake and gain, to the ſlander of the prieſthood?

Article XXXII.

Item, Whether they, or any of them do wear ſwords, daggers, or other weapons in times or places not convenient or ſeemly?

Article XXXIII.

Item, Whether any prieſt, or eccleſiaſtical perſon have reiterated or renewed baptiſm, which was lawfully done before; or invented or followed any new faſhion or forms contrary to the order of the catholic church?

Article XXXIV.

Item, Whether the parſon, vicar, or curate do (according to the law) every quarter in the year upon one ſolemn day or more, that is to wit, upon the ſunday or ſolemn feaſt, when the pariſhioners by the order of the church do

come

come together, expound and declare by himſelf, or ſome other ſufficient perſon unto the people in the vulgar or common tongue plainly, truly, and fruitfully the articles of the catholic faith, the ten commandments expreſſed in the old law; the two commandments of the goſpel, or new law, that is, of earneſt love to God and to our neighbour; the ſeven works of mercy; the ſeven deadly ſins, with their offspring, progeny, and iſſue; the ſeven principal vertues, and the ſeven ſacraments of the church?

Article XXXV.

Item, Whether that every prieſt having cure, do admoniſh the women, that are with child within his cure, to come to confeſſion, and to receive the ſacrament, eſpecially when their time draweth nigh, and to have water in readineſs to chriſten the child, if neceſſity ſo require it?

Article XXXVI.

Item, Whether ſtipendiary prieſts do behave themſelves diſcreetly and honeſtly in all points towards their parſon or vicar, giving an oath, and doing according to the law and eccleſiaſtical conſtitutions, ordinances, and laudable cuſtoms in that behalf?

Article XXXVII.

Item, Whether any parſon, vicar, or other having any eccleſiaſtical promotion, have made any alienation of any thing pertaining to their church, benefice, or promotion; what it is, and what warrant they had ſo to do?

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII. III. 5.	THO. CRANMER. 23.	1554.	MARIAE 2.

A mandate of Bonner, biſhop of London to aboliſh the ſcriptures and writings painted upon the church walls. Fox. vol. III. p. 107. ed. 1641.

EDMUND, by God's permiſſion biſhop of London, to all and every parſons, vicars, clerks, and lettered within the pariſh of Hadham, or within the precincts of our dioceſe of London, whereſoever being, ſendeth greeting, grace, and benediction.

Becauſe ſome children of iniquity, given up to carnal deſires and novelties, have by many ways enterprized to baniſh the ancient manner and order of the church, and to bring in and eſtabliſh ſects and hereſies; taking from thence the picture of Chriſt and many things beſides, inſtituted and obſerved in ancient times laudably in the ſame, placing in the room thereof, ſuch things, as in ſuch a place it behoved them not to do; and alſo have procured as a ſtay to their hereſies (as they thought) certain ſcriptures wrongly applyed, to be painted upon the church walls: all which perſons tend chiefly to this end, that they might uphold their liberty of the fleſh, and marriage of prieſts; and deſtroy, as much as lay in them, the reverend ſacrament of the altar; and might extinguiſh and enervate holy days, faſting days, and other laudable diſcipline of the catholic church, opening a window to all vices, and utterly cloſing up the way unto virtue. Wherefore we being moved with a chriſtian zeal, judging that the premiſes are not to be long ſuffered; do, for diſcharge of our duty, commit unto you jointly and ſeverally, and by the tenour hereof do ſtraitly charge and command you, that at the receipt hereof, with all ſpeed convenient you do warn, or cauſe to be warned firſt, ſecond, and third time, and peremptorily all and ſingular churchwardens and pariſhioners whoſoever, within our foreſaid dioceſe of London, whereſoever any ſuch ſcriptures or paintings have been attempted, that they aboliſh and extinguiſh ſuch manner of ſcriptures, ſo that by no means they be either read or ſeen; and therein to proceed moreover as they ſhall ſee good and laudable in this behalf. And if after the ſaid monition the ſaid churchwardens and pariſhioners ſhall be found remiſs and negligent or culpable, then you jointly and ſeverally ſhall ſee the foreſaid ſcriptures to be razed, aboliſhed, and extinguiſhed forthwith; citing all and ſingular thoſe churchwardens and pariſhioners (whom we alſo for the ſame do cite here by the tenour hereof) that all and ſingular the churchwardens and pariſhioners being ſlack and negligent, or culpable therein, ſhall appear before us, our vicar general, and principal official, or our commiſſary ſpecially in our cathedral church of St. Paul at London, in the conſiſtory there, at the hour appointed for the ſame, the ſixth day next after their citation, if it be a court day, or elſe at the next court day after enſuing; whereas either we or our official or commiſſary ſhall ſit, there to ſay and allege for themſelves ſome reaſonable cauſe, if they have any, or can tell of any, why they ought not to be excommunicated, and otherwiſe puniſhed for ſuch their negligence, ſlackneſs, and fault; to ſay and to allege, and further to do and receive, as law and reaſon requireth. And what you have done in the premiſes, do you certify us, or our vicar, principal official, and ſuch our commiſſary diligently and duly in all things, and through all things; or let him among you thus certify us, which hath taken upon him to execute this mandate. In witneſs whereof we have ſet our ſeals to theſe preſents. Dated in the biſhop's palace at London the 25th. day of the month of October, in the year of our Lord 1554. and of our tranſlation 16.

A letter ſent from the council unto Edmund Bonner, biſhop of London, concerning queen Mary conceiving with child. Fox vol. III. p. 108. 115.

AFTER our hearty commendations unto your good lordſhip. Whereas it hath pleaſed almighty God amongſt other his infinite benefits of late moſt graciouſly poured upon us, and this whole realm, to extend his benediction upon the queen's majeſty in ſuch ſort, as ſhe is conceived and quick of child; whereby (her majeſty being our natural leige lady queen, and undoubted inheritor of this imperial crown) good hope of certain ſucceſſion in the crown is given unto us, and conſequently the great calamities, which for want of ſuch ſucceſſion might otherwiſe have fallen upon us and our poſterity, ſhall by God's grace be well avoided, if we thankfully acknowledge this benefit of almighty God, endeavouring ourſelves with earneſt repentance to thank, honour, and ſerve him, as we be moſt bounden. Theſe be not only to advertiſe you of theſe good news, to be by you publiſhed in all places within your dioceſe, but alſo to pray and require you, that both your ſelf do give God thanks with us for this his ſpecial grace, and alſo give order, that thanks may be openly given by ſinging of Te Deum in all the churches within your ſaid dioceſe; and that likewiſe all prieſts and other eccleſiaſtical miniſters, in their maſſes and other divine ſervices, may continually pray to almighty God, ſo to extend his holy hand over her majeſty, the king's highneſs, and this whole realm, as this thing being by his omnipotent power graciouſly thus begun, may by the ſame be well continued and brought to good effect to the glory of his name: whereunto albeit we doubt not, ye would of your ſelf have had ſpecial regard without theſe our letters; yet for the earneſt deſire we have to have theſe things done out of hand, and diligently continued, we have alſo written theſe our letters, to put you in remembrance. And ſo we bid your lordſhip moſt heartily well to fare. From Weſtm. the 27. of November, 1554.

Your aſſured loving freinds:

S. WINTON, chancell.	JOHN BATHON.
ARUNDELL.	R. RICH.
F. SHREWSBURY.	THO. WARTHAM.
EDWARD DARLY.	JOHN HUDDILSTON.
HENRY SUSSEX.	R. SOUTHWELL.

Literae patentes regiae de juriſdictione legatina exercenda. Ex reg. Poli fol. 6. b.

PHILIP and Mary, by the grace of God king and queen of England, France, Naples, Jeruſalem, and Ireland, defenders of the faith, princes of Spain, Sicily, archdukes of Auſtria, dukes of Burgundy, Milan, and Brabant, counts of Hapſburg, Flanders and Tirol to all men to whom theſe preſents ſhall come, greeting. Whereas it hath pleaſed our moſt holy father the pope, Julius the third, to ſend unto us, and this our realm of England and the dominions of the ſame, the moſt reverend father in God, and our moſt truſty and deareſt couſin, Reynold cardinal Pole, his legate de latere, with certain authorities of juriſdiction, graces, faculties and diſpenſations to be miniſtred, exerciſed and granted by authority of our ſaid holy father and ſee apoſtolic to the ſubjects of our ſaid realm and dominions of the ſame, as they ſhall for their relief ſue and make requeſt to our ſaid couſin, executing his ſaid commiſſion and legacy aforeſaid. We calling to our remembrance, and underſtanding the godly purpoſe and intent of our ſaid deareſt couſin his moſt honourable legation, and that the ſame is moſt beneficial, and to the ſpiritual ſolace and conſolation of us and our ſaid ſubjects (whoſe good order and right walking in the laws of God and our mother the holy church we much deſire) and therefore we are moſt glad of the acceſs and repair of our ſaid moſt dear couſin unto us and this our realm with the ſaid authority of juriſdiction from our ſaid holy father, the pope's holineſs and ſee apoſtolic. And for the better declaration thereof, we do by theſe our letters patents declare our pleaſures and good contentments to be, that our ſaid couſin ſhall repair unto us and into our ſaid realm and the dominions thereof with his ſaid authority of juriſdiction, and to uſe and exerciſe his authority legatine by himſelf, or by his officers and miniſters under him, of whatſoever nation, country, ſtate, or condition ſoever they be, denizens or not denizens, and that his ſaid repair with his ſaid authority is unto us moſt acceptable; but alſo do likewiſe by theſe our letters patents ſignify unto all our loving ſubjects as well ſpiritual, as temporal, that we are pleaſed and contented, that they ſhall make ſuits and requeſts to our ſaid deareſt couſin, and his officers and miniſters, to obtain ſuch graces, faculties and diſpenſations, as they ſhall have need of, and the ſame ſo obtained to uſe and put in execution, according to the nature and quality thereof, and according as they might have done in the 20th. year of our moſt dear father of famous memory, Henry the eighth: wherefore we will and command all and ſingular our ſubjects to receive, honour, and obey the ſaid authority, in ſuch caſes of ſpiritual juriſdiction, for reformance of their ſouls, as in the time of the ſaid 20th. year of the reign of our ſaid father, king

king Henry the eighth, was, or with his conſent might have been uſed and executed in this realm. In witneſs whereof we have cauſed theſe our letters to be made patents. Witneſs our ſelves at Weſtm. the tenth day of November, in the firſt and ſecond years of our reign.

"Per ipſos regem et reginam."

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julii III. 5.	Tho. Cranmer. 23.	1554.	Mariae 2.

A prayer made by doctor Weſton, dean of Weſtminſter, daily to be ſaid for the queen's deliverance. Fox vol. III. fol. 115. edit. 1641.

O most righteous Lord God, which for the offence of the firſt woman, has threatned unto all women a common, ſharp, and inevitable malediction, and has enjoyned them, that they ſhould conceive in ſin, and being conceived, ſhould be ſubject to many and grievous torments, and finally be delivered with the danger and jeopardy of their lives; we beſeech thee, for thy exceeding great goodneſs and bottomleſs mercy, to mitigate the ſtrictneſs of that law; aſſwage thine anger for a while, and cheriſh in the boſom of thy favour and mercy our moſt gracious queen Mary, being now at the point to be delivered. So help her, that without danger of her life, ſhe may overcome the ſorrow, and in due ſeaſon bring forth a child, in body beautiful and comely, in mind noble and valiant. So that afterward ſhe, forgetting the trouble, may with joy laud and praiſe the bountifulneſs of thy mercy, and together with us, praiſe and bleſs thee, and thy holy name, world without end. This, O Lord, we deſire thee, we beſeech thee, and moſt heartily crave of thee. Hear us, O Lord, and grant us our petition: let not the enemies of thy faith and thy church ſay: Where is their God?

Literae cardinalis Poli, legati apoſtolici de latere in regno Angliae, ad papam Julium III. *ſuper reductione ejuſdem regni ad obedientiam eccleſiae Romanae.* Fox pr. ed. fol. 1012.

Quae ſuperioribus diebus ad ſanctitatem veſtram ſcripſi de ea ſpe, quam ceperam fore, ut brevi hoc regnum ad eccleſiae unitatem et ſedis apoſtolicae obedientiam rediret, etſi non ſine magna cauſa ſcripſi; non poteram tamen non in aliquo timore verſari, non ſolum ob eam difficultatem quam afferebat noſtrorum hominum abalienata a ſede apoſtolica voluntas, et inveteratum jam per tot annos ejus nominis odium; ſed multo magis, quod verebar, ne ingreſſus ipſe in cauſam, aliqua interpoſita minus honeſta pactione, inquinaretur. Quod quidem ne accideret, vehementer egi cum ſereniſſ. regibus. Sed nihil ſane id neceſſe erat. Vicit eorum pietas, ac rei perficiendae ſtudium omnem expectationem meam, quamvis maximam. Hodie autem veſperi, quo die S. Andrea, ea apoſtoli memoria colebatur, qui primus Petrum, fratrem ſuum ad Chriſtum adduxit, divina providentia factum eſt, ut hoc regnum ad praeſtandum debitam Petri ſedi et ſanctitati veſtrae obedientiam revocaretur, quo per illam Chriſto capiti et ejus corpori, quae eſt eccleſia, conjungeretur. Acta vero et confecta res eſt in parliamento, praeſentibus regibus, tanta omnium conſenſione, et plauſu, ut cum ego peroraſſem, poſt benedictionem ſtatim ab univerſis mirifica laetitiae ſignificatione acclamatum ſaepius ſit, Amen. Ex quo plane perſpectum eſt, in his ſanctum illud ſemen, etſi diu oppreſſum, non tamen extinctum fuiſſe, quod vel maxime nobilitas declarat. Haec reverſus domum ad ſanctitatem veſtram ſcripſeram, ut ei de tanta re tamque feliciter divino conſilio geſta ſubito gratularer, cogitans has literas regio tabellario dare, qui paulo poſt diſceſſurus dicebatur. Poſt vero, mutata ſententia, cum ſtatuiſſem certum hominem ex meis mittere, hoc tantum his literis addere volui ad gratulationis cumulum, ejuſque laetitiae gratulationem, quam cum maximam cepi ex ipſius rei eventu, omnium maximae, tam ſanctae, tam utilis univerſae eccleſiae, tam ſalutaris huic patriae, quae me genuit, tam honorificae ei, quae me excepit; tum vero non minorem ex ipſis regibus ex quorum virtute, pietateque id perfectum eſt, atque confectum. Quam multa et quanta poteſt eccleſia ſponſa Chriſti, et mater noſtra de his ſuis filiis ſibi polliceri? O pietas, O priſca fides, quae quidem in utriſque ſic elucet, ut qui eos videat, idem, quod propheta de primis filiis eccleſiae dixit, cogatur dicere: "Iſti ſunt ſemen, cui benedixit Dominus. Haec plantatio Domini ad gloriandum". Quam ſancte ſanctitas veſtra omni auctoritate, ſtudioque huic matrimonio favit? quod ſane videtur prae ſe ferre magnam ſummi illius regis ſimilitudinem, qui mundi haeres, a regalibus ſedibus a patre dimiſſus eſt; ut eſſet virginis ſponſus et filius, et hac ratione univerſum genus humanum conſolaretur: ſic enim rex ipſe, maximus omnium qui in terris ſunt, haeres, patriis relictis regnis, et illis quidem maximis, in hoc parvum regnum ſe contulit, hujus virginis ſponſus et filius eſt factus (ita enim ſe gerit, tanquam filius eſſet, cum ſit ſponſus) ut, quod jam plene perfecit, ſequeſtrum ſe, atque adjutorem ad reconciliandum Chriſto, et ejus corpori, quod eſt eccleſia, hunc populum praeberet. Quae cum ita ſint, quid tandem non ipſi eccleſiae matri ab eo expectandum eſt? qui id effecit, ut convertat corda patrum in filios, et incredulos ad pruden-

prudentiam juſtorum, quae ſane virtus in ipſo valde elucet. Haec vero regina, quae tum, cum ſanctitas veſtra me ad eam legavit, tanquam virgula illa fumi ex arboribus myrrhae, et thuris ex deſerto aſcendebat, ipſa paulo ante ab omnibus derelicta, quam nunc ſplendet? qualem jam myrrhae ac thuris odorem ſuavis effundit? quae ut de Chriſti matre, ait propheta, antequam parturiret peperit, antequam veniret partus ejus, peperit maſculum. Quis unquam audivit tale? et quis vidit huic ſimile? nunquid parturiet terra die una, aut parietur gens ſimul? haec vero gentem totam nunc peperit, antequam eum partum ediderit, cujus in ſpe maxima ſumus. Quanta nobis gratulandi cauſa datur? quanta gratias agendi divinae miſericordiae, S. veſtrae, et caeſaris majeſtati; qui auctores tam felicis tamque pii conjugii fuiſtis, per quod nos Deo Patri, et Chriſto, et eccleſiae reconciliati conjungimur? qua de re gaudium, quod cepi, cum verbis conſequi non poſſim, tacere tamen non poſſum. Huic vero gratulationi meae conjunctum eſt id, quod quidem cum in literis reverendi archiepiſcopi Conſani, ſanctitatis veſtrae apud caeſaream majeſtatem nuncii cognoverim, maximam mihi laetitiam attulit, illam coepiſſe ea, quae in eccleſia Romana vitio temporum deformata ſunt, in priſtinum decorem reſtituere. Quod quidem cum factum fuerit, tum vero exclamare una cum propheta, et veſtram ſanctitatem appellare licebit illis verbis: exue te ſtola luctus, et vexationis; et indue te decore, quia Deus tibi eſt in gloria ſempiterna: nominabitur enim tibi nomen tuum a Deo ſempiternum, pax juſtitiae, et honor pietatis; tum autem dicetur, circumſpice, et vide collectos filios tuos ab oriente ſole uſque in occidentem in verbo ſancto gaudentes. Nihil certe eſt (ut de filiis in occidente collectis loquar, qui ſe ad occurrendum matri praeparant) quod libentius videre poſſint, quam illam (ut verbis propheticis utar) ea diploide juſtitiae amictam, qua Deus olim ipſam ornavit. Hoc unum reliquum eſt, ut veſtrae ſanctitatis gaudium cumuletur, et univerſae ſimul eccleſiae, quae una cum nobis indignis filiis ſuis Deum pro hoc orare non deſinit. Deus optimus maximus ſanctitatem veſtram diu eccleſiae ſuae incolumem conſervet. Londini die ultima Novembris, 1554. E. S. V.

Humillimus ſervus

REG. cardinalis POLUS.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III 5.	THO. CRANMER. 23.	1554.	MARIAE 2.

Abſolutio facta per cardinalem Polum toti parliamento Angliae, praeſentibus rege et regina. Fox pr. ed. fol. 1011.

DOMINUS noſter Jeſus Chriſtus, qui nos ſuo pretioſo ſanguine redemit, et mundavit ab omnibus peccatis et inquinamentis noſtris, ut exhiberet ſibi ſponſam glorioſam, non habentem maculam, neque rugam, quem et Pater conſtituit caput ſuper omnem eccleſiam, ipſe per ſuam miſericordiam vos abſolvat. Et nos auctoritate apoſtolica per ſanctiſſimum dominum noſtrum Julium papam tertium, ejus vices in terris gerentem, nobis conceſſa, vos et unumquemque veſtrum, et regnum univerſum, et ejus dominia ab omni haereſi, et ſchiſmate, et quibuſvis ſententiis, cenſuris, et poenis propterea incurſis abſolvimus et liberamus, et unitati ſanctae matris eccleſiae reſtituimus; prout in literis noſtris plenius continebitur. In nomine Patris, et Filii, et Spiritus Sancti.

Bulla plenariae indulgentiae per S. D. N. Julium divina providentia papam III. *conceſſae omnibus Chriſti fidelibus, qui Deo optimo pro unione regni Angliae ſanctae matri eccleſiae jam facta gratias egerint, ac pro caeteris qui adhuc in errore remanent; necnon pro pace inter principes chriſtianos obtinenda humiliter ſupplicaverint.*

JULIUS epiſcopus, ſervus ſervorum Dei ad futuram rei memoriam. Cum nuper accepiſſemus ampliſſimum ac nobiliſſimum regnum Angliae, quod multos annos a reliquo catholicae eccleſiae corpore avulſum fuerat, omnipotentis Dei miſericordia, et benignitate, ac ſumma chariſſimi filii noſtri Philippi, Angliae, Franciae, Siciliaeque citra Farum, ac Hyeruſalem regis illuſtris pietate; praecinente ei chariſſima filia noſtra Maria, Angliae, Franciae, regina illuſtri: quae in hac re tanquam Maria illa, ſoror Moſis ſe geſſit, ſimulque dilecti filii Reginaldi, ſanctae Mariae in Coſmedin diaconi cardinalis, noſtri et apoſtolicae ſedis ad regem, reginam, ac regnum ipſum legati de latere, auctoritate, ad catholicae eccleſiae (extra quam nemini ſalus eſſe poteſt) unionem, et dictae ſedis obedientiam revertiſſe: nos ingenti laetitia exultavimus, et divinae bonitati, quas potuimus, maximas gratias egimus; nihilque praetermiſimus, quo fructus hujus noſtrae laetitiae ad eos, qui in urbe erant, extenderetur. Verum quemadmodum in evangelio pater, invento filio, qui perierat, non ſolum laetatur ipſe, ſed alios etiam invitat, ut ejus laetitiae participes ſint; ita et nos, ut hoc noſtrum gaudium de tam inſigni accepto beneficio per totum terrarum orbem diffundatur, et ut pro caeteris, qui in errore adhuc remanent, ab univerſa eccleſia Deus oretur, necnon ut quietam et tranquillam vitam agamus, obſecrationes a pluribus fiant. Omnibus et ſingulis utriuſque ſexus Chriſti fidelibus, etiam cujuſvis

juſvis ordinis regularibus, etiam recluſis, et in communi viventibus per univerſum orbem conſtitutis, ut poſtquam praeſentes ad eorum notitiam pervenerint, confeſſorem, preſbyterum ſecularem, vel cujuſvis ordinis regularem eligere poſſint; qui, confeſſionibus ipſorum diligenter auditis, eos, et eorum quemlibet a quibuſvis delictis, quantumcunque gravibus, et enormibus, etiam ſedi apoſtolicae reſervatis, etiam in bulla, quae in coena Domini legitur, contentis, et a cenſuris, quas propterea incurrerint, hac vice duntaxat in foro eccleſiae abſolvere: et pro commiſſis poenitentiam ſalutarem injungere, ac vota quaecunque per eos nuncupata (caſtitatis et religionis votis duntaxat exceptis) in alia pia opera commutare valeat, apoſtolica auctoritate indulgemus. Ac de omnipotentis Dei, et Domini, ac redemptoris noſtri miſericordia, et beatorum apoſtolorum ejus, Petri et Pauli precibus, et auctoritate confiſi, omnibus et ſingulis Chriſti fidelibus, qui humili corde ad Dominum noſtrum Jeſum Chriſtum converſi, ſuorum peccatorum confeſſionem ſacramentaliter fecerint, ac quarta, et ſexta feriis, poſtquam hae noſtrae literae ad eorum notitiam pervenerint, necnon die Sabbati ejuſdem vel alterius immediate ſequentis hebdomadae jejunaverint; vel orationibus, et eleemoſynis, ſeu aliis piis operibus juxta uniuſcujuſque confeſſoris conſilium, vacaverint; ac dominica immediate ſequenti, ſeu alia die uſque ad octavam dominicae ipſius incluſive, ſacratiſſimum corpus Domini noſtri Jeſu Chriſti devote ſumpſerint, et pro tam immenſo beneficio Deo omnipotenti gratias egerint: necnon pro iis etiam, qui adhuc in tenebris degunt, ut eodem, quo Angli lumine perfundantur, oraverint; ac demum pro pace inter chriſtianos principes componenda pias ad Deum omnipotentem preces effuderint, plenariam omnium peccatorum ſuorum indulgentiam, et remiſſionem, ſicut anno jubilaei concedi ſolet, miſericorditer in Domino elargimur. Volentes, et eadem auctoritate apoſtolica decernentes, ut ſenes aut infirmitate, vel alio rationabili impedimento detenti, qui praedicta in eccleſiis peragere non valebunt, propriis oratoriis ſimiles indulgentias, et peccatorum remiſſiones, caeteris ſupradictis (ut praefertur) adimpletis conſequantur, et conſequi poſſint. Ut autem praeſentes ad plurium notitiam deducantur, omnes, et ſingulos venerabiles fratres noſtros, patriarchas, archiepiſcopos, et epiſcopos, ac alios eccleſiarum praelatos in Domino monemus, eiſque in virtute ſanctae obedientiae injungimus, ut cum primum ipſae literae, ſive earum exemplum manu alicujus praelati, ſeu perſonae in dignitate eccleſiaſtica conſtitutae ſubſcriptum ad eos pervenerint, literas, ſeu exemplum hujuſmodi ubique per eorum provincias, dioeceſes, et eccleſias ſincera charitate abſque ullo quaeſtu publicent, et publicari faciant. Non obſtantibus conſtitutionibus et ordinationibus apoſtolicis caeteriſque contrariis quibuſcunque. Datum Romae apud ſanctum Petrum anno incarnationis dominicae milleſimo quingenteſimo quinquageſimo quarto, nono kalen. Januarii, pontificatus noſtri anno quinto.

Jo. Larinen.

Barengus.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julii. III. 5.	Tho. Cranmer. 23.	1554.	Mariae 2.

Cardinalis Poli literae diſpenſatoriae cum iis, qui bona eccleſiae poſſident, et illicita matrimonia contraxerunt. Strype mem. eccl. vol. III. append. p. *62.*

Reginaldus, miſeratione divina ſanctae Mariae in Coſmedin S. Romanae eccleſiae diaconus cardinalis Polus nuncupatus, ad ſereniſſimos Philippum et Mariam, Angliae reges, fidei defenſores, et univerſum Angliae regnum ſanctiſſimi domini noſtri papae et ſedis apoſtolicae de latere legatus, eiſdem ſereniſſimis Philippo et Mariae, regibus ſalutem in Domino ſempiternam.

Cum ſupremum concilium iſtius regni parliamentum nuncupatum, magiſtratibus veſtris per ſuos ſupplices libellos expoſuiſſet, quod pernicioſiſſimo ſchiſmate in hoc regno alias vigente, quod nunc Dei miſericordia et majeſtatum veſtrarum pietate extinctum eſt, auctoritate ipſius parliamenti nonnulli epiſcopatus diviſi, et ex his aliquae inferiores eccleſiae in cathedrales erectae, et ſcholae atque hoſpitalia fundata, necnon plurimae diſpenſationes et beneficiorum proviſiones factae fuerunt, ac multae perſonae, quibus perſuaſum fuerat, juris canonici diſpoſitiones hoc in regno amplius locum non habere, inter ſe in gradibus conſanguinitatis vel affinitatis de jure prohibitis et aliis impedimentis canonicis ſibi obſtantibus, matrimonia per verba de praeſenti contraxerunt, et multi actus judiciarii et proceſſus tam in primis, quam ulterioribus inſtantiis ſuper rebus ſpiritualibus et eccleſiaſticis, coram judicibus tam ordinariis, quam delegatis, qui auctoritate laicali procedebant, habiti et ſervati; ac ſuper eis etiam ſententiae latae et promulgatae fuerunt, et bona eccleſiaſtica per diverſas ejuſdem regni perſonas occupata et apprehenſa fuerunt. Quae quidem licet ex ſacrorum canonum inſtitutis irrita declarari poſſint, tamen ſi ad alium ſtatum, quam in quo nunc ſunt, revocarentur, publica pax et quies univerſi regni turbaretur, et maxima confuſio oriretur, praeſertim ſi dictorum bonorum poſſeſſores moleſtarentur; et propterea majeſtatibus veſtris humiliter ſupplicaverint, ut apud nos intercedere dignentur, ut praemiſſarum rerum firmitati et ſtabilitati, et ſimul hujus regni quieti et tranquillitati de benignitate apoſtolica providere velimus.

Cumque epiſcopi quoque deinde, ac reliquus provinciae Cantuarienſis clerus totum fere corpus eccleſiaſticorum regni repraeſentans, ad quos haec bonorum eccleſiaſticorum cauſa maxime pertinet, expoſuerint, quod haec bona ad jus eccleſiarum revocari non poſſunt, quin pax univerſalis et quies hujus regni turbetur, et cauſa fidei atque unitatis eccleſiae jam toto omnium conſenſu hoc in regno introducta, in

maximum periculum adducatur: et propterea ipſi quoque ſupplicaverint, ut apud nos intercedere velint, ut in his bonis eccleſiaſticis poſſeſſoribus relaxandis reſtricti et difficiles eſſe nollemus; majeſtates autem veſtrae, ad quas maxime ſpectat providere, ut regnum ipſarum poteſtati, regimini, et curae commiſſum, in pace et tranquillitate conſervetur, his ſupplicationibus et poſtulatis cognitis, et mature conſideratis, judicaverint ea omnia, et maxime illa, quae in bonorum eccleſiaſticorum cauſa petuntur, pro cauſa fidei et pro pace publica, per nos debere ſine ulla dilatione concedi; et quemadmodum rogatae fuerunt, apud nos intercedere dignatae fuerint; prout in ſupplicationibus per idem ſupremum conſilium, et epiſcopos, ac clerum praefatum majeſtatibus veſtris porrectis, atque in libello interceſſionis per eaſdem majeſtates veſtras nobis ſimul cum aliis ſupplicationibus exhibito latius apparet.

Idcirco nos, qui ad majeſtates veſtras et hoc nobiliſſimum veſtrum regnum a ſanctiſſimo domino noſtro Julio papa tertio, ipſius et ſedis apoſtolicae de latere legati miſſi ſumus, ut regnum iſtud, quod jam diu ab eccleſiae catholicae unitate ſeparatum fuerat, Deo et eccleſiae Chriſti, ejuſque in terris vicario reconciliaremus, et ut ea omnia, quae ad pacem et tranquillitatem hujus regni pertinerent, omni ſtudio procuraremus; poſtquam Dei benignitate, et majeſtatum veſtrarum pietate, per auctoritatem ejuſdem ſanctiſſimi domini noſtri papae, cujus vices hic ſuſtinemus, reconciliatio jam facta eſt, ut paci et tranquillitati regni praefati conſulamus, atque ut unitas eccleſiae, ex qua ſalus tot animarum pretioſo Chriſti ſanguine redemptarum dependet, hoc in regno jam introducta corroboretur, et ſalva permaneat, cum utriuſque rei ſtabilitatem in eo maxime conſiſtere, ſi horum eccleſiaſticorum bonorum poſſeſſoribus moleſtia nulla inferatur, quo minus ea teneant, tot et tam gravia teſtimonia nobis fidem faciunt, et majeſtatum veſtrarum interceſſio, quae pro unitate eccleſiae et ſedis apoſtolicae auctoritate hoc in regno inſtauranda, tam ſtudioſe et tam pie elaborarunt, eam, quam par eſt, auctoritatem apud nos habeat; et ut univerſum hoc regnum ſedis apoſtolicae maternam vere indulgentiam et charitatem erga ſe agnoſcat, et reipſa experiatur; quoſcunque, ad quos infra ſcripta pertinent, a quibuſvis excommunicationis, ſuſpenſionis, et interdicti, aliiſque eccleſiaſticis ſententiis, cenſuris, et poenis, a jure vel ab homine quavis occaſione vel cauſa latis, ſi quibus quomodolibet innodati exiſtunt, ad effectum praeſentium duntaxat conſequendum, harum ſerie abſolventes, et abſolutos fore cenſentes, auctoritate apoſtolica per literas ſanctiſſimi domini noſtri, domini Julii papae tertii nobis conceſſa, et qua fungimur in hac parte, tenore praeſentium diſpenſamus: quod omnes et ſingulae cathedralium eccleſiarum erectiones, hoſpitalium, et ſcholarum fundationes, tempore praeteriti ſchiſmatis licet de facto et nulliter attentatae, in eo ſtatu, in quo nunc ſunt, perpetuo firmae et ſtabiles permaneant, illiſque apoſtolicae firmitatis robur adjicimus; ita ut non ea auctoritate, qua prius, ſed ea, quam nunc eis tribuimus, factae ab omnibus cenſeantur: et cum omnibus et ſingulis perſonis regni praedicti, quae in aliquo conſanguinitatis vel affinitatis gradu, etiam multiplici, vel cognationis ſpiritualis ſeu publicae honeſtatis juſtitiae impedimento, de jure poſitivo introductis, et in quibus ſanctiſſimus dominus noſter papa diſpenſare conſuevit; matrimonia ſcienter vel ignoranter de facto contraxerint, ut aliquo impedimentorum praemiſſorum non obſtante, in eorum matrimoniis, ſic contractis, libere et licite remanere, ſeu illa de novo contrahere poſſint, miſericorditer in Domino diſpenſamus, prolem ſuſceptam, aut ſuſcipiendam legitimam decernentes; ita tamen ut qui ſcienter et malitioſe contraxerint a ſententia excommunicationis, et ab inceſtus ſeu ſacrilegii reatu abſolutionem a ſuo ordinario vel curato, quibus id faciendi facultatem concedimus, obtineant; ac omnes eccleſiaſticas ſeculares, ſeu quorumvis ordinum regulares perſonas, quae aliquas impetrationes, diſpenſationes, conceſſiones, gratias, et indulta, tam ordines, quam beneficia eccleſiaſtica, ſeu alias ſpirituales materias praetenſa auctoritate ſupremitatis eccleſiae Anglicanae, licet nulliter et de facto obtinuerint, et ad cor reverſae eccleſiae unitati reſtitutae fuerint, in ſuis ordinibus et beneficiis per nos ipſos, ſeu a nobis ad id deputatos, miſericorditer recipiemus, prout jam multae receptae fuerunt, atque ſuper his opportune in Domino diſpenſabimus: ac omnes proceſſus in quibuſvis inſtantiis, coram quibuſvis judicibus tam ordinariis, quam delegatis, etiam laicis, ſuper materiis ſpiritualibus habitos et formatos, et ſententias ſuper eis latas, licet nulliter et de facto, quoad nullitatem, ex defectu juriſdictionis praefato tantum inſurgentem ſanamus, illoſque et illas auctoritate apoſtolica confirmamus: ac quibuſvis hujus regni perſonis, ad quarum manus bona eccleſiaſtica ex quocunque contractu ſeu titulo oneroſo vel lucrativo jam devenerint, illaque tenuerint, ſeu etiam teneant, omnes et quoſcunque fructus ex eiſdem bonis, licet indebite perceptos, in totum remittimus et relaxamus; volentes ac decernentes, quod iſtorum bonorum eccleſiaſticorum tam mobilium, quam immobilium poſſeſſores praefati non poſſint in praeſenti, nec in poſterum, ſeu per conciliorum generalium et provincialium diſpoſitiones ſeu decretales Romanorum pontificum epiſtolas, ſeu aliam quamcunque cenſuram eccleſiaſticam in dictis bonis, ſeu eorundem poſſeſſione moleſtari, inquietari, vel perturbari; nec eis aliquae cenſurae vel poenae eccleſiaſticae propter hujuſmodi detentionem, ſeu non reſtitutionem irrogari vel infligi: et ſi per quoſcunque judices et auditores ſublata eis, qua ſuis aliter judicandi et interpretandi facultate et auctoritate judicare et definire debere, et quicquid ſecus attemptari contigerit, irritum et inane fore decernimus; non obſtantibus praemiſſis defectibus et quibuſvis apoſtolicis ac in provincialibus et ſynodalibus conciliis editis, ſpecialibus vel generalibus conſtitutionibus et ordinationibus, caeteriſque contrariis quibuſcunque.

Admonemus tamen, cum diviſio epiſcopatuum et erectio cathedralium eccleſiarum ſint * de majoribus cauſis, quae ſummo pontifici ſint reſervatae, recurrendum eſſe ad ſuam ſanctitatem, et ab ea ſimpliciter poſtulandum, ut haec confirmare, ſeu de novo facere dignetur. Et licet omnes res mobiles eccleſiarum indiſtincte eis, qui eas tenent, relaxaverimus, eos tamen admonitos eſſe volumus, ut ante oculos habentes divini judicii ſeveritatem contra Balthesſarem, regem Babylonis, qui vaſa ſacra non a ſe, ſed a patre e templo ablata, in profanos uſus convertit, ea propriis eccleſiis, ſi extant, vel aliis reſtituant. Hortantes etiam et per viſcera miſericordiae Jeſu Chriſti obteſtantes eos omnes, quos haec res tangit, ut ſalutis ſuae non omnino immemores, hoc ſaltem efficiant, ut ex bonis eccleſiaſticis maxime eis, quae ratione perſonatuum et vicariatuum populi miniſtrorum ſuſtentationi fuerint ſpecialiter deſtinata, ſeu aliis cathedralibus, et aliis, quae nunc extant inferioribus eccleſiis, curam animarum laudabiliter exercere, et onera incumbentia congrue ſupportare valeant. Datum Lambeth, prope London. Wintonien. dioeceſeos, anno nativitatis Domini M.D.LIV. nono cal. Januarii, pontificatus ſanctiſſimi in Chriſto patris et domini noſtri Julii, divina providentia papae tertii, anno quinto.

Reginaldus cardinalis Polus, legatus.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 5.	THO. CRANMER. 23.	1554.	MARIAE 2.

The declaration of the biſhop of London to be publiſhed to the lay people of his dioceſe, concerning their reconciliation. Excuſum Londini in aedibus Johan. Cawodi, typographi regiae majeſtatis.

EDMUND, by the permiſſion of God byſhop of London, unto all and ſinguler the laye people of my dioceſſe, do ſend greetinge in our Saviour Jeſu Chriſte.

Whereas this noble realme of England dividinge it ſelf from the unitie of the catholyke church, and from the agrement in religion with all other chriſten realmes hath bene, beſydes many other miſeries and plages, which God's indignation hath powr'd upon it, grevouſly alſo vexed, and ſore infected with many and ſondry ſorts of ſectes of hereticks, as Arrians, Anabaptiſtes, Libertines, Zwinglians, Lutheranes, and many other; all whiche ſectes be moſt repugnaunt, and contrary one agaynſt another, and all agaynſt God's truth and Chriſt's catholyke fayth: whereupon hath growen ſuch ſclaunder to the realme, ſuch malyce and diſagrement among ourſelves, the inhabitantes therof, ſuch treaſons, tumultes, and inſurrections againſt our prince, ſuch blaſphemy, and diſhonour unto God, as no mans tongue or penne is hable to expreſſe. It hath pleaſed the goodnes of God to caſt his eye of mercye and clemencye upon us, and to move the popes holynes to ſend his moſt godly meſſenger, the moſt reverende father in God, the lorde cardynall Pole legate de latere, to brynge us the glade tydynges of peace and reconciliation, and to reduce and brynge home unto the folde, the loſte ſhepe that was gone aſtraye; whoſe meſſage as it hath bene honourably receaved of the kinge and quenes majeſties, even ſo the lordes ſpiritual and temporal, and commons at the laſt parliament hath received it, revoking all lawes (the which in the tyme of ſcyſme were promulgate agaynſt the authority of the popes holynes) and reſtoryinge the ſame, and the church of Rome to all that power which they had in this realme, before the ſayd ſciſme; the which reconciliation was alſo moſt gladly and joyfully imbraced, as well of all the clergy and convocation of the province of Canterburye, as alſo of many other perſons: and being ſo great and neceſſary to be extended to every perſon of the realme, it hath pleas'd the ſayd lord legates grace to geve, and impart unto me the ſayd biſhop of London, for my ſayd dioceſſe, and to all ſuch as I ſhall appoint in that behalf, power and aucthority to abſolve and reconcile all and every perſon thereof, aswel of the clergy, as of the laytie, and aswel men as women, the which wyl renounce theyr errours, and (being penitent) wyl humbly requyre to be reſtored to the unitie of the catholyke church, as by the letters of the ſayd lord legates grace ſent unto me, and from me ſent unto everyche of the archedeacons within my dioceſſe, more at large may, and doth appear. And foraſmuch as in mine owne perſon, aswell for the multitude of people, as diſtaunce of places, I cannot miniſter this benefit unto every pryvate perſon my ſelf; and for that alſo the holy tyme of lent is now at hand, in whiche everye true chriſten man ought to come unto his own paſtour and curate, to be of hym confeſſed, and to receave at his hand holſome councell, penaunce, and abſolution; theſe are therefore aswel to geve knowledge hereof unto every one of you, as alſo to ſignifye, and declare, that for that purpoſe I have by the ſayde aucthoritie, choſen, named, and deputed, and ſo by theſe preſentes do choſe, name, and depute all and ſynguler paſtours, and curates, having cure of ſoules within my dioceſſe, and beynge themſelves reconciled, herein, that they and every of them, by aucthoritie hereof, ſhal have full power and aucthoritie to abſolve all ſuch as be laye perſons of theyr paryſhes, from hereſy and ſcyſme, and from the cenſures of the church into the which they be fallen by occaſion thereof; and alſo to reconcyle unto the churche all ſuche, whiche ſhall declare themſelves penytent, and deſyrous to enjoy the benefyt of the ſayd reconciliation. And whereas dyverſe paſtours and curates in ſondrye paryſhes, peradventure be not able to ſatisfye the myndes, and appeace the conſciences of ſome of their paryſhners in caſes, that ſhall trouble them; I have therefore geven alſo authoritie to every archedeacon of my dioceſſe, within his archedea-

* Aliquid deeſſe hic videtur.

conrye,

conrye, to name and appoint certeyne of the beſt learned in everye deanrye of theyre archedeaconrye, to ſupply that lacke, ſo that every man ſo troubled, may repayre to any one of them within the ſaid deanrye whom he ſhall lyke beſt, to be inſtructed and appeaced in that behalf. And alſo I have appoynted, that if this beyng done, there ſhall yet remayne any ſcruple in the parties conſcience, and hymſelf not ſatisfied, then the ſayd partye to repayre, unto one of myne archedeacons, or chapleyns, unto whom his mynde ſhall be mooſt inclyned unto, or elles to repayre unto myne own ſelfe, to be reſolv'd in his ſayd ſcruple or doute, and to receave and take ſuch ordre therein, as to one of the ſayd archdeacons, or unto me ſhall therein appeare to be moſt expedient. Further certifyinge and declaring unto you, that I have gyven commaundement herein to all my archedeacons, that they monyſhe, and commaunde every paſtour, and curate within their archedeaconries, that they havinge knowledge hereof, do in the fyrſt holy day next then followynge, at the maſſe tyme, when the multitude of people is preſent, declare all theſe thinges unto their pariſheners, and exhort them that they eſteme this grace accordingly, and reconcile themſelves to the churche before the ſyrſt ſonday after Eaſter next enſuyng, which thinge I alſo do commaunde by the tenour hereof, with intimation that the ſayde tyme beynge once paſt, and they not ſo reconciled, every one of them ſhall have proceſſe made agaynſt him, accordyng to the canons as the caſe ſhal requyre; for which purpoſe the paſtours and curates of every paryſhe ſhal be commaunded by their archedeacon to certifye me in wrytinge of every man and womans name that is not ſo reconcyled. Further, herewith I do ſignify and declare unto you, that our holy father the pope Julius, the third of that name, lyke a mooſt tender and naturall father, hearynge of the retourn and recovery of his prodigall child, this realme of England, hath hymſelfe made much joye and gladnes hereat, and alſo all other true chriſten realmes have done the lyke. Exhortynge you therefore in our Lord, not to be unthankfull yourſelves, or negligent in this behalfe; but diligently to ſeke for it, joyfully to embrace it, and fruytfullye to uſe it. Remembrynge withall the monicion and charge which came from me the laſte yeare, concernyng your coming to confeſſion in Lent, and receaving of the ſacrament at Eaſter, whiche monicion to all effectis and purpoſes, I have now here for repeated and renewed, charging you and alſo all your curates therwith. And becauſe all our ducties is earneſtly and devoutly to pray for the proſperous eſtate of our ſoveraignes, the kyng and quene of this realme, I do finally requyre and pray you as hertely as I can, to pray for theyr majeſties accordingly, and ſpecially that it may pleaſe almyghtye God to ſende unto her grace a good tyme, and to make her a glad mother, which cannot be but unto us all great love, much comforte, and ineſtimable profyte. Geven at London the 19th day of the moneth of February, in the yeare of our Lord God, after the computation of the church of Englande M.D.LIV. and of my tranſlation the 16.

The fourme of abſolution to be kepte by the paſtores and curates in private confeſſions concerning this reconciliation.

Our Lord Jeſus Chriſt abſolve you, and by the apoſtolyke aucthority to me graunted and committed, I abſolve you from the ſentences of excommunication, and from all other cenſures and paynes, into the whiche you be fallen by reaſon of hereſye, or ſciſme, or any otherwyſe; and I reſtore you unto the unitie of our holy mother the church, and to the communion of all the ſacraments, diſpenſyng with you for all manner of irregularitie. And by the ſame aucthoritie, I abſolve you from all your ſynnes, in the name of the Father, and of the Sonne, and of the Holy Ghoſt. Amen.

God ſave the kynge and the quene.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 6.	THO. CRANMER. 23.	1554.	MARIAE 2.

A monition of Bonner, biſhop of London, ſent down to all and ſingular curates of his dioceſe, for the certifying of the names of ſuch as would not come in Lent to confeſſion, and receiving at Eaſter. Fox vol. III. p. 37.

EDMUND, by the permiſſion of God biſhop of London, to all parſons, vicars, curates, and miniſters of the church within the city and dioceſe of London ſendeth grace, peace and mercy in our Lord everlaſting. Foraſmuch as by the order of the eccleſiaſtical laws and conſtitutions of this realm, and the laudable uſage and cuſtom of the whole catholic church by many hundred years agone duly and devoutly obſerved and kept, all faithful people being of lawful age and diſcretion, are bound once in the year at leaſt (except reaſonable cauſes excuſe them) to be confeſſed to their own proper curate, and to receive the ſacrament of the altar with due preparation and devotion. And foraſmuch alſo as we be credibly informed, that ſundry evil diſpoſed and undevout perſons, given to ſenſual pleaſures and carnal appetites, following the luſt of their body, and neglecting utterly the health of their ſouls, do forbear to come to confeſſion according to the ſaid uſage, and to receive the ſacrament of the altar accordingly; giving thereby pernicious and evil example to the younger ſort to neglect and contemn the ſame. We minding the reformation hereof for our own diſcharge, and deſirous of good order to be kept, and good example to be given, do will and command you by virtue thereof, that immediately upon the receipt of this our commandment, ye and every each of you within

your

your cure and charge, do uſe all your diligence and dexterity to declare the ſame, ſtraitly charging and commanding all your pariſhioners, being of lawful age and diſcretion, to come before Eaſter next coming to confeſſion, according to the ſaid ordinance and uſage, with due preparation and devotion to receive the ſaid ſacrament of the altar; and that ye do note the names of all ſuch as be not confeſſed unto you, and do not receive of you the ſaid ſacrament: certifying us or our chancellor or commiſſary thereof before the 6th. day of April next enſuing the date hereof; that ſo we knowing thereby, who did not come to confeſſion and receive the ſacrament, accordingly may proceed againſt them, as being perſons culpable, and tranſgreſſors of the ſaid eccleſiaſtical law and uſage. Further alſo certifying us, our ſaid chancellor, or commiſſary before the day aforeſaid, whether you have your altars ſet up, chalices, books, veſtments, and all things neceſſary for maſs and the adminiſtration of ſacraments and ſacramentals; with proceſſion, and all other divine ſervice prepared and in readineſs, according to the order of the catholic church, and the virtuous and godly example of the queen's majeſty: and if ye ſo have not, ye then with the churchwardens cauſe the ſame to be provided for, ſignifying by whoſe fault and negligence the ſame want or fault hath proceeded, and generally of the not coming of your pariſhioners to church, undue walking, talking, or uſing of themſelves there unreverently in the time of divine ſervice, and of all other open faults and miſdemeanors; not omitting thus to do, and certify as before, as you will anſwer upon your peril for the contrary. Given at London the 23d. of February, in the year of our Lord M.D.LIV.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII. III. 6.	THO. CRANMER. 23.	1554.	MARIAE 2.

The king and queen's indenture about abrogating the firſt fruits. Ex reg. Pole fol. 5. a.

THIS indenture made the 24th. day of February, in the ſecond and third yeres of the reignes of our ſoveraigne lord and lady Philippe and Mary, by the grace of God king and queen of England, Fraunce, Naples, Jeruſalem and Ireland, defendours of the faith, princis of Spain, and Sicil, archdukes of Auſtrie, dukes of Burgundy, Millyn, and Brabant, counties of Haſpurge, Flaunders and Tiroll; between our ſaid ſoveraigne lord and lady the king and quenes majeſties on th'one partie; and the moſt reverend father in God Raynolde Pole, cardinall and legate de latere of the popes hollyneſs, and of the ſee apoſtolike ſpecially ſent unto their majeſties and to their kingdomes and dominions, on th'other partie. Where at the parliament begonne and holden at Weſtminſter the 21. day of October in the ſaid ſecond and third yeres of the reigns of our ſaid ſoveraigne lord and lady, and their kepte and continued untill the diſſolution of the ſame, being the 9th day of December then next enſuynge, one acte of parliament was made, entitled "An acte for th'extinguiſhment of the furſt fructes, and towching order and diſpoſition of the tenthes of ſpirituall and eccleſiaſticall promotions, and of rectories and parſonages impropriat, remayning in the queen's hands:" it is amongſt things enactid and providid: "That where the king and quenes majeſties ſtande chargid for the payment of ſundrie rentes, pentions, annuities, corrodies, fees, and other yerely payments, ſeverally grantid as well by ſondry late abbotes, priors, maiſters of colledges, maiſters of hoſpitalls, chauntrie preſtes, and other eccleſiaſtical and ſpirituall parſons, before the diſſolution of their houſes, and divers and ſondry parſons, ſeverally and joyntly for terme of lyfe, lyves, and yeres; as alſo by her highnes father, king Henry th'eight, and by her highneſs brother, king Edward the ſixte, and by her majeſtie, or by any of them to divers and ſondry religiouſe parſons, and other ſeverally or joyntly for terme of life, lyves or yeres, the names of all which parſons, together with their ſeverall yerely rentes, penſions, annuities, corrodies, fees, and yerely paymentes and profitts, ſhuld be ſpecially and particularly ſet fourth and conteynid in a certeine book indentid, whereof th'one counterpayne to be ſignid by our ſaid ſoveraigne lady the queen, and th'other with the ſign manuell of the ſaid moſt reverend father in God Reynold Poole, cardinal; to th'entent our ſaid ſoveraigne lord and lady the king and quenes majeſties, their heirs and ſucceſſors, ſhuld be from the feaſt of St. Michaell th'archangell laſt paſt, and at all tymes from thenceforth clerely exonerated, acquieted, diſcharged or ſavid harmles, of and from the payment of the ſaid annuities, rentes, penſions, corrodies, fees, and yerely paymentes aforeſaid:" our ſaid ſoverayne lord and lady the king and quenes majeſty were pleaſid and contentid, that it was enactid, and therfore it was and is enactid by authorite of the ſaid parliament: "That ſuch and ſo manie of the clergy of this realme, as the ſaid lord legates grace ſhuld and ſhall from tyme to tyme name and appointe; and the ſucceſſors of them, and of every of them (if hit ſhall ſo pleaſe the ſaid lord legates grace to name, appointe and aſſigne them) ſhuld from the ſaid feaſte of St. Michaell th'archangell laſt paſt, before the making of the ſaid acte, and ſo from thenſforth from tyme to tyme untill the ſaid rectories, parſonages, and benefices impropriatte, and other the ſpiritual profitts ſpecified in the ſaid acte ſhuld be otherwiſe ordered, uſid, and imploid by the aſſignment of the ſaid lord legates grace", as in the ſaid act is expreſſid and declarid, have, take, receyve, and perceyve as well all and ſingular the perpetuall penſions, annuall rentes, or tenthes, and every of them mentioned in

in the ſaid acte, at ſuch daies and time, and by all ſuch waies and meanes, as the ſame is limitid and appointid to be paid, either by ſeveral lettres patentes, or by the ſtatute made in the 26th. yere of the ſaid king Henry th'eight, or by any other ſtatute made for and concerning the true payment of the ſaid tenthes, or any of them, as alſo all and ſingular th'yſſues, revennewes, profittes, and commodities of and in all and ſinguler the ſaid rectories, parſonages, and benefices impropriate, glebe landes, tithes, oblations, penſions, portions, and other profittes and emolumentes eccleſiaſtical and ſpiritual aforeſaid, mentioned in the ſaid acte; and of the reverſion and reverſions thereof, when they ſhall fall by all ſuch waies, remedies, and meanes, for the levying and recovery of the rentes and profittes of the ſaid premiſes, as our ſaid ſoveraigne lord and lady, her highnes heires and ſucceſſors ſhould or might have donne, if the ſaid premiſes had ſtill continued in their majeſties handes and poſſeſſion, to this uſe, intente and purpoſe following: that is to ſay; that ſuch and as many of the clergy of this realme, and their ſucceſſors, as the ſaid moſt reverend father the lord legates grace ſhuld name and appoint, as is aforeſaid, ſhuld therwith ſatiſfie, contente and paye, or cauſe to be ſatisfied, contentid and paid to all and every the ſaid religiouſe perſons, and to others to be namid within the ſaide booke indentid, which at this time have or ought to have any penſion, corrodie, annuitie, yerely rent, profitte, or fee for terme of lief, lives or yeres, as is aforeſaid, all and ſinguler their ſaid penſions, annuities, fees, rentes, or corrodies at ſuch daies and times, as is limitid and appointid by ſeverall lettres patentes, or other writings, or grauntes to them made, and in ſuch manner and form as our ſaid ſoveraigne lord and lady, the king and quenes majeſtys, her heires and ſucceſſors ſhuld or ought to have paid the ſame, if the ſaid acte had never been had ne made; any thing mentioned in the ſaid acte to the contrary notwithſtanding: and that they ſhuld exonerate, acquitte, diſcharge or ſave harmleſs the ſaid king and quenes majeſties, and th'eyres and ſucceſſors of the quenes highnes, kinges of this realme, of and for the payment of all and ſingular the ſaid penſions, annuities, corrodies, and fees, and ſhuld be further bounde for the aſſurance thereof, as ſhuld be deviſid by their majeſties with th'aſſent of the ſaid lord legate, any thing before in the ſaid acte mentioned to the contrarie notwithſtanding; as by the ſaid acte more plainly appeareth. Be hit witneſſed by thes preſentes, that according to the purporte, tenure, effecte, and plaine meaninge of the ſaid ſtatute, as well the names of the parſons aforeſaid, to whom any ſuch rent, penſion, annuitie, corrodie, fee, or other yerely payment, as is afore ſpecified, have been hertofore grauntid jointly or ſeverally for terme of lief, lives or yeres as is aforeſaid, as alſo the ſaid yerely rentes, penſions, annuities, corrodies, fees or yerely payments ſo grauntid; with the which, and with the payment wherof all ſuch of the clergy, as ſhall be appointid for the collection of the ſaid tenthes and other the premiſes, ſhal be oneratid and chargid according to the tenure, forme, and effecte of the ſaid ſtatute, as ſpecially and particularly ſet fourth and conteynid in this book indentid; wherof th'one part remaininge with the ſaid lord cardinall his grace, is ſignid by our ſaid ſoveraigne lady the quene, and th'other part remayning with her highnes, is ſignid with the ſign manuell of the ſaid lord cardinall his grace, according to the fourme of the ſaid eſtatute. And foraſmuch as it is ordeynid by the ſaid eſtatute, that the ſaid yerely rentes, penſions, annuities, corrodies, fees and yerely payments grauntid to the parſons, namid in this book indentid, ſhulde be paid to the ſame parſons at ſuch daies and times, as is limitid and appointid by ſeveral lettres patentes, or other writings, or grauntes thereof, to the ſaid perſons made, and in manner and fourme as our ſaid ſoveraigne lord and lady the king and quenes highnes, her heyres and ſucceſſors, ſhulde or ought to have paid the ſame, if the ſaid acte had never byn had or made. And for that divers of the ſaid grauntes be made to divers of the ſaid parſons, upon condition or by this clauſe: "Quamdiu ſe bene geſſerit:" or with this clauſe: "Quouſque ſibi de competenti beneficio proviſum ſit:" or with ſuch like in effect or any other, by reaſon of which clauſes or conditions divers of the ſaid grauntes be determined, and ought no longer to have continuance; therefore to th'intent the trueth may be ſearched out and known concerning the perfourming, and not perſourming of the ſaid condition, and plaine meaning of the ſaid clauſes, and of all other acte and actes, thinge and thinges; wherby, or for the which the ſaid grauntes or any of them be or ought to be determined: our ſaid ſoveraigne lord the king and lady the quenes majeſties, and the ſaid lord cardinall his grace, be pleaſid to provide and give autorite, concerning an order to be taken of and for the payment from hensforth of the rentes, annuities, penſions, corrodies, fees and ſommes of money, in manner and fourme following: that is to ſay; our ſaid ſoveraigne lord the king and lady the quene, the ſaid lord cardinall his grace, and every of them, by thes preſentes do geve full power and autorite to the lord chancellour of England, or to the keper of the great ſeale, for the tyme being, and to the lord treaſurour, and lord privy ſeale, and to the cheif juſtice of England, and to the chief juſtice of the common plees, for the tyme being, and to three of them, whereof the lord chancellour or lord keper of the greate ſeale, for the time being to be one, to cauſe before them foure or thre of them, whereof the lord chancellour or lord keper of the greate ſeale for the time being to be one, any of the parties, to whom any of the ſaid grauntes be graunted or made, as is aforeſaid, and all parſons that can depoſe concerning the ſame, or any thing towching the ſame, and in the preſence or abſence of the ſaid perſons, by the

the othes of witneſſes, as is aforeſaid, and by all other circumſtances, as ſhall ſeem mete, or convenient to the ſaid commiſſioners, four or thre of them, wherof the lord chancellour or lord keper of the greate ſeale to be one, to examyn and conſider the validitie and invaliditie of the ſaid grants, and every of them; and if it ſhall ſeme or appere to the ſaid commiſſioners, or to thre of them (wherof the ſaid lord chancellour or keper of the greate ſeal to be one) that any of the graunts ſo conſidered and examined, for any the cauſes aforeſaid, or for any other goode and juſte cauſe or conſideration, be or ought to be diminiſhed, determined, or from thensforth no longer paid or continued; that then theruppon the ſaid commiſſioners or thre of them, wherof the lord chancellour or keper of the greate ſeale to be one, to geve judgement or take order therin, as ſhall ſeme to their wiſdomes moſte agreing to lawe, equitie, and conſcience, and that after ſuch order or judgement geven, every of the ſaid rentes, penſions, annuities, corrodies, fees and annual payments, wherof ſuch judgement or order ſhall be ſo given or taken, according to law, equitie, and conſcience, as is aforeſaid, ſhall have continuance, and be paid or not paid in no other manner or fourme, then according to the tenour or effect of ſuch judgement or order, ſo as is aforeſaid to be geven or taken. And it is further provided and agreed by our ſaid ſoveraigne lord the king and lady the quene, and the ſaid lord cardinall's grace, that every ſuch judgement or order, geven or taken, as is aforeſaid, be enterid upon the backe of the writing or lettres patentes of every ſuch graunte, whereof ſuch judgement or order ſhall be geven or taken, as is aforeſaid, and alſo that theis lettres J and E be written in the counterpaine of this book indentid, remayning with the ſaid lord cardinal his grace, over the name of him againſt whome ſuche order ſhal be had as is aforeſaid; and that donne then the lettres patentes, or other writings of every ſuch graunte, whereupon ſuch judgement or order ſhall be ſo given or taken, to be delivered to the partie, to whom the ſame was furſt grauntid, or to his lawful deputy or aſſign, if the ſaid partie or his lawful deputy or aſſigne ſhall requier it. In witneſs of all the premiſes to the one part of this booke indentid, remayning with the ſaid lord cardinall his grace, our ſaid ſoveraigne lady the quene hath ſette her highneſs ſignett; and to the other parte, remayning with our ſaid ſoveraigne lady the quene, the ſaid lord cardinal his grace hathe putt to his ſigne manuell, the day and yere firſt above written. And in further witneſs and corroboration of the aſſent and authority geven in the premiſes by our ſaid ſoveraigne lord the king, and lady the quene; our ſaid ſoveraigne lord the king and lady the quene have cauſid the ſaid counterpayne of this book indentid, remayning with the ſaid lord cardinall his grace, to be ſealid with the great ſeale of England; and to the other parte of the ſaid book indentid, remayning with our ſaid ſoveraigne lord and lady the kings and quenes majeſties in the courte of the exchequier, the ſaid lord cardinall his grace hath likewiſe putt his ſeale the day and yeres firſt above-written.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII III. 6.	THO. CRANMER 23.	1554.	MARIAE 2.

Queen Mary's commiſſion to turn out the reformed biſhops. Ex Rot. pat. 1. Mariae par. 7. apud Burnet hiſt. reform. vol. II. append. p. 257.

MARY by the grace of God etc. To the right reverend fathers in God, our right truſty and right well beloved councellors, Stephen biſhop of Wincheſter, our chancellor of England, Cuthbert biſhop of Dureſm, Edmund biſhop of London, Robert biſhop of St. Aſaph, and George biſhop of Chicheſter, our almoner, and Anthony biſhop of Landaff, greeting. Whereas John Taylour, doctor of divinity, naming himſelf biſhop of Lincoln; John Hooper, naming himſelf biſhop of Worceſter and Gloceſter; John Harley biſhop of Hereford, having theſe ſaid ſeveral pretended biſhopricks given to them by the letters patents of our late deceaſed brother king Edward the ſixth, to have and to hold the ſame, during their good behaviours, with the expreſs clauſe: " Quam diu ſe bene geſſerint:" have ſithence, as hath been credibly brought to our knowlege, both by preaching, teaching, and ſetting forth, of erroneous doctrine, and alſo by inordinate life and converſation, contrary both to the laws of almighty God, and uſe of the univerſal chriſtian church, declared themſelves very unworthy of that vocation and dignity in the church.

We minding to have theſe ſeveral caſes duly heard and conſidered, and thereupon ſuch order taken with them, as may ſtand with juſtice and the laws, have for the ſpecial truſt, we have conceived of your wiſdoms, learning, and integrity of life, appointed you four, three, or two of you, to be our commiſſioners in this behalf; giving unto you four, three or two of you, full power and authority to call before you, if ye ſhall think ſo good, the ſaid John Taylour, John Hooper, and John Harley, and every of them; and thereupon, either by order of the eccleſiaſtical laws, or of the laws of our realm, or of both, proceed to the declaring the ſaid biſhopricks to be void, as they be already in deed void, to the intent ſome ſuch other meet perſonages may be elected thereunto, as for their godly life, learning, and ſobriety, may be thought worthy the places. In witneſs etc. apud Weſtm. 15. die Martii.

Alia

2

Alia commiſſio regia de expellendis nonnullis epiſcopis reformatis. Ex Rot. pat. 1. Mariae par. 7. apud Burnet hiſt. reform. vol. II. append. p. 256 ſeq.

Regina Dei gratia etc. perdilectis et fidelibus conſiliariis ſuis Stephano Winton. epiſcopo, ſummo ſuo Angliae cancellario, et Cuthberto Dunelm. epiſcopo, necnon reverend. et dilectis ſibi in Chriſto Edmund London. epiſcopo, Roberto Aſſaphen. epiſcopo, Georgio Ciceſtren. epiſcopo, et Antonio Landaven. epiſcopo, ſalutem. Quia omne animi vitium tanto conſpectius in ſe crimen habet, quanto, qui peccat, major habetur: et quoniam certis et indubitatis teſtimoniis una cum facti notoreitate et fama publica referente, luculenter intelleximus, et manifeſto comperimus, Robertum archiepiſcopum Ebor. Robertum Meneven. Johan. Ceſtren. et Paulum Briſtolen. epiſcopos, aut certe pro talibus ſe gerentes, Dei et animarum ſuarum ſalutis immemores, valde gravia et enormia dudum commiſiſſe et perpetraſſe ſcelera atque peccata; et inter caetera (quod dolenter certe et magna cum amaritudine animae noſtrae proferimus) poſt expreſſam profeſſionem caſtitatis, expreſſe, rite, et legitime emiſſam, cum quibuſdam mulieribus nuptias de facto, cum de jure non deberent, in Dei contemptum et animarum ſuarum peccatum manifeſtum, necnon in grave omnium ordinum, tam clericorum, quam laicorum ſcandalum, denique caeterorum omnium Chriſti fidelium perniciofiſſimum exemplum, contraxiſſe, et cum illis tanquam cum uxoribus cohabitaſſe. Ne igitur tantum ſcelus remaneat impunitum, ac multos alios pertrahat in ruinam, vobis tenore praeſentium committimus et mandamus, quatenus vos omnes aut tres ſaltem veſtrum, qui praeſentes literas commiſſionales duxerint exequend. dictos archiepiſcopum Ebor. epiſc. Meneven. epiſc. Ceſtren. et epiſc. Briſtolen. diebus, horis, et locis, veſtro aut trium veſtrum arbitrio eligend. et aſſignand. ad comparend. coram vobis, ſeu tribus veſtrum vocetis, aut vocari faciatis, vocand. aut vocare faciant tres veſtrum, ſeu ſaltem ſi ita vobis aut tribus veſtrum videatur, eoſdem archiepiſc. et epiſc. praedict. adeatis, aut tres veſtrum adeant, et negotio illis ſummarie et de plano ſine ullo ſtrepitu et figura judicii, expoſito et declarato, ſi per ſummariam examinationem, et diſcuſſionem negotii, per vos aut tres veſtrum fiendam, eundem archiepiſc. et epiſc. praedictos, ſic contraxiſſe aut feciſſe conſtiterit; eoſdem a dignitatibus ſuis praedictis cum ſuis juribus pertinen. univerſis omnino amoveatis, deprivetis, et perpetuo excludatis, ſeu tres veſtrum ſic amoveant, deprivent, et perpetuo excludant, poenitentiam ſalutarem et congruam pro modo culpae, veſtro aut trium veſtrum arbitrio, imponend. eiſdem injungentes, caeteraque in praedictis cum eorum incidentibus, emergentiis annexis, et connexis quibuſcunque facientes, quae neceſſaria fuerint, ſeu quomodolibet opportuna; quae omnia et ſingula faciend. expediend. et finiend. nos tam auctoritate noſtra ordinaria, quam abſoluta, ex mero motu certaque ſcientia noſtra, vobis et tribus veſtrum poteſtatem, auctoritatem et licentiam concedimus et impertimur per praeſentes, cum cujuſlibet coercionis et caſtigationis ſeveritate et poteſtate in contrarium facient. non obſtant. quibuſcunque. In cujus rei etc. Apud Weſtm. 16. die Martii.

Articuli miniſtrati presbyteris conjugatis menſe Martio 1554. Anth. Harmer Specimen of errors, pag. 178.

Inprimis an fuerit religioſus; cujus ordinis, et in quo monaſterio ſive domo?

Item, an fuit promotus ad ſacros ordines, dum erat in monaſterio?

Item, in quo et quibus ſacris, et an miniſtravit in altaris miniſterio, et quot annis?

Item, an citra profeſſionem ſuam regularem conjunxit ſe mulieri ſub appellatione matrimonii?

Item, cum qua, et in qua eccleſia fuit matrimonii ſolemnizatio, et per quem?

Item, quam duxit; eratne ſoluta an vidua?

Item, an cohabitavit cum ea in una et eadem domo, ut vir cum uxore?

Item, an prolem vel proles ex ea ſuſcitaverit, necne?

Item, an poſt et citra matrimonii hujuſmodi ſolemnizationem aſſecutus fuit, et eſt beneficium eccleſiaſticum, habens curam animarum, et quot annos illud obtinuit?

Item, an officio ſacerdotis poſt et citra aſſertum matrimonium hujuſmodi contractum in altaris miniſterio ſe immiſcuit, ac ſacramentis et ſacramentalibus miniſtrandis ſe ingeſſit?

Item, an praemiſſa omnia et ſingula fuerunt et ſunt vera?

Convoca-

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JULII. III. 6.	THO. CRANMER 23.	1555.	MARIAE 2.

Convocatio praelatorum et cleri provinciae Cant. per breve regium directum decano et capitulo eccleſiae Chriſti Cant. ad 22. diem Octobris in eccleſia S. Pauli London. ſummonita. Ex reg. convoc. et excerpt. Heylinianis.

SEDE archiepiſcopali adhuc vacante decanus et capitulum eccleſiae Chriſti Cant. Edmundo epiſcopo London. Cantuar. provinciae decano literas commiſſionales miſit de ſuffraganeis ejuſdem provinciae citandis et praemonendis ad diem et locum in brevi regio aſſignat. Illo adveniente ſub praeſidio epiſcopi London. pontificalibus inſigniis redimiti ſacra peragebantur. Deinde in domo capitulari, literis decani et cap. Cant. ac certificatorio epiſcopi Lond. ſuper executione earum lectis, epiſcopus London. officium praeſidis obiit, et ſummarie ac compendioſe cauſam ſynodi vocandae expoſuit, et monuit inferiorem domum de eligendo ſibi prolocutorem.

In ſecunda ſeſſione (Octob. 25.) Johannes Chriſtopherſon decanus Norwicenſis ab Henrico Cole, archidiacono Elienſi coram epiſcopo London. praeſentatus ornate et eleganter patres rogavit, ut hoc acceptabile tempus pro Dei gloria, eorum dignitate, reipubl. eccleſiaſticae utilitate et totius regni expectatione agerent, res lapſas reſtituant, priſtinum eccleſiae decus reducant etc. Quem prolocutorem una cum electoribus ejus epiſcopus London. laudum plena oratione proſecutus confirmavit, et ſic eos remiſit ad inferiorem domum, volens ut inter ſe eligant octo vel decem de gravioribus una cum prolocutore, ad audienda quaedam arcana, non ſolum ex parte regis et reginae, ſed etiam cardinalis Poli, bonum publicum regni et eccleſiae concernentia. Quibus ſic electis rurſus ingreſſi ſunt viz. prolocutor, Hugo Weſton, Willielmus Pye, Fr. Mallett, Rich. Marſhall, Henricus Cole, Will. Jeffery, Joh. Harpsfeld, Joh. Cottrell, Johan. Blaxton, et Joh. Rixman comparuerunt ſciſcitantes voluntatem domini praeſidentis et coepiſcoporum ſuorum. Quibus vice omnium dominus Elienſis dixit: unam cauſam hujus conventus provincialis eſſe, ut praelati et clerus Cant. provinciae illuſtriſſimis dominis regi et reginae, multo aere alieno gravatis, et pecuniae penuria laborantibus, de aliquo grato ſubſidio eis elargiendo ſubveniant, commemorans maxima illa beneficia quae dignitas regia huic clero hactenus impenderat, tam remittendo primos fructus et perpetuas decimas, quam etiam reſtituendo de ſua gratia omnia illa beneficia ſive ſacerdotia, quae olim monaſteriis, collegiis etc. unita fuerunt. Alteram cauſam dixit eſſe, quod dominus cardinalis conſtituerat quoddam diploma de iſtis diſponendis; cujus exemplar eis tradidit, volens eos mature conſulere, et referre opiniones proxima ſeſſione. Suaſit ſubſidium ſolvendum in annis quatuor proximis, viz. octo ſolidos de qualibet libra; et monuit ut eligerent inter ſe viros doctos, qui examinarent canones omnes eccleſiae, quos utiles putarent, et, ſi antiqui non ſufficiant, novos conſtituerent. Et ibidem monuit, ut praedictum ſubſidium celeriter concedatur, et augendum potius viz. a tribus ad quatuor annos; maxime cum alii principes potius oneroſi quam benefici retroactis annis eccleſiae fuerunt, regina autem in clerum devotiſſima et munificentiſſima.

In ſeſſione tertia (30. Octob.) epiſcopus London. praeſidens tractavit de nonnullis in eccleſia reformandis. Et ingreſſus prolocutor cum clero concordibus votis et ſumma gratia conceſſerunt ſubſidium praedictum, exceptis beneficiis minoribus octo libris, et exceptis collegiis Eton. et Winton. cum univerſitatibus Cantabr. et Oxon. Ibi etiam prolocutor dixit ſe tria habere a clero ab epiſcopis petita, in quibus eorum beneficio ſibi ſubveniri petit.

1. Quod omnes illi beneficiati, qui ſpe remiſſorum primorum fructuum ex communi omnium rumore freti ſacerdotia aſſecuti ſunt, ſolutione nulla pro iiſdem praevia, nec cautione interpoſita, non obligarentur rependere duplum etc. pro quo in fiſco regio multi conqueruntur ſe conventos.

2. Ut apud legatum agere dignentur, ut diplomata apoſtolica pro ſacerdotiis retinendis aſſequi valeant.

3. Ut ſtatutum tollatur, in quo cavetur, quod cives Londinenſes decimas ſuas ſolvere recuſantes coram majore Londinenſi conveniantur, et quod decimarum cauſae emergentes coram ordinario examinentur et decidantur.

Poſt aliquas deinde continuationes de die in diem, convocatio haec prorogata fuit ad ſacellum regium infra palatium Weſtmonaſt. ad diem quintum decimum Novembris. Antequam autem hoc tempus appropinquaſſet, card. Polus utramque provinciam ſummonuit ad ſynodum legatinam ſecundo die Decembris celebrandam.

Convocatio Eboracenſis.

IN provincia Ebor. convocatio die quarto Martii ex mandato Nicolai Heath archiepiſcopi Ebor. more ſolito celebrata fuit in eccleſia metropolitica S. Petri Ebor. et deinde continuata.

Conſti-

Conſtitutiones legatinae Reginaldi Poli cardinalis, legati a latere, archiepiſcopi Cantuarienſis. Ex MS. Cott. Cleop. F. 2. fol. 72. Collat. cum MS. Synodal. in Colleg. Corp. Chriſti Cantabrig.

Decretum primum.

QUONIAM hoc regnum, quod a corpore catholicae eccleſiae ſeparatum erat, jam Dei miſericordia ad ejus unitatem rediit; ne immemores tanti beneficii videremur, placuit, ut in quibuſcunque miſſarum (praeterquam de feſto duplici majori) celebrationibus poſt alias ejus diei collectas, et infraſcripta dicantur. Item, ut quotannis in quibuſcunque hujus regni locis, in die ſancti Andreae apoſtoli, quo die haec reconciliatio facta eſt, proceſſio ſolennis celebretur, qua tam inſignis beneficii per univerſos fideles memoria renovetur; et inter miſſarum ſolennia in eccleſia, unde proceſſio ducetur, concio ad populum habeatur, in qua proceſſionis praedictae cauſa exponatur; et ubi id fieri non poſſit, is, qui celebravit, erudiat plebem per homiliam ſuper hoc ſpecialiter edendam.

Decretum ſecundum.

Quia vero cum obedientia ſedis Romanae etiam canonicarum legum uſus in hoc regno ſublatus fuit, ex eaque re maxima fidei, et morum corruptio ſubſecuta eſt; idcirco ſtatutum eſt, ut univerſa ſacrorum tam generalium, quam provincialium conciliorum ab ea ſede receptorum decreta, et Romanorum pontificum conſtitutiones, necnon et eccleſiae leges, olim in hoc regno canonice editae, in priſtinum ſtatum reſtituantur, et ab univerſis ejuſdem regni fidelibus reſpective, et, prout ad eos pertinet, obſerventur, et tranſgreſſores earum puniantur. Item, ut in ſcholis publicis (ſicut antea fiebat) jus canonicum doceatur. Item, ut non ſolum archiepiſcopi, epiſcopi, decani, et archidiaconi, verum etiam officiales, et reliqui omnes, eccleſiaſticam juriſdictionem habentes, volumen praeſentium decretorum, et eorum, quae bonae memoriae Otho et Othobonus, olim ſedis apoſtolicae in hoc regno legati, in ſimilibus ſynodis, et archiepiſcopi Cantuarienſes in conciliis provincialibus pro tempore ediderunt, habeant. Caeteri vero ſacerdotes, quibus animarum cura commiſſa eſt, praeter ſacrorum bibliorum veteris editionis librum Latine ſcriptum, et alios libros ad curam animarum exercendam neceſſarios, eaſdem etiam conſtitutiones habere, et ſi quid dubii in eis occurrerit, peritiores conſulere, et ex his ea, quae populum noſſe oportet, declarare teneantur; qui vero hoc non obſervaverit, ordinariorum arbitrio puniatur. Et ne poſthac ex librorum damnatorum lectione populus corrumpatur, damnantur, et anathematizantur omnes, qui ſine ſpeciali apoſtolicae ſedis licentia habent, legunt, imprimunt, diſſeminant, aut in hoc regnum important libros haereticorum, ſeu aliter de fide ſuſpectos; et, ut omnibus poenis contra eos latis puniantur, praecipitur; placuitque juxta ultimi Lateranen. concilii ſtatutum, ne quis in hoc regno librum aliquem ſeu aliud quodvis ſcriptum imprimere audeat, niſi id prius per loci ordinarium, aut per alium ejus mandato, diligenti examinatione et ſubſcriptione approbatum fuerit; qui vero contrarium ſecerit, poenis in eo ſtatuto contentis ſubjaceat. Item, ut univerſi libri et traditiones ad fidem et eccleſiaſticam diſciplinam ſpectantes, quas ſancta Romana eccleſia probavit et recepit, ſeu inpoſterum probabit et recipiet, quaſque cum omni reverentia praeſens ſynodus recipit et amplectitur, ab omnibus hujus regni fidelibus pari reverentia ſub cenſuris canonicis ſuſcipiantur.

Et ut populus ſciat, quam doctrinam ſequi et ſugere debeat, placuit recipere omnem eam fidem, quam tenet ac docet ſancta Romana et apoſtolica eccleſia, omnium eccleſiarum mater et magiſtra, et ut omnes eam profiteantur et teneant; contraque omnis haereſis adverſus hanc ſanctam, orthodoxam, et catholicam fidem, et quicquid ab ea recedit et deviat, damnatur et rejicitur; et omne dogma quod cum ea fide non convenit, hic credendum aut docendum ſub anathemate vetatur; et omnes haeretici, qui aliter tenent et docent, quam eadem Romana credit ac tenet eccleſia, damnantur et anathematizantur; et omnes cenſuras et poenas contra haereticos et eorum defenſores, necnon contra ordinarios et caeteros omnes, ad quos ſpectat, in extirpandis haereſibus negligentes, a jure vel ab homine latas executioni demandari praecipitur. Et quia contra capitis eccleſiae et ſacramentorum doctrinam potiſſimum hic erratum eſt, placuit doctrinam de primatu eccleſiae Romanae, et de ſeptem ſacramentis, quae in concilio generali Florentiae ſub Eugenio quarto explicata eſt, huic decreto ſubjicere. Item, conſtitutio bonae memoriae Johannis, archiepiſcopi Cantuarienſis in concilio provinciali edita renovatur; qua ſtatutum eſt, ut in qualibet eccleſia parochiali fiat tabernaculum decens et honeſtum cum ſera et clavi, quod in altum elevatum in medio ſummi altaris affigatur, ſi commode fieri poteſt, alias in commodiori et honorabiliori et magis ſummo altari vicino loco, qui haberi poſſet; in quo tabernaculo ſanctiſſimum euchariſtiae ſacramentum cuſtodiatur, non in burſa vel in loculo, ſed in pixide lineo panno mundiſſimo interius ornata, ut ſine diminutionis periculo facile reponi et eximi poſſit, atque ut ipſum venerabile ſacramentum ſingulis hebdomadis innovetur. Ut autem hoc facilius executioni mandetur, ſtatutum eſt, ut ordinarii in ſuis eccleſiis hujus obſervationis initium faciant, et, ut in aliis idem fiat, provideant; negligentibus per tantam fructuum ſubtractionem, quanta huic operi

ſufficiat, et alia juris remedia ad hoc obſervandum compulſis. Huic conſtitutioni in honorem corporis Domini noſtri Jeſu Chriſti, et plebis aedificationem placuit addere, ut perpetuo lampas vel cereus coram ſanctiſſimo hoc ſacramento ardeat; ubi vero per paupertatem ececeleſiae id commode fieri non poteſt, locorum ordinarii curabunt, ut alia via, quantum in eis fuerit, hic cultus antiquus reſtituatur.

Item, conſtitutiones omnes eccleſiaſticae tam generales, quam hujus regni particulares circa cuſtodiam fontis baptiſmalis, chriſmatis, et olei ſancti, et reverentem adminiſtrationem ipſorum ſacramentorum, ſub poenis in eis contentis, et aliis etiam, ſi ordinariis placuerit, gravioribus innovantur, atque ut obſerventur, mandatum eſt. Item ſtatutum eſt, ut in eccleſiarum dedicationibus, quae primo die dominico menſis Octobris ubique in hoc regno celebrari mandantur, caeteriſque diebus feſtis, populus ſpectaculis, commeſſationibus, tripudiis, ſimilibuſve vanitatibus non attendat, ſed divinis officiis vacet. Hoc autem ut fiat, epiſcopi ipſi, poenis cenſuriſve adhibitis, ac ſeculari brachio, ſi opus fuerit, invocato, diligenter curabunt.

De reſidentia. Decretum tertium.

Quoniam eccleſiae reformatio ab hiis, qui aliis praeſunt, eſt inchoanda, et cum potiſſimum ipſa deformetur, quod ei non reſideant; a quo abuſu reliqua mala provenere, archiepiſcopi et epiſcopi et caeteri curam animarum habentes, attendentes ſibi et univerſo gregi, in quo Spiritus Sanctus poſuit eos regere eccleſiam Dei, quorum ſanguis de manibus eorum a ſupremo judice eſt requirendus, et praeſentiam ſuam et operas ſuas debitas illi exhibebunt, et omni negotiorum ſecularium ſolicitudine vacui ſuper gregem ſuum vigilabunt, et in omnibus ſecundum apoſtolum, laborantes miniſterium ſuum implebunt: pro cujus decreti obſervatione omnes leges eccleſiaſticae tam generales, quam hujus regni particulares contra non reſidentes editae, innovantur, eaſque inviolabiliter obſervari mandatur. Et ut contumaces etiam per ipſorum beneficiorum privationem ad reſidendum compellantur, praecipitur; poterit tamen ordinarius juxta canonem Fe. Re. Gregorii decimi papae, et in concilio generali Lugdunen. editum, diſpenſare ad tempus ſuper perſonali reſidentia, ſi cauſa rationabilis et juri conſona id expoſcet.

Item, cum conſtet dignitates et alia eccleſiaſtica officia in Dei eccleſiis ob id fuiſſe inſtituta, ut eſſent, qui eccleſiae Dei ſervirent, et eccleſiaſticam diſciplinam tanquam inſpectores et moderatores conſervarent; jam vero multa ab his occupantur, qui dignitatum et officiorum titulos quidem gerant, ab eccleſiis autem ſuis cum magno earum detrimento abſint: ideo ſtatutum eſt, ut poſthac omnes decani, praepoſiti, et reliquae dignitates, et officia tam in cathedralibus, quam collegiatis eccleſiis obtinentes, necnon et ſcholarium collegiorum praefecti in ſuis eccleſiis et collegiis, archidiaconi vero vel in archidiaconatibus vel in cathedralibus eccleſiis epiſcoporum arbitrio reſideant, et operam ex officio ſuo illis debitam per ſe ipſi praeſtent. Si quis vero ultra vacationem, ſibi ex ſtatutis eccleſiae conceſſam ab eccleſia, archidiaconatu vel collegio ſuo abfuerit, arctioribus eccleſiarum et collegiorum ſtatutis et conſuetudinibus in ſuo robore permanentibus, placuit, ut fructus pro rata temporis abſentia amittat, iique in uſum menſae eccleſiae cathedralis, quae ad alendos ſcholares erecta jam fuerit, vel erigetur, convertantur. Et ſi longioris abſentiae ratio iſta poſtulaverit, aliis etiam juris remediis, uſque ad dignitatis ipſius et eccleſiae privationem incluſive ad reſidend. compellatur; poterunt tamen, qui hujuſmodi miniſteria obtinent ex rationabili et juſta cauſa, per majorem partem capituli vel collegii probata, de licentia ordinariorum ad certum tempus abeſſe. Et cum canonicatus et praebendae in eccleſia ideo ſint inſtituti, ut perſonae, quae ad eos aſſumuntur, epiſcopo aſſiſtant, et ut per eos cultus divinus congrue peragatur; placuit, ut poſthac omnes canonici quarumcunque eccleſiarum, qui ad perſonalem reſidentiam ex fundatione, ſtatuto, vel conſuetudine tenentur ad reſidend. per ſubtractionem fructuum ex canonicatibus et praebendis provenientium, eis pro rata temporis, quo ultra vacationem ſibi ex ſtatutis eccleſiae conceſſam, ſine licentia ſuperioris ex juſta cauſa conceſſa, et a majori parte capituli approbata, abſuerint, compellantur; hi autem fructus in praedictae ſcholarium menſae uſum convertendi ſunt. Si qui vero ſint, qui ex fundatione, ſtatuto, vel conſuetudine ad reſidentiam aſſerunt ſe non teneri, ſtatutum eſt, ut ubi praebendae reditus ad decem libras quotannis aſcendunt, uno ſaltem, vel, ſi ad viginti libras perveniunt, duobus menſibus continuis vel interpolatis ampliuſve ad arbitrium ordinarii quolibet anno in eccleſia, ad quam praebenda ſpectat, praeſentes ſint, et in habitu per canonicos, qui ibi reſident, geſtari ſolito, divinis officiis interſint. Qui ſecus fecerit, ſexta parte proventus annui illius praebendae multetur, eaque in uſum praedictae menſae convertatur, niſi hujuſmodi fructus his, qui divinis interſint, ſeu aliis piis uſibus per ſtatuta eccleſiae, ſeu alias legitime ſint jam applicati, quod et in praecedentibus capitibus, ubi de hoc agitur, placuit obſervari. Et inſuper eſt adjectum, ut diſtributiones quotidianae appellatae, quae ab hiis, qui divinis interſunt, tantummodo percipiuntur, ex quantumvis juſta cauſa, niſi ea talis ſit, quae expreſſe in hoc a jure vel ſtatutis eccleſiae probetur, nemini qui eiſdem divinis non interſit, concedantur.

Item, ad dolos et fraudes tollendas mandatur omnibus locorum ordinariis, ut poſthac alicui eccleſiaſticae perſonae ſtudiorum cauſa indultum, ut non promoveatur ad ordines, ad quos alias ratione beneficiorum promoveri teneretur, et a ſua eccleſia abſens fructus eorundem beneficiorum percipiat minime concedant, niſi prius examinaverint perſonam, an ad eas diſciplinas, quibus vult intendere, ſit apta, et an eae diſciplinae eccleſiae utiles ſint. Et ſi, omnibus mature perſpectis, licentiam concedant, tum de hujuſmodi perſonae vita et ſtudiis ſoliciti ſint; et ſi eam non honeſte vivere, vel in literis non proficere compererint, indultum

tum

tum ſibi conceſſum revocent.

Cum autem pluralitas beneficiorum maxime reſidentiam in eiſdem impediat, ſtatutum eſt, ut quicunque, cujuſcunque ordinis aut dignitatis exiſtat, plura beneficia eccleſiaſtica de facto jam obtinet, unicum retineat, et vel aliud ſeu alia, quae de jure tenere non poteſt, intra duorum menſium ſpatium a praeſentium publicatione computandorum, in manibus ordinarii ſui reſignet et dimittat, alioquin omnibus ipſo facto ſit privatus. Qui vero inpoſterum plura beneficia curam animarum habentia, ſeu alias incompatibilia, abſque ſedis apoſtolicae diſpenſatione per quamcunque viam praeter illum modum, quem conſtitutio Gregoriana edita in concilio Lugdunen. permittit, obtinuerit, omnibus etiam, quae jure poſſidebat, ſit ipſo facto privatus. Innovantur etiam omnes poenae in conſtitutione felicis recordationis Johannis xxii. quae incipit: "Audiſtis:" contentae, et quaecunque aliae de jure contra non reſidentes editae, et ut eae debitae executioni mandentur, praecipitur.

Item, ut ordinarii locorum quoſcunque plura beneficia incompatibilia obtinentes, diſpenſationes ſuas exhibere diſtricte compellant, et alias procedant juxta conſtitutionem Gregorii X. in concilio Lugdunen. editam, quae incipit: "Ordinarii." Iidem etiam per idoneorum vicariorum deputationem et congruae portionis fructuum aſſignationem providebunt, ut animarum cura in eiſdem eccleſiis nullatenus negligatur, et earundem onera congrue ſupportentur conſueta.

De praedicatione verbi Dei. Decretum quartum.

Quoniam epiſcoporum et curatorum omnium reſidentia in eccleſiis ſuis ad hoc exigitur, ut paſtorum fungantur officio; ſtatutum eſt, ut archiepiſcopi, epiſcopi, et caeteri curam animarum habentes, per ſeipſos praedicandi verbi Dei munus juxta Chriſti et apoſtolorum mandatum et ſacrorum canonum normas exerceant. Quod ſi aliquando legitime fuerint impediti, viros idoneos ad id deligant, ut plebs cibo animarum ſuarum minime defraudetur. Qui vero hoc facere neglexerint, ad ea per ſuperiores ſuos compellantur; hoc autem officium non modo publice, ſed privatim etiam peragant docendo, admonendo, adhortando, deterrendo, conſolando, prout opus eſſe cognoverint. Nullus autem praedicandi munus exercere praeſumat, niſi vel ab apoſtolica ſede, vel ab ordinario licentiam habeat; qui vero ſecus fecerit, poenis et cenſuris canonicis ſubjaceat. Item, epiſcopi admonebunt, quos ad praedicandum mittent de materia et forma, quam in praedicando ſervare debeant, ut caveant abuſus qui in hoc ſacrum myſterium verbi divini irrepſerunt, ut inſtituto populo ad poenitentiam, a qua ſalutis noſtrae initium ſumendum eſt, contra ea vitia et abuſus, qui tum in doctrina, tum in moribus tempore ſchiſmatis hic maxime viguerunt, juxta mandatum Domini ad Eſaiam prophetam: "Clament nec ceſſent annunciare populo Dei ſcelera eorum:" ubi defuerint concionandi periti rectores aut vicarii, homilias, ex hujus ſynodi mandato conſcriptas, dominicis et aliis feſtis diebus legere tenebuntur.

Epiſcopi etiam provideant, ut curati pueros parochiae ſuae dominicis ſaltem diebus et aliis feſtis certa hora ad eccleſiam vocent, ibique eoſdem in primis fidei rudimentis et pietate chriſtiana diligenter inſtituant; negligentes in hoc ſuo arbitrio puniendo.

De vita et honeſtate clericorum. Decretum quintum.

Exemplum vitae genus eſt quoddam praedicandi non minus efficax, quam per verbum Dei, ideo omnes epiſcopi et alii eccleſiarum praelati monentur, eiſque praecipitur, ut ſobrie, caſte, et pie vivant, nec ſolum a malo ſed etiam ab omni ſpecie mali abſtineant, ut eorum perſonae, domus, familia, menſa, ſupellex, modeſtiae et frugalitatis ſpeculum dici mereantur. Quamobrem uſus veſtium ſericarum et pretioſarum prohibetur; in menſa qualeſcunque convivae ſint, non pluſquam tria aut ad ſummum quatuor (quod magis inſpecta praeſentis temporis qualitate indulgendo, quam probando conceditur) ciborum genera praeter fructus et bellaria apponantur. Reliqua menſae condimenta ſint lectio ſacrorum librorum et pii ſermones; a familiarium et equorum numeroſa et ſuperflua multitudine abſtineant; curentque ut domeſticorum ſuorum vita honeſta et probata ſit, utque modeſto ac decenti veſtitu omnes utantur. De fructibus autem eccleſiaſticis quicquid, deductis neceſſariis expenſis, ſupererit, in pauperes Chriſti et alia pia opera diſtribuant; et demum ita ſe in omnibus gerant, ut forma gregis ex animo facti merito videantur.

Haec, quae de vita et moribus epiſcoporum dicta ſunt, ſtatutum eſt, ut in reliquis etiam inferioris ordinis clericis obſerventur; quod ut facilius executioni mandetur, curabunt ordinarii, ut omnes leges eccleſiaſticae de vita et honeſtate clericorum editae obſerventur. Et ne quis ignorantiam hac in re praetendere poſſit, omnia, quae ad id magis pertinere videbuntur, in breve compendium redacta, ut ad omnium notitiam deducantur, operam dabunt. Quamvis religioſis profeſſis et clericis in ſacris ordinibus conſtitutis, uxores habere non liceat, tamen quia multi poſt emiſſam profeſſionem vel ſacrorum ordinum ſuſceptionem matrimonia (quae potius impudica contubernia ſunt appellanda) de facto contrahere non ſunt veriti, omnia hujuſmodi matrimonia de facto contracta reprobantur; praecipiturque omnibus ordinariis, ut hujuſmodi perſonas ſic de facto conjunctas per cenſuras eccleſiaſticas ſeparent, et contra eos, qui quocunque modo non paruerint, juxta ſacrorum canonum regulas ſevere procedant.

Item placuit, ut quaevis eccleſiaſtica perſona, quae aliquod beneficium quantumvis ſimplex obtinet, vel in ſacro ordine eſt conſtituta, habitum et tonſuram clericales juxta canonicas ſanctiones deferat, et ab omnibus negotiis ſecularibus et vilibus exercitiis omnino abſtineat, et horas canonicas perſolvat, et alia, quae ordini ſuo conveniunt, obſervet; inobedientes ordinarius per quodcunque juris remedium etiam uſque ad beneficiorum privationem incluſive compellat,

compellat, minorum autem ordinum clerici ab illicitis abſtineant exercitiis, alioquin privilegiis clericalibus eo ipſo privati ſunt.

De collatione ordinum. Decretum ſextum.

Quoniam epiſcopis nihil magis commendat apoſtolus poſt praedicationem verbi, quam manuum impoſitionem, ob eamque neglectam maximi abuſus et innumera fere ſcandala in eccleſiam irrepſerunt; omnibus locorum ordinariis mandatur, ut omni ſtudio et charitate, ſtatutis a jure temporibus, dioeceſanos ſuos, quos idoneos judicaverint, ordinibus per ſeipſos, niſi legitime impediti fuerint, initient.

Item placuit, ut ordinarii, quibus dictum eſt, "Nemini cito manum impoſueris," ipſimet examinationi ordinandorum cum omni cura et ſolicitudine intendant, nec ad alios rejiciant; ſi vero propter multitudinem ordinandorum aliorum auxilio indigeant, tum eorum opera utantur, quorum probitatem et diligentiam perſpectam habeant, nec tamen archidiaconi aliive, ad quos hujuſmodi munus ſpectat, excuſantur, quominus et ipſi epiſcopo aſſiſtere debeant.

In examinatione ordinandorum, inprimis fides catholica, tum aetas, mores, vita, eruditio, et affectus ſpectentur, an ſint de legitimo matrimonio nati, an in eis aliquis ſit defectus, quo ab ordinibus de jure repellantur, atque inter caetera advertatur, ne fictis aut ementitis titulis promoveantur.

Et ut haec recte fiant, ordinandi ad ſacros ordines menſibus aliquot ante tempus ordinationis epiſcopo voluntatem ſuam ſignificabunt, ut de illorum ſtatu commode cognoſcere poſſit; deinde feria quinta praecedente diem ordinationis eidem epiſcopo ſe praeſentabunt, et omnium praedictorum fiat diligens et plena examinatio; adferant autem omnes de his, quae ſuperius dicta ſunt, certa et fide digna teſtimonia non modo ſuorum parochorum, ſed etiam praeceptorum, aliorumve proborum hominum, qui eos bene noverint.

Item placuit, ut nemo ad ſacros ordines admittatur, niſi paulo ante confeſſus fuerit idoneo ſacerdoti, qui ejus vitae conditionem ſedulo ſcrutatus intelligat, an forte aliqua irregularitate aut aliquo alio impedimento teneatur, ut expediat eum ab ordinibus vel omnino, vel quoad hujuſmodi impedimentum tollatur, abſtinere. In minoribus etiam ordinibus ea cura et examinatio adhibeatur, quae cuique ordini ſuſcipiendo neceſſaria videbitur.

De proviſione beneficiorum eccleſiaſticorum. Decretum ſeptimum.

Cum beneficium non detur niſi propter officium; ideo epiſcopi omnes admonentur, ut omni humano affectu ſemoto eccleſiaſtica munera, praeſertim ea, quibus animarum cura eſt annexa, non conferant niſi magis probatis atque idoneis, quaerentes non quae ſua ſunt, ſed quae Jeſu Chriſti.

Quoniam vero quod Paulus dixit, "Nemini cito manum impoſueris," potiſſimum miniſtrorum eccleſiaſticorum inſtitutionem reſpicit, epiſcopi beneficia maxime curam animarum habentia, niſi habita prius diligenti perſonarum inquiſitione, nemini conferant.

In his autem, quae praeficiuntur, haec ſpectari debent; ſana doctrina, aetatis maturitas, morum gravitas, literarum ſcientia, ſaltem ea quae ad id munus, ad quod aſſumuntur, eſt neceſſaria, ut juxta Pauli doctrinam teſtimonium bonum habeant, utque nullum canonicum impedimentum eis obſiſtat.

Et cum aliquis ad beneficium, quod perſonalem reſidentiam requirit, aſſumendus eſt, epiſcopus provideat an talis ſit, qui et velit et poſſit in beneficio reſidere; nam ſi non poſſit, repellendus eſt; ſin poſſit, tum etiam antequam admittatur, promiſſionem etiam juratam de perſonaliter reſidendo et officium exequendo ſub poena amiſſionis beneficii, ab eo recipiat: hanc autem promiſſionem in vicariorum proviſionibus praeſtari debere juxta provinciales conſtitutiones declaratum eſt. Ad epiſcopos etiam pertineat a praefectis academiarum et collegiorum ſcripta habere nomina eorum, qui et moribus et doctrina ad beneficia obtinenda ſint idonei.

Item quoniam multa mala ex diutina eccleſiarum vacatione oriuntur, admonentur omnes epiſcopi, ut quam citiſſime poſſint eccleſiis vacantibus de idoneis rectoribus provideant. Durante autem earum vacatione, procurent, ut recte gubernentur. Quae vero de epiſcopis dicta ſunt, haec ad omnes inferiores quacunque ratione conferendi, eligendi, aut praeſentandi facultatem habentes extendentur.

De conceſſione praebendae et eccleſiae non vacant. Decretum octavum.

Cum in fraudem ſtatuti concilii Lateranenſis, de non faciendis diſpoſitionibus nec proviſionibus beneficiorum non vacantium, multi ad beneficia vacatura praeſentandi, ſeu de illis diſponendi poteſtatem in alios transferant, ex quo in hoc regno multa mala proveniſſe compertum eſt; ideo hujuſmodi tranſlationes perpetuo fieri prohibentur, et irritae inaneſque declarantur; perſonae autem eccleſiaſticae, quae in hoc deliquerint, pro ea et altera vice ſint eo jure privatae, et ad ſuperiorem facultas diſponendi devolvatur. Qui vero contra hoc decretum beneficium receperit, is non ſolum illud ipſo jure amittat, ſed ad alia quaeque obtinenda inhabilis per quinquennium omnino ſit.

De ſimonia. Decretum nonum.

Cum deteſtabile ſimoniae ſcelus univerſa jura tam humana, quam divina vehementer execrentur; ideo omnis pecuniae datio, fructuum donatio, praediorum ad firmam ſeu affictum[a] conceſſio, ſeu cujuſlibet temporalis commodi interpoſitio, et omne pactum ſeu promiſſio in quorumlibet beneficiorum adeptione vel circa eam intervenieus damnatur. Siquidem beneficia eccleſiaſtica gratis, libere, et abſque ulla ſorde vel conditione concedi et recipi oporteat; atque in beneficiis ad hunc modum adeptis, placuit non modo jus

[a] Sic MSS.

nullum

2

nullum acquiri, ſed et fructus, qui percepti fuerint reſtitui debere: et qui in hoc deliquerit, ad omnia beneficia eccleſiaſtica obtinenda perpetuo inhabilem eſſe; et ſi quis eccleſiaſtici ordinis in beneficiorum diſpoſitionem deliquerit aliquo ex praedictis modis, eo ipſo infamem eſſe, et omni diſponendi facultate de eiſdem beneficiis ad ſuperiores devolvenda privari. Laicus vero patronus excommunicationis ſententiae et aliis eccleſiaſticis poenis ſubjaceat; mediatores autem tum ad omnes actus canonicos inhabiles ſint, tum ad reſtituend. quicquid inde acceperint, alicui pro loco poſtea applicand. compellantur. Mandatur inſuper ordinariis, ut ab eo qui praeſentatus ſibi fuerit, juramentum infra adnotatum recipiant, et omnes conſtitutiones contra ſimoniacos editae innoventur. Forma autem dicti juramenti talis eſt: Ego N. praeſentatus ad beneficium de N. juro ad haec ſacroſancta Dei evangelia, per me corporaliter tacta, quod propter dictum beneficium obtinend. aut praeſentationem ad idem habend. ac acquirend. neque ego, neque alia perſona vice et nomine meo, nec de conſenſu aut ſcientia mea patrono ſeu alicui cuicunque aliquid promiſſorum nomine aut intuitu promiſimus aut dedimus; nec quicquam ejus rei gratia permutavimus, compenſavimus, aut primo datum confirmavimus, apudve quemquam depoſuimus, ſeu quicquam mutavimus, ſeu elocavimus; priuſve mutuatum, commodatum, depoſitum, aut elocatum, aut quocunque modo debitum remiſimus ſeu relaxavimus; nec de ſanctuario, gleba, domibus, terris, praediis, tenementis, reditibus praedictae eccleſiae, fructibuſve, decimis, aut oblationibus ejuſdem praeteritis, praeſentibus, aut futuris, donationem, remiſſionem, locationemve promiſimus, fecimus aut inivimus; ſeu aliquis noſtrum de mandato, ſcientia, aut conſenſu meo promiſit, fecit, aut inivit. Ita me Deus adjuvet, et haec ſancta Dei evangelia.

Ut res eccleſiae non alienentur, et beneficia eccleſiaſtica non locentur. Decretum decimum.

Ut indemnitatibus eccleſiarum proſpiciatur, ſtatutum eſt felicis recordationis Pauli papae II. conſtitutionem de rebus eccleſiae non alienandis, quae incipit "Ambitioſe," una cum reliquis eccleſiaſticis ſuper eadem re proviſionibus editis obſervandam eſſe. Item mandatur archiepiſcopis et inferioribus praelatis, et piorum locorum gubernatoribus, ut infra ſex menſium ſpatium a praeſentium publicatione inventarium omnium bonorum mobilium et immobilium, jurium et actionum, ac debitorum ad eccleſias et pia loca quomodolibet ſpectant. coram pluribus fide dignis perſonis in forma probante conficiant; quod inventarium tertio quoque anno et quoties rector mutatur, renovetur, cujus duo fiant publica inſtrumenta; quorum unum in propria eccleſia ſeu pio loco, alterum vel apud metropolitanam, ſi ad cathedralem, vel apud capitulum, ſi ad metropolitanam, vel apud epiſcopum, ſi ad inferiorem ſpectet eccleſiam, perpetuo conſervetur. Haec autem inventaria in viſitatione dioeceſium inſpiciantur, et ſi quid deperditum reperiatur, curandum erit ut recuperetur: excipiantur ab his tamen ea, quae de bonis ante ab eccleſiis ablatis jam apoſtolica auctoritate ſancita ſunt.

Praeterea conſtitutio bonae memoriae Othonis et Othoboni de dignitatibus et officiis eccleſiaſticis ſive proventibus ex ſpirituali exercitio provenient. nullo modo locandis, ſeu ad firmam et affictum dandis innovatur; ac ne reliqua beneficia eccleſiaſtica ultra anni ſpatium cum ulla invocationis ſpe, ſine ordinarii conſenſu, ad firmam concedi liceat, vetatur.

De pueris educandis in eccleſiis. Decretum undecimum.

Statutum eſt, ut ſingulae hujus regni metropolitanae et cathedrales eccleſiae certum puerorum numerum, vel ſeminarium quoddam pro cujuſque proventu et dioeceſis magnitudine alere teneantur. In hunc autem numerum non cooptabuntur, niſi qui annos undecim vel duodecim ad minimum nati ſint, quique pauperes potius parentes, quam divites habeant; qui bonae indolis ac ſpei ſint; qui legere et ſcribere ſciant: erudiendi ſunt hii in grammatica, et in eccleſiaſtica diſciplina diligenter inſtituendi. Horum duae erunt claſſes; altera provectiores aetate et doctrina continebit, qui acolythi ſint; hiſque praeter victum et togam annuam, quam liberalem vocant, aliquid etiam mercedis conſtituetur; in altera juniores erunt, quibus toga tantum et menſa dabitur. Incedent autem omnes, utriuſque ſint claſſis, cum tonſura et veſtitu clericali, eodemque vivendi modo utentur, et divinis in eccleſia officiis inſervient. Ex acolythorum claſſe quicunque ad aetatem legitimam pervenerint, et in moribus literiſque profecerint, ſacris initiabuntur ordinibus, et in quocunque eccleſiae miniſterio epiſcopo et capitulo viſum fuerit, operam ſuam praeſtabunt; hiſque pro cujuſque merito de beneficio aliquo providebitur, quorum in locum alii ex inferiori claſſe ſubſtituentur. Licebit etiam extra hunc numerum aliis ejuſdem civitatis et dioeceſis pueris una cum his in grammatica et literis erudiri, dummodo honeſti ſint, eodemque veſtitu et moribus utantur, qui item in locum clericorum, qui quocunque modo deſiderabuntur, ſubſtituentur. Quouſque autem certa dos huic operi aſſignabitur archiepiſcopi et epiſcopi omnes fructuum annuorum, quos ex proventibus epiſcopatuum ſuorum percipiunt, deductis decimis, ſubſidiis et feudis quadrageſimam partem cum ad ipſos pueros alendos, tum etiam ad mercedem ſolvendam magiſtris, qui eos in grammatica et eccleſiaſtica doctrina et diſciplina erudient, in ſingulos annos pendent. Quod item ut ab omnibus, qui praebendas vel beneficia quaecunque eccleſiaſtica aut jam obtinent, aut poſthac obtinebunt, fiat; ſtatutum eſt auctoritate ſcilicet ut ex fructibus beneficiorum ſuorum, quae vel ſingula, vel plura ſimul ad annuum cenſum viginti librarum aſcendant, partem quadrageſimam ad hos ipſos uſus in ea dioeceſi, in qua beneficia obtinent, quotannis perſolvant. Exigetur autem quadrageſima haec pars ab his, qui per epiſcopum, decanum et capitulum quibus ſcholae cura committitur, ad hoc erunt deſignati. Docendi munus nemo in-

 poſterum

poſterum quovis in loco ſuſcipere audeat, niſi ab ordinario examinatus, probatuſque, et de libris, quos legere debet, ante admonitus fuerit; alioquin excommunicationis poenam incurrat, et a docendo per triennium prohibeatur. Ex his vero, qui jam docendi munus exercent, ſi quis indignus fide, doctrina, vel moribus repertus fuerit, ejiciatur; ſin dignus, confirmetur.

De viſitatione. Decretum duodecimum.

Cum eccleſiarum viſitatio ad vitia et abuſus tollendos, ac rurſus ad bonos mores inducendos, ac legum eccleſiaſticarum vim et uſum retinendum non ſolum utilis, verum etiam neceſſaria ſit; placuit, ut epiſcopi, et alii locorum ordinarii dioeceſes et loca ſibi commiſſa juxta antiquam hujus regni conſuetudinem, ſaltem ſingulis trienniis per ſeipſos, ſin autem legitimo aliquo impedimento detineantur, per idoneos ſubſtitutos, juxta formam ab eadem ſynodo deſcriptam, viſitent.

Item, archidiaconi partem dioeceſis ſibi commiſſam in hiis, quae ad eos pertinent, ſecundum eandem formam viſitent; graviora autem, et quae per eos emendari non poſſunt, ad epiſcopos referant; operam etiam dabunt, ut ea, quae in viſitatione per epiſcopum ſtatuta et mandata ſunt, perficiantur, ac de his, quae perfecta fuerint aut non perfecta, ſimulque de cauſis, quae eorum executionem impediant, epiſcopum ſtatim admonebunt; atque ut iidem archidiaconi officio ſuo tam in viſitationibus, quam caeteris in rebus ſatisfaciant, conſtitutiones provinciales ac bonae memoriae Othonis, et Othoboni, ſedis apoſtolicae legatorum, hac de re editae innoventur: et illi ejuſdem Othoboni, qua cavetur, ne archidiaconi ob crimen manifeſtum a delinquentibus pecunias accipiant, ſed illud digna animadverſione puniant, additum eſt; ut ſi quis contra id fecerit, poena dupli ejus, quod acceperit, per epiſcopum multetur, eaque pecunia in uſum menſae ſcholarium convertatur. Ut autem eccleſiarum praelati officium correctionis et reformationis libere exercere poſſint, conſtitutionem felicis recordationis Innocentii papae III, in concilio generali editam, qua ſtatuitur, ut iidem praelati eorum, quae ſuae ſunt juriſdictionis exceſſus, appellatione poſtpoſita, vel conſuetudine non obſtante, corrigant et reforment, innovari placuit, et ab omnibus obſervari praecipitur[a].

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Julii III. 6.	Tho. Cranmer. 23.	1555.	Mariae 2.

Acta ſynodi provincialis Cantuar.

In ſynodo hac multa de reſidentia clericorum acta ſunt, quae ex MS. collegii corporis Chriſti Cantabrig. libr. ſynodalia dicto, excerpta, appendici vitae archiepiſcopi Cranmeri inſeruit Strypius pag. 204, 205.

A propoſition in the convocation againſt reſidence, with reaſons for the ſaid propoſition; and remedies againſt non reſidence.

" Decretum perpetuae reſidentiae juxta canonum ſanctiones optant pii; ſed multa ſunt, quae hodie impediunt, quo minus ſuum effectum juxta bonorum virorum vota conſequatur."

The reaſons.

I. The ſtatutes of the kingdom, not diſallowed, as we hear, by the pope, do permit to the barons, and other great men of the kingdom a certain number of prieſts having cure of ſouls.

II. Not only the ſtatutes of the kingdom, but the canons do permit the biſhops a certain number of fellow workers to aſſiſt them.

III. Biſhops and prelates, who by reaſon of their great learning, prudence, integrity of life, and high faith, are choſen to be the king's councellors, and whoſe councels are very neceſſary for the reſtoring of religion, ought not, as it ſeems, to be compelled to perpetual reſidence.

IV. When the barons and other great men may be retained in the orthodox faith by the doctrine, honeſty, age, and frequent exhortations of reverend men; it ſeems not convenient that ſuch men ſhould be driven from them, provided they do reſide a good part of the year upon their churches.

V. Since the diſpenſation of two or three benefices hath been granted by former princes to ſome prieſts for the merit of their life and manners, they cannot without injury be deprived of them; nor yet can they in all reſpects reſide perſonally and perpetually.

VI. When many have deſigned their ſons for the univerſities, and have been at no ſmall charges to give them learning, becauſe they have entertained good hope, that they might hereafter be aſſiſtant to their friends and relations; this hope being gone, their care about this matter will alſo grow cold, otherwiſe of itſelf cold enough. For as he ſaid: " Where there is no honour, there is no art."

VII. The houſes of the rectories in many places are either ruined or none at all, or let out by indentures.

Going to the Court of Rome.
Going to a general council.
Going to a ſynod or parliament.
Violent detaining.

Remedies.

That there be a leſs number of thoſe, that follow the court, who heap up benefices upon benefices.

[a] Conſtitutiones hae legatinae quarto poſt obitum card. Poli anno Romae prolixius, et ſi dicere fas eſt, accuratius editae ſunt ſub titulo " Reformatio Angliae." Quia autem MSS. Cotton. et Cantabr. exemplar earum, uti clero Anglicano injunctae erant, continent; lectioneſque illarum variantes integrum potius tractatum ſibi depoſcere videntur, acceſſiones vel Tranſalpinas, vel extraſynodales hic omittere placuit.

That

That they, who have many benefices, reſide a certain time upon each.

That a way be found, whereby ſuch as live in towns and cities, may be forced to pay perſonal tithes; which being now almoſt quite taken away, the benefices in ſuch places are in a great part leſſened. When ſome of the biſhops, by reaſon of the ſlenderneſs of their poſſeſſions, cannot afford ſtipends to the prieſts, their fellow labourers, that they, who ſerve them, reſide for a certain time of the year in their own pariſhes.

That rectors, who heretofore have paid penſions to monaſteries in ready money, be not now compelled to pay the ſame in bread-corn to lay proprietors.

That in woody places, where the cuſtom hath always obtained, tithe may be paid of ſylvae caeduae (that is, wood that is cut to grow again) eſpecially when there is a great ſcarcity of corn in ſuch places.

Pariſhes are not divided jure divino. Whence followeth, that as many benefices may be laid into one; ſo one, by reaſon of the greatneſs of it, may be divided into two.

Sede Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
vacante.	THO. CRANMER. 23.	1555.	MARIAE 2.

*Quindecim articuli, quibus academici Cantabrigienſes ab epiſcopo Gardinero, academiae cancellario, ſubſcribere jubentur**. Ex MS. C. C. C. Cantab. Miſc. P. f. 297.

I. CREDIMUS et confitemur unum Deum verum, unum, omnipotentem, incorporeum, impartibilem, immenſa potentia, ſapientia, bonitate, creatorem et conſervatorem rerum omnium viſibilium et inviſibilium; et tres in divinitate diſtinctas perſonas; Patrem ingenitum, Filium unigenitum, et Spiritum Sanctum ab utroque procedentem, ejuſdem eſſentiae, potentiae, gloriae, et aeternitatis.

II. Credimus verbum Dei carnem aſſumpſiſſe ex virgine Maria, ita ut duae naturae, divina et humana in Chriſti perſona inſeparabiliter fuerint conjunctae, eundemque vere paſſum, crucifixum, mortuum, ad inferos deſcendiſſe, et tertia die reſurrexiſſe, atque in caelos aſcendiſſe, et ad dexteram patris ſedere.

III. Credimus ſeptem eccleſiae eſſe ſacramenta a Deo inſtituta; nempe baptiſmum, confirmationem, euchariſtiam, poenitentiam, extremam unctionem, ordinem, et matrimonium; per quae Deus inviſibiliter confert gratiam, et operatur noſtram ſalutem ſive per bonos, ſive per malos miniſtros.

IV. Credimus baptiſmum omnibus ad ſalutem eſſe neceſſarium, etiam infantibus; peccataque omnia tam actualia, quam originalia baptiſmo tolli et plenarie deleri, adeo ut, qui rite baptizentur, filii Dei fiant et haeredes vitae aeternae; eundemque baptiſmum nunquam eſſe iterandum.

V. Credimus hominem liberum habere arbitrium, quo poteſt male, et cum gratia Dei bene agere; et poſt peccatum admiſſum, Deo adjuvante, poenitere, et peccatorum remiſſionem conſequi.

VI. Credimus, quod nec ſine fide nec ſola fide ſine poenitentia et propoſito vivendi ſecundum Dei mandata, aut ſine ſpe et charitate homo poſſit juſtificari: eoſque improbamus, qui vel ſolam fidem ſine operibus ſatis eſſe ad ſalutem affirmant, aut innovationem vitae et juſtitiam inhaerentem inficiantur et negant; illamque fidei certitudinem, quam Lutherani jactitant, ut quae nec ſcripturarum teſtimoniis nitatur, et pietatis et virtutum nervos elidat, dum peſtilentem ſecuritatem in hominum animis inſerit.

VII. Credimus opera bona adultis eſſe ad ſalutem neceſſaria, et cum ex fidei et ſpiritu charitatis procedunt, ita grata eſſe Deo, ut eis tanquam juſtam mercedem vitam retribuat aeternam, illicque in regno glorioſiorem eum fore, qui hic pluribus pietatis operibus abundat.

VIII. Credimus in euchariſtiae ſacramento virtute verbi divini a ſacerdote prolati, praeſens eſſe realiter naturale Chriſti corpus, quod de virgine natum eſt, et item naturalem illius ſanguinem; neque manere jam amplius ſubſtantiam panis et vini, neque ullam aliam ſubſtantiam, quam Chriſti Dei et hominis; unde euchariſtiam ſancte a nobis adorari, ſive in miſſa ſive extra miſſam certa fide tenemus. In qua miſſa vivificum eſſe Chriſti ſacrificium tam pro vivis, quam pro mortuis propitiabile, communionemque ſub utraque ſpecie ad ſalutem neceſſariam non eſſe aſſeveramus; poteſtatemque conſecrandi corpus et ſanguinem Chriſti eſſe conceſſam ſolis ſacerdotibus, ſecundum eccleſiae catholicae ritum legitime a Chriſto ordinatis.

IX. Credimus matrimonium inter chriſtianos legitime contractum eſſe indiſſolubile, qualiſcunque fuerit alter conjugum ſive adulter, ſive ſterilis, ſive haereticus.

X. Credimus unam eſſe in terris catholicam Chriſti eccleſiam, eamque viſibilem, quae a tempore apoſtolorum ad noſtram aetatem durans in hiis, quae fidei ſunt et religionis, non poteſt errare; haereticiſque, ſchiſmaticis, et excommunicatis, et ab hac eccleſiae unitate alienis et avulſis nullam ſupereſſe ſalutem; unumque eſſe ſub Chriſto ſummum paſtorem, cui omnes obedire tenentur, ſummamque hanc praepoſituram divum Petrum, verum in terris Chriſti vicarium, et generalem totius Chriſti familiae paſtorem primum omnium geſſiſſe; poſt Petrum vero ex

* Articulos hos epiſcopus Gardinerus vicecancellario univerſitatis Cantabrigienſis tranſmittit, injungens, ut nemo ad gradum aliquem academicum admitteretur, aut ſuffragium praeſtaret in congregatione, niſi qui articulis hiſce ſubſcriberet. Numerus ſubſcribentium erat 51. contradicentium duplo major ad 120 fere ſe extendebat.

Chriſti inſtitutione omnes deinceps Romanos pontifices, Petri in cathedra ſucceſſores.

XI. Sanctos cum Chriſto agentes nos pie poſſe et debere venerari, eoſdemque invocare, ut pro nobis orent, atque noſtras preces et vota ab illis percipi, et eorum nos precibus juvari confitemur et agnoſcimus.

XII. Reliquias martyrum, et loca in eorum honorem conſecrata pie et religioſe a chriſtianis venerari, et inviſi poſſe affirmamus; imaginum quoque uſum ferendum, et hominibus fructuoſum eſſe fatemur.

XIII. Credimus poſt hanc vitam eſſe purgatorium, in quo animae defunctorum purgantur, poenaque adhuc peccatis debita exſolvitur; ſanctumque et ſalubre eſſe pro defunctis exorare, noſtraſque preces eleemoſynas, jejunia, et opera alia pia, maxime autem altaris ſacrificium illis multum prodeſſe perſuaſiſſimum habemus.

XIV. Credimus pium eſſe vota Deo vovere, quae ubi jam facta et expreſſa fuerint, voventes coram Deo obligare et evangelicae libertati non adverſari aſſerimus.

XV. Deteſtamur inſuper omnes errores Zuinglii, Oecolompadii, Lutheri, Calvini, Buceri; et omnia alia ſive recentium, ſive priſcorum haereticorum adulterina et peſtifera dogmata, quae ſane ſcripturarum intelligentiae, orthodoxae fidei, et catholicae Chriſti eccleſiae adverſantur et repugnant.

Haec omnia nos credere, et coram Deo ſentire profitemur, hancque noſtram fidem manuum noſtrarum ſubſcriptionibus teſtificamur, contrariamque doctrinam deteſtamur. Anno Domini M.D.LV. primo Aprilis.

Sede Rom. vacante.	Archiepiſc. Cant. THO. CRANMER. 23.	Anno Chriſti 1555.	Reg. Angliae MARIAE 2.

A letter of the council for prayers for peace, and for the good choice of a new pope. Reg. Bonner, fol. 363.

AFTER our right heartye commendations unto your good lordſhipp. Wheare it hathe pleaſed almighty God ſoo to directe the hartes of the highe and mighte princes, th'emporours majeſtie, and the Frenche king towardes peace and concorde, that they have of late thoroughe the good medyacyon of the queen's majeſty appoynted ſondrye perſonages of honour to treate and conclude upon ſome good meanes of agremente, and ende of theis longe and cruell warrs. Foraſmuche as it is well conſidered, that theis and all other warrs be the juſt puniſhments and plagues ſente from almyghty God, to punyſhe the ſyns and wyckedneſs of the worlde; lyke as the king's and quene's majeſtyes for their godly dyſpoſytions have ſente certayne greate perſonages from hens, to be mediators in this treatye; ſo there majeſtyes knowing that the chieffe meane to bring this medyatyon to a good ende, is, to appeaſe the wrathe and diſpleaſure of almighty God, have willed us to require you not only to admonyſhe and cauſe to be admonyſhed all your dioceſans to call to God for mercye, and pray devoutlye that yt may pleaſe him of his infynyte goodneſs ſo to inſpyre the hartes of the ſaide princes, and there commyſſyoners, as of this meating the deſired fruycte of peace may enſue, to the common wealthe of chriſtendome, and to cauſe common prayers to be uſed for this purpoſe in all churches within your dioceſe; but alſo to wryte to all other byſſhopps and ordinaries of the province of Canturbury to doo the like in there dioces. And in the ſame there common prayers to praye alſo to almyghty God, to governe the hartes of the colledge of cardinalls, now aſſembled for the election of a Pope; that they may in ſhorte tyme well agree for the choyſe of ſuch one, as maye be to th'honour of almighty God, and mete to reſtore the unyty and concorde of Chriſtes churche, which of late hathe beyn ſoo ſoore troubled. In bothe which caſes their majeſties requireth your lordſhip to give order with diligence, and ſo we bydd your lordſhip right hartely farewell. From Hamptoncourte the 23. of Maye.

Your lordeſhipps loving frendes,
F. Shrewſburye, Pembroke. T. Cheyne, Thomas Wharton, William Petres, Richard Southwell.

Papae Rom. PAUL. IV. 1.	Archiepiſc. Cant. THO. CRANMER. 23.	Anno Chriſti 1555.	Reg. Angliae MARIAE 2.

A proclamation ſet out by the king and queen for the reſtraining of all books and writings tending againſt the doctrine of the pope and his church. Fox vol. III. p. 271. ed. M.DC.XLI.

WHEREAS by the ſtatute made in the ſecond year of king Henry the fourth, concerning the repreſſing of hereſies, there is ordained and provided a great puniſhment not only for the authors, makers, and writers of books containing wicked doctrine, and erroneous, and heretical opinions, contrary to the catholic faith, and determination of the holy church, and likewiſe for their fautors and ſupporters; but alſo for ſuch, as ſhall have or keep any ſuch books or writings, and not make delivery of them to the ordinary of the dioceſe, or his miniſters within a certain time limited in the ſaid ſtatute; which act or ſtatute being by authority

thority of parliament of late revived, was alſo openly proclaimed, to the intent the ſubjects of the realm upon ſuch proclamation ſhould the rather eſchew the danger and penalty of the ſaid ſtatute; and as yet nevertheleſs in moſt parts of the realm the ſame is neglected and little regarded. The king and queen our ſoveraign lord and lady, therefore, &c. ſtraitly charge and command, that no perſon or perſons of what eſtate, degree, or condition ſoever he or they be, from henceforth preſume to bring or convey, or cauſe to be brought or conveyed into this realm any books, writings, or works hereafter mentioned; that is to ſay, any book or books, writings or works made or ſet forth by, or in the name of Martin Luther, or any book or books, writings or works made or ſet forth by, or in the name of Oecolampadius, Zuinglius, John Calvin, Pomerane, John a Laſco, Bullinger, Bucer, Melanchton, Bernardinus Ochinus, Eraſmus, Sarcerius, Peter Martyr, Hugh Latimer, Robert Barnes, otherwiſe called Fryar Barnes, John Bale, otherwiſe called Fryar Bale, Juſtus Jonas, John Hooper, Miles Coverdale, William Tyndall, Tho. Cranmer, late archbiſhop of Cant. William Turner, Theodore Braſil, otherwiſe called Tho. Beacon, John Frith Roy, and the book commonly called Hales chronicle, or any of them in the Latin tongue, Dutch tongue, Engliſh tongue, Italian tongue, or French tongue; or any other like book, paper, writing, or work made, printed, or ſet forth by any other perſon or perſons, containing falſe doctrine, contrary and againſt the catholic faith, and the doctrine of the catholic church: and alſo that no perſon or perſons preſume to write, print, utter, ſell, read, or keep any, or cauſe to be written, printed, uttered, or kept any of the ſaid books, papers, works, or writings, or any book or books, written or printedin the Latin or Engliſh tongue, concerning the common ſervice and adminiſtration ſet forth in Engliſh, to be uſed in the churches of this realm, in the time of king Edward the ſixth, commonly called the Communion book, or book of common ſervice, and ordering of miniſters, otherwiſe called, the book ſet forth by authority of parliament, for common prayer and adminiſtration of the ſacraments, or to be uſed in the mother tongue within the church of England; but ſhall within the ſpace of 15. days next after the publication of this proclamation bring or deliver, or cauſe the ſaid books, writings, and works, and every of them, remaining in their cuſtody and keeping, to be brought and delivered to the ordinary of the dioceſe, where ſuch books, works, or writings be or remain, or to his chancellour or commiſſaries without fraud, colour, or deceit, at the ſaid ordinaries will and diſpoſition to be burnt, or otherwiſe to be uſed or ordered by the ſaid ordinaries, as by the canons or ſpiritual laws it is in that caſe limited and appointed; upon pain that every offender contrary to this proclamation ſhall incur the danger and penalties contained in the ſaid ſtatute, and as they will avoid their majeſties high indignation and diſpleaſure, and further anſwer to their utmoſt perils.

And their majeſties by this proclamation give full power and authority to all biſhops and ordinaries, and all juſtices of peace, mayors, ſheriffs, bailiffs of cities and towns corporate, and other head officers within this realm, and the dominions thereof, and expreſly command and will the ſame and every of them, that they and every of them, within their ſeveral limits and juriſdictions, ſhall in the default and negligence of the ſaid ſubjects, after the ſaid 15. days expired, enquire and ſearch out the ſaid books, writings, and works, and for this purpoſe enter into the houſe or houſes, cloſets, and ſecret places of every perſon of whatſoever degree, being negligent in this behalf, and ſuſpected to keep any ſuch book, writing, or works contrary to this proclamation; and that the ſaid juſtices, mayors, ſheriffs, bailiffs, and other head officers above ſpecified, and every of them, within their ſaid limits and juriſdictions, finding any of the ſaid ſubjects negligent and faulty in this behalf, ſhall commit every ſuch offender to ward, there to remain without bail or mainpriſe, till the ſame offender or offenders have received ſuch puniſhment, as the ſaid ſtatute doth limit and appoint in this behalf. Given under our ſignes manual at our honour of Hamptoncourt the 13. day of June, the firſt and ſecond years of our reigns.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 1.	THO. CRANMER. 23.	1555.	MARIAE 3.

Bulla Pauli IV. *papae ad confirmand. electionem Nicol. Heth, archiepiſcopi Ebor. et quando miſit pallium, inſigne plenitudinis pontificalis officii de corpore B. Petri ſumptum.* Ex reg. Heth, fol. iii.

VENERAB. frater ſalutem et apoſtol. bened. Dudum eccleſia Eboracenſis certo modo paſtoris ſolatio deſtituta, nos —— praeficiendo te illi in archiepiſcopum et paſtorem, ac tibi, ut a quocunque malles catholico antiſtite gratiam et communionem apoſtolicae ſedis habente, accitis et in eo tibi aſſiſtentibus duobus vel tribus catholicis epiſcopis ſimiles gratiam et communionem habentibus, munus conſecrationis recipere valeres. — Cum autem tu ante proviſionem et praefectionem; ſchiſmate in regno Angliae vigenti, ab uno ſeu pluribus epiſcopis ſchiſmaticis, et a quondam Henr. VIII. ſeu Edwardo VI. praetenſis Angliae regibus, in certis eccleſiis inſtitut. alias tamen in forma eccleſiae ordinatis et conſecratis, et propterea ſolum executione ordinis epiſcopalis carentibus, ſecundum eandem formam clericali charactere inſignitus, et ad quatuor minores ac omnes ſacros et preſbyteratus ordines promotus, et per dictum Hen-

ricum ſeu Edwardum praetenſum regem in Roffens. primo, et deinde in Wigorn. epiſcopum de facto inſtitutus fueris, et praetextu inſtitutionum hujuſmodi poſſeſſionem, ſeu quaſi, regiminis, et adminiſtrationis Roffen. et illa dimiſſa, Wigornien. eccleſiarum etiam de facto apprehendideris, ac ratione alterius ipſarum eccleſiarum munus conſecrationis a nonnullis epiſcopis non minus tribus, et, ut praefertur, ſchiſmaticis, et a dicto Henrico ſeu Edwardo praetenſo rege in certis eccleſiis inſtitutis, alias tamen ſecundum eandem formam ordinatis et conſecratis, ac propterea ſolum executione ordinis epiſcopalis carentibus, alias juxta formam praedictam ſuſceperis, et demum eandem eccleſiam Wigorn. realiter et de facto dimiſeris, et de hiis nulla in literis noſtris praedictis mentio facta fuerit, et propterea dubitas proviſionem et praefectionem noſtras praedictas viribus non ſubſiſtere, teque deſuper moleſtari poſſe tempore procedente. Nos ſtatui tuo in praemiſſis paterna charitate conſulere, et ut dictae eccleſiae Ebor. puro corde et ſana conſcientia praeſidere poſſis, nec proviſio et praefectio noſtrae praedictae poſſunt propterea quomodolibet impugnari, ſed validae et efficaces exiſtant, et tibi qui earundem proviſionis et praefectionis noſtrarum vigore ſeu praetextu poſſeſſionem, ſeu quaſi, regiminis et adminiſtrationis ipſius eccleſiae Ebor. forſan aſſecutus fuiſti, effectum ſuum in omnibus et per omnia offerant, providere volentes; tuis in hac parte ſupplicationibus inclinati volumus, et tibi dicta auctoritate concedimus atque decernimus, quod proviſio et praefectio noſtrae ac cum omnibus et ſingulis in eis contentis clauſulis literae praedictae valeant, plenam roboris firmitatem obtineant, ac tibi ſuffragentur, etiam ad hoc ut clericali charactere, et per te, ut praefertur, ſuſceptis munere conſecrationis ac pallio tibi aſſignando, uti et in praedict. et presbyteratus ordinibus miniſtrare, necnon eccleſiae Ebor. praedictae in archiepiſcopum et paſtorem praeeſſe, illamque in ſpiritualibus et temporalibus regere et gubernare, ac omnia, quae ordinis epiſcopalis exiſtunt, et ad metropolitam pertinent, facere et exequi libere et licite valeas, in omnibus et per omnia perinde acſi in eiſdem literis de praemiſſis omnibus ſpecialis et expreſſa mentio facta fuiſſet. Noſque per illas tecum ut charactere et munere conſecrationis ac pallio hujuſmodi uti, et in eiſdem ordinibus miniſtrare, necnon praefatae eccleſiae Ebor. in archiepiſcopum et paſtorem praeeſſe, illamque in ſpiritualibus et temporalibus regere et gubernare, ac omnia, quae epiſcopalis ordinis exiſtunt, et ad metropolitanum pertinent, facere et exequi libere et licite poſſes, dicta auctoritate diſpenſatum fuiſſet, prout eadem auctoritate, tenore praeſentium, de ſpecialis dono gratiae diſpenſamus, ſicque ab omnibus cenſeri et per quoſcunque indicari debere, ac ſi ſecus ſuper hiis a quocunque, quavis auctoritate, ſcienter vel ignoranter contigerit attentari, irritum et inane decernimus; non obſtantibus praemiſſis ac conſtitutionibus et ordinationibus apoſtolicis, necnon ipſius eccleſiae Ebor. etiam juramento, confirmatione apoſtolica, vel quavis firmitate alia roboratis ſtatutis et conſuetudinibus, caeteriſque contrariis quibuſcunque. Dat. Romae apud S. Marcum ſub annulo piſcatoris 30. Octob. M.D.LV. pont. I.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. I.	THO. CRANMER 23.	1555.	MARIAE 3.

Literae regiae de ſynodo celebranda. Reg. Reginaldi Poli, fol. *6.* a.

PHILIPPE and Mary, by the grace of God king and queene of England, Fraunce, Naples, Jeruſalem, and Ireland, defender of the faith, archdukes of Auſtrie, dukes of Millayne, Burgundy, and Brabant, counties of Haſpurge, Flaunders and Tiroll, to all men, to whom thes preſentes ſhall come, greatinge. Where we have graunted to the moſt reverend father in God and our moſt truſtie and deareſt coſin Reynald cardinal Pole, legate de latere to the popes hollyneſs, ſent to us and to our realmes and dominions, our letters patents of our will and conſent for the free uſing of his faculties, auctorities, and juriſdiction legatine in fourme hereunder following. That is to ſay: Philippe and Mary, by the grace of God king and quene of England, Fraunce, Naples, Jeruſalem, and Ireland, defendours of the faith, princes of Spain and Sicill. archdukes of Auſtrie, dukes of Millaine, Burgundie, and Brabant, counties of Haſpurge, Flanders, and Tiroll, to all men to whom thes preſentes ſhall come greating. Whereas it hath pleaſed our moſt holly father, pope July the third, to ſend unto us, etc. * Know ye that for ſo much the ſaid moſt reverend father earneſtly deſiring, that his labour and travaile may take fruite to the honor of God, and the welth of our ſubjects, hath now callid a ſynod of the clergie of this our realme of England, to appere before him at our palace at Weſtm. We to avoid all daungers, dowte, and ambiguitie, which might ariſe in that caſe by reaſon of any lawes, ſtatutes, cuſtomes, or prerogatives of us, or of this our realme of England; and for the more ample declaration of our ſaid lettres patents, have grauntid, declarid, and ſignified, and by thes preſents do graunte, declare, and ſignifie, that our will, pleaſure, and conſent is; that as well the ſaid moſt reverend father, cardinal Pole, legate de latere of the popes hollyneſs and the ſee apoſtolike, may freely without lett of us, or danger of any our ſaid lawes, ſtatutes, cuſtomes, or prerogatives, cauſe and celebrate the

* Vide ſupra literas patentes regias de juriſdictione legatina exercenda A. M.D.LIV. ex reg. Pole, fol. *6.* b.

ſaid

ſaid ſynode, or any other ſynode hereafter, at his will and pleaſure; and in the ſame ſynode ordeyne and decree any holſom canons for the good lief and ordour of the clergye of this our realme of England, or of any other of our realmes and dominions, and do any other thing for the better executing of their office and duetie: as alſo the ſaid clergye may appere, and be preſent at the ſaid ſynode or ſynodes, and conſent to fulfill and obeye all ſuch canons, as ſhall be ordeynid in the ſame, or any of them, without lett or impediment of us, and without incurring any daunger, or penaltie, or forfeture of any of our lawes or ſtatutes; any acte, ordinaunce, or other matter contrary to the ſame notwithſtanding. And herto we have given our full power and auctoritie by thes preſents. In witneſs whereof we have cauſed thes our letters to be made patents. Witnes our ſelves at Weſtm. the ſecond day of November, the ſecond and third yeres of our reignes. Per ipſos regem et reginam, etc.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 1.	THO. CRANMER 24.	1555.	MARIAE 3.

Cardinalis Poli monitio ad ſynodum legatinam celebrand. apud Weſtmonaſt. ſecundo die Decembris. Ex reg. Bonner, fol. 394.

EDMUNDUS, permiſſione divina London. epiſcopus reverendo in Chriſto confratri noſtro Thomae, eadem permiſſione Elien. epiſcopo ſalutem et fraternam in domino charitatem. Noverit fraternitas veſtra reverenda nos literas commiſſionales et mandatarias illuſtriſſimi et reverendiſſimi in Chriſto patris et domini, domini Reginaldi, miſeratione divina ſanctae Mariae in Coſmedin ſanctae Romanae eccleſiae diaconi cardinalis, Poli nuncupati, ſanctiſſimi domini noſtri papae et ſedis apoſtolicae ad ſereniſſimos Philippum et Mariam Angliae reges, et univerſum Angliae regnum de latere legati, ſigillo iſtius illuſtriſſimi et reverendiſſimi patris in quadam capſa ſtanea et cera rubea cum filis ſericis rubei coloris comprehenſo, ſigillatas, nuper cum ea, qua decuit, reverentia, obedientia, et honore recepiſſe humiliter exequendas, ſub eo, qui ſequitur, verborum tenore: Reginaldus ſanctae Mariae miſeratione divina in Coſmedin ſanctae Romanae eccleſiae diaconus cardinalis, Polus nuncupatus, ſanctiſſimi domini noſtri papae et ſedis apoſtolicae ad ſereniſſimos Philippum et Mariam, Angliae reges, et unvierſum Angliae regnum de latere legatus, venerabili nobis in Chriſto dilecto Edmundo epiſcopo London. ſalutem in domino ſempiternam. Circumſpectioni tuae, de qua in hiis, et aliis plurimum confidimus, ut epiſcopos et reliquos provinciae Cantuar. perſonas eccleſiaſticas, quae ſynodis provincialibus de jure, vel legitima et hic hactenus approbata conſuetudine intereſſe ſolent, quatenus ipſi intra competentem arbitrio tuo ſtatuendum terminum, praeſenti qua, Spiritus Sancti gratia inſpirante, auctoritate apoſtolica nobis quomodolibet conceſſa et commiſſa, qua fungimur, cum eadem circumſpectione tua et aliis tam ejuſdem Cantuar. quam Eboracen. provinciar. epiſcopis et reliquis eccleſiaſticis, quae jam hic adſunt, perſonis inchoavimus, ſynodo per ſe, vel ſi legitimo aliquo ſunt impedimento detenti, per procuratorem idoneum mandatum legitimum habentem adeſſe, et uſque ad ejus finem intereſſe debeant, per ſe vel alium etiam ſub certis contra inobedientes arbitrio tuo comminandis poenis, nomine noſtro moneas, et ad eandem ſynodum voces eadem auctoritate, tenore praeſentium committimus et mandamus, contrariis non obſtantibus quibuſcunque. Datum in palatio apud ſanctum Jacobum prope Weſtmonaſter. anno a nativitate Domini M.D.LV. ſexto idus Novembris, pontificatus ſanctiſſimi in Chriſto patris et domini noſtri, domini Pauli, divina providentia papae quarti, anno primo: ſic ſignatas, Reginaldus cardinalis Polus legatus. M. Antonius Faitae ſecretarius Lampſonius. Quarum quidem literarum reverendiſſimarum vigore pariter et auctoritate nos Edmundus, epiſcopus antedictus, vos reverendum confratrem noſtrum praedictum, et per vos decanum et capitulum et archidiaconos eccleſiae veſtrae cathedralis, caeteroſque praelatos quoſcunque et clerum dioeceſ. veſtrae praedictae, tam exemptos, quam non exemptos quoſcunque, tenore praeſentium, auctoritate praedicta peremptorie monemus; vobiſque et illis ſub poena ſuſpenſionis ab officio mandamus, quatenus vos, reverende confrater antedicte, decanuſque, archidiaconi, et praelati perſonaliter, dictum vero capitulum et clerus per vos auctoritate et tenore praeſentium monendi, per procuratorem idoneum ſufficienter inſtructum, et clauſulam ratihabitionis in procuratorio ſuo habentem, ſi perſonaliter comparere non poſſint, aut voluerint coram dicto illuſtriſſimo et reverendiſſimo in Chriſto patre et domino cardinali et legato praedicto ſynodum praedictam, Deo favente, proſecuturo in capella ſive oratorio vulgo vocat. "The king's chappel," infra palatium regium apud Weſtmonaſter. ſecundo die menſis Decembris prox. poſt datam praeſentium venturi (ſi citius ſaltem venire non poteritis aut poterint) inter horas octavam et nonam antemeridiem ejuſdem diei, cum continuatione et prorogatione dierum et horarum extunc ſequent. et locorum, ſi et quatenus dicto illuſtriſſimo et reverendiſſimo domino cardinali et legato antedicto ita expedire videatur, in ſynodo legatina praedicta cum aliis praelatis et perſonis tam Cantuarien. quam Eboracen. provinciar. compareatis et compareant, interſitiſque et interſint, ſuper hiis, quae in dicta ſynodo tractabuntur, tractaturi, deliberaturi, conſenſuri, et concluſuri, caeteraque facturi, geſturi, et expedituri, quae dictae ſynodi natura et qualitas literarumque praedictarum tenor in et de ſe exigunt et requirunt; vobis inſuper injungimus et mandamus ſub poenis ſuſpenſionis praedictae, tam de

receptione

receptione et executione praeſentium, ac de omni eo quod in hac parte feceritis una cum ſchedula, nomina omnium in hac parte monendorum ſufficienter et plene continente; dictum illuſtriſſimum et reverendiſſimum in Chriſto patrem cardinalem et legatum antedictum dictis die, hora, et loco debite certificet fraternitas veſtra. Dat. in palatio noſtro London. ſub ſigillo noſtro decimo die menſis Novembris, anno Domini M.D.LV. et noſtrae tranſlationis anno decimo ſeptimo.

Ita eſt Edmundus, epiſcopus London.

In hac ſynodo die 13. Decembris, prolocutor protulit librum intitulatum "Inſtitutio hominis chriſtiani," factum tempore Henrici VIII. examinandum, et diviſus eſt in partes: et tunc ſeligebantur quidam e domo inferiori ad conficiendas homilias: et articuli ſymboli apoſtolorum committebantur quibuſdam ex eadem domo.

Die Lunae 16. Decembris, fuit diviſio novi teſtamenti, ut verteretur in Anglicum, et de ſeptem ſacramentis tractabatur.

Die Veneris 20. Decembris, prolocutor ex parte reverendiſſimi mandavit omnibus praeſentibus, praeſertim decanis, ne confirmarent aliquas elocationes factas a clericis de beneficiis ſuis; deinde protulit ſcriptum continens quaedam vocabula bene conſideranda in tranſlatione novi teſtamenti, de quorum interpretatione tractatum fuit 8. die Januarii; quo die prolocutor mandavit nomine reverendiſſimi, ut conſultarent de modo ſtabiliendi ſcholas in eccleſiis cathedralibus: et 20. die ejuſdem menſis delecti ſunt quidam ex ambabus provinciis, qui conſultarent de quibuſdam articulis, de modo alendi ſcholaſticos in eccleſiis cathedralibus.

Primo, ut qui ſuſciperent beneficia vacantia, ſolverent decimam patrem pro primo anno tantum.

Secundo, ut de bonis inteſtatorum aliqua portio per ordinarios aſſignetur, et ut adminiſtratores obligentur ad ſolvendum.

Tertio, ut contributio fiat de bonis in ſalutem animarum teſtatorum, non certis perſonis legatis.

Quarto, ut praedictae ſolutiones durarent ad triennium.

Sequenti die 21. Januarii, facta fuit ſeſſio apud Lambhith, in ſuperiori camera; ubi die Lunae ſeq. tractatum fuit de miniſtris ſacerdotum, qui neque miniſtrarunt, neque ad celebrandum venire volunt, ſed obſtinate ſeſe abſentant. Die decimo Februarii (poſt nonnullas continuationes ſeſſionum) prolocutor monuit omnes, ut convenirent in eccleſia parochiali de Lambhith ad audiend. conſtitutiones provinciales poſtridie legendas: [quas vide pag. praeced. 121.]

Hoc facto, adierunt ſacellum infra manerium reverendiſſimi, ubi ſolennis miſſa de trinitate habita fuit, reverendiſſimo, epiſcopis, et clero ibidem praeſentibus, cum copioſa multitudine plebis. Et finita miſſa, fiebant nonnullae precationes, miniſtrante reverendiſſimo. Et poſtea mag. Watſon, ex ſuggeſtu, Latine concionem habuit, in qua, inter alia, pronunciavit prorogationem factam a reverendiſſimo uſque in diem 10. Octob. proximo futuri.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Paul. IV. 1.	Tho. Cranmer 24.	1555.	Mariae 3.

Bulla Pauli papae mandans depoſitionem et degradationem Thomae Cranmer, archiep. Cantuar. Ex Fox. vol. III. p. 997. ed. 1641.

Paulus epiſcopus, ſervus ſervorum Dei, chariſſimo in Chriſto filio, Philippo regi, et chariſſimae in Chriſto filiae, Mariae reginae Angliae, Franciae, etc. illuſtribus, ac venerabilibus fratribus Londinenſi et Elienſi epiſcopis, ſalutem et apoſtolicam benedictionem. Dudum per literas veſtras, chariſſime fili, Philippe rex, et chriſtiana filia, Marina regina, nobis ſignificatur, quod iniquitatis filius Thomas Cranmerus, olim archiepiſcopus Cantuarienſis in haereſes aliaque tam grandia et enormia crimina erat prolapſus, quod non ſolum regimine eccleſiae Cantuarienſis ſe redigerat indignum, verum etiam majori poenae ſe fecerat obnoxium. Nos de praemiſſis certam notitiam non habentes, et tanta crimina, ſi vera eſſent, impunita, eccleſiamque ipſam ſine paſtore idoneo derelinquere nolentes, dilecto filio noſtro Jacobo, tituli ſanctae Mariae in via, tunc ſancti Simeonis, Preſbytero Cardinali, de Puteo nuncupato, vel de praemiſſis etiam ſummarie, ſimpliciter, et de plano ſine ſtrepitu et figura judicii ac ſine ulla terminorum ſubſtantialium vel telae judiciariae obſervatione, de citato dicto Thoma ſe informaret, et quicquid inveniſſet, nobis referret, per ſpecialem commiſſionem manu noſtra ſignatam, dedimus in mandatis; ſibi attribuentes poteſtatem in curia, et extra, citandi et inhibendi, ac literas compulſoriales generales, et ſpeciales, ac remiſſoriales, in forma conſueta ad partes decernendi, et perſonas quaſcunque, ſi opus eſſe arbitraretur, ad exhibendum jura, ſive ad perhibendum teſtimonium, etiam per cenſuras eccleſiaſticas cogendi, et compellendi, ſeu, ſi pro celeriori expeditione ſibi videretur, ad recipiendum informationem hujuſmodi, aliquem probum virum in dignitate eccleſiaſtica conſtitutum in partibus iſtis commorantem, cum ſimili citandi, inhibendi, et cogendi facultate, deputandi ac ſubdelegandi: Ac ſicut exhibita nobis nuper pro parte veſtra, fili rex, et filia regina, petitio continebat, dictus Jacobus cardinalis commiſſionis hujuſmodi vigore, citatione ad partes contra eundem Thomam, ad veſtram, fili rex, et filia regina, inſtantiam decreta, venerabilem fratrem noſtrum epiſcopum Glouceſtrenſem, una cum certis aliis ejus in ea parte collegis, et eorum quemlibet in ſolidum ad informationem ſuper praemiſſis recipiendum ſubdelegavit, eiſque vices ſuas in praemiſſis commiſit. Et poſtquam dictus epiſcopus Glouceſtrenſis in cauſa hujuſmodi ad certos

-os actus proceſſerat, et ipſum Thomam ſuper praemiſſis examinaverat, citatione praedicta, una cum ejus legitima executione in partibus facta, coram eodem Jacobo cardinali judicialiter producta, et proceſſu per audientiam literarum noſtrarum contradictarum contra eundem Thomam citatum et non comparentem decreto, cum proceſſu coram dicto epiſcopo Glouceſtrenſi contra ipſum Thomam in partibus habito, coram praefato Jacobo cardinali productus fuiſſet, et idem Thomas, ad id citatus, contra eum nihil diceret, imo comparere non curaret, praefato Thoma ad videndum per ipſum Jacobum cardinalem referri cauſam, et referri juramentum in ſupplementum plenae probationis, quantum opus eſſet, et ad concludendum et audiendum ſententiam definitivam, ad certam tunc expreſſam diem et horam per audientiam literarum contradictarum hujuſmodi citato, omnibus actis et actitatis cauſis huujſmodi diligenter viſis et conſideratis, cauſam ipſam ac omnia in praemiſſis actitata, nobis in conſiſtorio noſtro ſecreto fideliter retulit. Qua relatione nobis, ut praefertur, facta, et cauſa ipſa cum venerabilibus fratribus noſtris ſanctae Romanae eccleſiae cardinalibus, tunc in eodem conſiſtorio exiſtentibus, plene diſcuſſa, et mature examinata, cum dilecti filii Petrus Rovilius, clericus Ippotegienſis, ac Antonius Maſſa de Galleſio, in dicta curia cauſarum, et veſtrum, fili rex, et filia regina, procuratores, de quorum procurationis mandato in actis cauſae hujuſmodi legitimis conſtare dignoſcitur documentis, et Alexander Paleotarius, fiſci noſtri procurator, pro ejus jure et intereſſe, et ipſius Thomae citati et non comparentis contumaciam in cauſa hujuſmodi concludi et definitive pronunciari petiiſſent; nos pro tribunali in throno juſtitiae, more Romanorum pontificum, praedeceſſorum noſtrorum ſedentes, in cauſa hujuſmodi concluſimus, et noſtram deſuper in ſcriptis, quam per ſecretarium noſtrum legi et publicari mandavimus, et quam ipſe de verbo ad verbum legit et publicavit, definitivam tulimus et promulgavimus ſententiam, ſub hujuſmodi tenore: Nos Paulus, divina providentia papa quartus, ſalvatoris et Domini noſtri Jeſu Chriſti, cujus vices (licet immerito) in terris gerimus, nomine invocato, in throno juſtitiae pro tribunali ſedentes, et ſolum Deum, qui juſtus eſt Dominus, et in juſtitia judicat orbem terrae, prae oculis habentes, per hanc noſtram definitivam [a], quam de venerabilium fratrum noſtrorum, ſanctae Romanae eccleſiae cardinalium, conſilio ferimus in his ſcriptis, in cauſa et cauſis, quae coram dilecto filio noſtro Jacobo, tituli ſanctae Mariae in via preſbytero cardinali, de Puteo nuncupato, nobis in conſiſtorio noſtro ſecreto (ut moris eſt) referenda inter chariſſimos in Chriſto filios noſtros Philippum regem, et Mariam reginam Angliae illuſtres, denunciatores ex una, et quendam Thomam Cranmerum, olim archiepiſcopum Cantuarienſem, reum et denunciatum, de, et ſuper crimine haereſis, et aliis exceſſibus, cenſuriſque et poenis propter crimen et exceſſus hujuſmodi per dictum Thomam reum denunciatum, ac confeſſum, et convictum incurſis, rebuſque aliis in actis cauſae et cauſarum hujuſmodi latius deductis, ex altera parte, in prima inſtantia vigore ſpecialis commiſſionis noſtrae verſae fuerunt et vertuntur, pronunciamus, ſententiamus, decernimus, et declaramus dictum Thomam, tunc Cantuarienſem archiepiſcopum, animae ſuae ſalutis immemorem, contra regulas et dogmata eccleſiaſtica ſanctorum patrum, necnon apoſtolicas Romanae eccleſiae et ſacrorum conciliorum traditiones, chriſtianaeque religionis hactenus in eccleſia conſuetos ritus, praeſertim de corporis et ſanguinis Domini noſtri Jeſu Chriſti et ſacri ordinis ſacramentis aliter, quam ſancta mater eccleſia praedicat et obſervat, ſentiendo et docendo, et ſanctae ſedis apoſtolicae, et ſummi pontificis primatum et auctoritatem negando, necnon contra proceſſus, qui ſingulis annis per praedeceſſores noſtros in die coenae Domini, more ſolito, celebrati fuerunt, prout et nos, dante Domino, in futurum celebrare intendimus; in quibus proceſſibus per Romanos pontifices praedeceſſores praefatos ad retinendam puritatem religionis chriſtianae, et ipſius unitatem, quae in conjunctione membrorum ad unum caput, Chriſtum videlicet, ejuſque vicarium principaliter, et ſanctam fidelium ſocietatem ab offenſione ſervanda conſiſtit, inter alia Wicleſiſtae, et Lutherani, et omnes alii haeretici damnati et anathematizati fuerunt; etiam abjuratam olim per Berengarium, Andegavenſem eccleſiae diaconum, haereſim innovando, et tam illam, quam etiam per damnatae memoriae Johannem Wicleſ, et Martinum Lutherum haereſiarchas, alias propoſita et damnata, falſa et haeretica dogmata credendo et ſequendo; et deſuper etiam libros ſcribendo, et imprimi faciendo, impreſſoſque publicando, in illiſque ſcripta, etiam in publicis diſputationibus defendendo, ac etiam coram ſubdelegato noſtro in reſponſionibus ad poſitiones ſibi factas pertinaciter aſſeverando, ac in pertinacia et obſtinatione hujuſmodi permanendo, excommunicationis et anathematis, necnon privationis archiepiſc. Cantuar. praedicti, aliorumque beneficiorum et officiorum eccleſiaſticorum, ſi quae obtinet, et annualium penſionum, ſi quas ſuper beneficiis eccleſiaſticis aſſignatas habet, juriumque, actionum, et privilegiorum quorumcunque bonorum, quoque et ſeniorum eccleſiaſticorum patrimoniaiium et ſecularium, necnon inhabitatis [b] ad quaſcunque dignitates et beneficia [c], et alias contra tales perſonas tam de jure communi, quam per literas proceſſuum praedictorum ſtatutas poenas non ſolum tanquam credentem haereticis praedictis et illorum ſequacem, ſed etiam tanquam haereſiarcham notorium damnabiliter incidiſſe et incurriſſe: proptereaque ipſum Thomam excommunicatum, anathematizatum, et archiepiſcopatu Cantuarienſi, aliiſque praelaturis, dignitatibus, officiis, et beneficiis, necnon penſionibus, juribus, privilegiis, bonis, et feudis praedictis privatum, et ad illa, ac alia quaecunque inhabilem, curiae ſeculari tradendum, bonaque

[a] F. inſerend. *ſententiam.* [b] F. *inhabilitatis.* [c] F. inſerend. *exe..ela*

ejus per eos, ad quos ſpectat, confiſcanda fore et eſſe, prout eum tradi, et ejus bona confiſcari mandamus et concedimus; omnes quoque et quaſcunque perſonas Thomae praefato ratione dicti archiepiſc. Cantuarienſ. et aliarum praelaturarum, ſi quas obtinuit, et obtinet, olim ſubjectas, a quibuſcunque fidelitatis et obedientiae juramentis ei praeſtitis abſolvendas, et liberandas fore et eſſe, prout abſolvimus, et liberamus, ac juramenta hujuſmodi relaxamus; necnon ſuper omnibus et ſingulis praedictis, eidem Thomae perpetuum ſilentium imponimus: ſupplentes omnes et ſingulos tam juris, quam facti defectus, ſi qui forſan in proceſſu cauſae hujuſmodi intervenerint, ita pronunciavimus. Cum autem a dicta ſententia, utpote in cauſa haereſis, et per nos de fratrum noſtrorum conſilio lata, appellari non potuerit; et dicti Petrus, et Antonius, et Alexander, procuratores, citato per audientiam literarum hujuſmodi coram nobis praefato Thoma ad videndum decerni literas executoriales ad aliquem praelatum, qui actualem ipſius Thomae degradationem faciat, eumque curiae ſeculari tradat, in partibus deputari in contumaciam dicti Thomae, ut praefertur, citati, et non comparentis literas executoriales decerni, ac aliquos praelatos, qui actualem ipſius Thomae degradationem faciant, et eum curiae ſeculari tradant, in iſtis partibus deputari per nos, multa cum inſtantia poſtulaverint; nos hujuſmodi juſtis poſtulationibus annuentes, literas executoriales praedictas apoſtolica auctoritate decrevimus, ac vos, fratres epiſcopi, qui actualem ipſius Thomae degradationem faciatis, et ea facta, eum curiae ſeculari, praemiſſa tamen in ipſo actu traditionis inceſſione ad judicem ſecularem pro hujuſmodi tradendis per eccleſiam ſolita fieri, tradatis, auctoritate et tenore praedictis deputavimus. Quapropter vos omnes, et ſingulos ſupradictos, quibus praeſentes noſtrae literae diriguntur, rogamus, et vobis, fratres epiſcopi, per apoſtolica ſcripta mandamus, et in virtute ſanctae obedientiae, et ſub ſuſpenſionis a divinis, et interdicti ingreſſus eccleſiae ſententiis diſtrictius injungimus, ut ad ulteriorem executionem ſententiae noſtrae praedictae procedatis. Et vos, fili rex, et filia regina, bona ipſius confiſcetis, ſeu per eos, ad quos ſpectat, confiſcari, et ipſum Thomam, poſtquam curiae ſeculari juxta tenorem praeſentium traditus fuerit, id, quod juris fuerit, fieri mandetis et faciatis. Vos vero, fratres epiſcopi, vel alter veſtrum, ita quod alter pro altero ſe non excuſet, ſed haec omnia in ſolidum ſub ſententiis praedictis exequamini, nec contra ea excuſationem aut exceptionem apponere valeatis, auctoritate noſtra, ceremoniis in ſimilibus ſervari ſolitis plene obſervatis, actualem ipſius Thomae degradationem faciatis, eumque poſtea curiae ſeculari, modo ut praefertur, tradatis, contradictores per cenſuram eccleſiaſticam, appellatione poſtpoſita, compeſcendo; non obſtantibus conſtitutionibus, et ordinationibus apoſtolicis contrariis quibuſcunque, aut ſi aliquibus communiter, vel diviſim ab eadem ſit ſede indultum, quod interdici, ſuſpendi, vel excommunicari non poſſint per literas apoſtolicas, non facientes plenam et expreſſam, ac de verbo ad verbum de indulta hujuſmodi mentionem. Datum Romae apud ſanctum Petrum anno incarnationis Domini, milleſimo quingenteſimo quinquageſimo quinto, decimo nono calendas Januarii, pontificatus noſtri anno primo.

J. Bareng.

Forma degradandi archiepiſcopum.

Inprimis, In publico extra eccleſiam paretur aliquis eminens locus, congruens ſpatii pro degradatione fienda.

Item, Supra eundem ordinetur una credentia ſimplici tobalea cooperta.

Item, Supra eandem credentiam ponantur ampulla vini, et ampulla aquae.

Item, Liber evangeliorum, liber epiſtolarum, liber exorciſmorum, liber lectionum, antiphonarium.

Item, Bacile cum baculo, et mantili.

Item, Unum candelabrum cum candela extincta.

Item, Claves, forfices, cultellus, ſeu petia vitri.

Item, Calix cum patina.

Paramenta pro degradando.

Superpellicium, ſandalia cum caligis, amictus, alba, cingulum, manipulus, tunicella, ſtola Dalmatica, chirothecae, alia ſtola planeta, mitra, annulus pontificialis, pallium, baculus paſtoralis, et aliqua veſtis habitus ſecularis.

Pro degradatore, et officialibus.

Item, Paretur faldiſtorium pro pontifice degradatore.

Item, Sedilia pro officialibus.

Item, Adſint miniſtri pontificis.

Item, Judex ſecularis, cui degradatus committatur.

Item, Notarius, qui proceſſum degradationis legat, ſi opus erit, vel epiſcopo degradatori placuerit.

Item, Barbitonſor.

Item, Hora convenienti degradandus habitu ſuo quotidiano indutus ſuper dictum locum adducatur, et a clericis induatur omnibus paramentis ſui ordinis.

Item, Eo ſic induto, pontifex degradator indutus amictu, alba, cingulo, ſtola, et pluviali rubeis, ac mitra ſimplici, baculum paſtoralem in ſiniſtra manu tenens, aſcendet ad locum praedictum, et ibidem ſedebit in faldiſtorio, in convenienti loco ſibi parato verſus ad populum, aſtante ſibi judice ſeculari.

Tunc degradandus omnibus ſui ordinis veſtibus ſacris indutus, et ſingulis ornamentis ornatus, habens in manibus ornamentum ad ordinem ſuum ſpectans, acſi deberet in ſuo officio miniſtrare, adducitur ante pontificem, coram quo genu flectit.

Tunc pontifex degradator (ſedens ut ſupra) populo in vulgari notificat degradationis hujuſmodi cauſam.

Deinde contra degradandum ſententiam fert in haec verba, ſi hujuſmodi ſententia lata non ſit:

In nomine Patris, et Filii, et Spiritus Sancti, Amen.

Amen. Quia nos N. Dei et apoſtolicae ſedis gratia epiſcopus, &c.

Degradatio ab ordine archiepiſcopali.

Primo, Pallium degradator aufert a degradando, dicendo: Praerogativa pontificalis dignitatis, quae in pallio deſignatur, te eximimus, quia male uſus es ea.

Secundo, Mitram aufert a degradando, dicendo: Mitra, pontificalis dignitatis videlicet ornatu, quia ea male praeſidendo foedaſti, tuum caput denudamus.

Tertio, Librum evangeliorum a degradandi manibus aufert, dicendo: Redde evangelium, quia praedicandi officio, quo ſpreto, Dei gratia te indignum feciſti, te juſte privamus.

Quarto, Annulum aufert de digito degradandi, dicendo: Annulum, fidei ſcilicet ſignaculum, tibi digne ſubtrahimus, quia ipſam ſponſam Dei eccleſiam temere violaſti.

Quinto, Baculo paſtorali per unum de miniſtris in manus degradandi tradito, illum aufert degradator, dicendo: Auferimus a te baculum paſtoralem, ut perinde correctionis officium, quod turbaſti, non valeas exercere.

Sexto, Chirothecis per miniſtros extractis, degradator abradit degradando pollices, et manus leniter cum cultello, aut vitro, dicendo: Sic ſpiritualis benedictionis, delibutionis myſticae gratia, quantum in nobis eſt, te privamus, ut ſanctificandi et benedicendi perdas officium et effectum.

Septimo, Caput degradandi cum eodem, aut vitro abradit degradator leniter, dicendo: Conſecrationem, et benedictionem, ac unctionem tibi traditam, radendo delemus; et te ab ordine pontificali, quo inhabilis es redditus, abdicamus.

Tum degradando per miniſtros extrahuntur ſandalia.

Degradatio ab ordine preſbyteratus.

Calice cum vino, et aqua, et patina, et hoſtia per miniſtros in manus degradandi traditis, conſecrator aufert poteſtatem celebrandi, dicens: Amovemus a te, quin potius amotam eſſe oſtendimus, poteſtatem offerendi Deo ſacrificium, miſſamque celebrandi tam pro vivis, quam pro defunctis.

Pollices, et manus abraduntur ſub hac forma: Poteſtatem ſacrificandi et benedicendi, quam in unctione manuum et pollicum recepiſti, tibi tollimus hac raſura.

Caſulam, ſive planetam per poſteriorem partem captivi accipit degradator, et degradandum exuit, dicens: Veſte ſacerdotali charitatem ſignante, te merito expoliamus, quia ipſam et omnem innocentiam exuiſti.

Quarto, Stolam aufert, dicens: Signum Domini, per hanc ſtolam ſignatum, turpiter abjeciſti; ideoque ipſam a te amovemus, quem inhabilem reddimus ad omne ſacerdotale officium exercendum.

Degradatio ab ordine diaconatus.

1. Libro evangeliorum degradando in manus per miniſtros tradito, degradator aufert librum, dicens: Amovemus a te poteſtatem legendi evangelium in eccleſia Dei, quia id non competit niſi dignis.

2. Dalmaticum aufert, dicens: Levitico ordine te privamus, quia tuum in eo miniſterium non impleviſti.

3. Stolam auferens de humeris degradandi, degradator projicit eam poſt tergum, dicens: Stolam candidam, quam acceperas immaculatam in conſpectu Domini perferendam, quia non ſic, cognito myſterio, exemplum converſationis tuae fidelibus praebuiſti, ut plebs dicata Chriſti nomine poſſit exinde imitationem acquirere, juſte a te amovemus, omne diaconatus officium tibi prohibentes.

Degradatio ab ordine ſubdiaconatus.

1. Epiſtolarum libro degradando in manum tradito, degradator eundem aufert, dicens: Auferimus tibi poteſtatem legendi epiſtolam in eccleſia Dei, quia hoc miniſterio indignus es redditus.

2. Tunicella aufertur, dicendo: Tunica ſubdiaconali te exuimus, cujus cor et corpus timor Domini caſtus, et ſanctus in aeternum permanens, non conſtrinxit.

3. Manipulum aufertur, dicendo: Depone manipulum, quia per fructus bonorum operum, quos deſignat, non expugnaſti ſpiritualis inſidias inimici.

4. Amictus aufertur ſub hac forma: Quia vocem tuam non caſtigaſti, ideo amictum a te auferimus.

5. Urceolis cum vino, et aqua, et bacili, cum manutergio degradando traditis, ea aufert archidiacon. Et nihil dicit.

6. Calicem

6. Calicem vacuum cum patina traditum in manus degradandi, aufert degradator, dicendo: Poteſtatem introeundi ſacrarium, tangendi pallas, vaſa, et alia indumenta ſacra, omneque ſubdiaconatus miniſterium exercendi, a te amovemus.

Cingulum album et amictum exuunt miniſtri.

Degradatio ab ordine accolytatus.

Urceolum vacuum in manus degradando traditum, aufert degradator, dicens: Immunde, vinum, et aquam ad euchariſtiam de caetero non miniſtres.

Candelabrum, cum cereo extincto, degradator accipit de manibus degradandi, dicens: Dimitte perferendi viſibile lumen officium, qui praebere ſpirituale moribus neglexiſti, ac univerſum accolytatus officium hic depone.

Degradatio ab ordine exorciſtatus.

Librum exorciſmorum aufert pontifex degradator, dicens: Privamus te poteſtate imponendi manum ſuper energumenos, et daemones de obſeſſis corporibus expellendi, omni tibi exorciſtatus officio interdicto.

Degradatio ab ordine lectoratus.

Librum lectionum aufert pontifex degradator, dicens: In eccleſia Dei non legas ulterius, neque cantes; neque panes, aut fructus novos ullatenus benedicas, quia tuum officium non impleviſti fideliter et devote.

Degradatio ab ordine hoſtiariatus.

Claves eccleſiae aufert pontifex degradator, dicens: Quia in clavibus erraſti, claves dimitte; et quia hoſtia cordis tui male daemonibus obſeraſti, amovemus a te officium hoſtiarii, ut non percutias cymbalum, non aperias eccleſiam, non ſacrarium, non librum amplius praedicanti.

Degradatio a prima tonſura.

Superpellicium degradando extrahit pontifex degradator, dicens: Auctoritate Dei omnipotentis Patris, et Filii, et Spiritus Sancti, ac qua fungimur in hac parte, tibi auferimus habitum clericalem, et nudamus te religionis ornatu; atque deponimus, degradamus, ſpoliamus, et exuimus omni ordine, beneficio, et privilegio clericali, et velut clericali profeſſione indignum redigimus te in ſervitutem, et ignominiam habitus ſecularis, ac ſtatus.

Eum forficibus tondere incipiat pontifex degradator, et per barbitonſorem ibidem praeſentem totaliter tonderi faciat caput degradandi, dicens: Te velut ingratum filium a ſorte Domini, ad quam vocatus fueras, abjicimus; et coronam tui capitis, regale quidem ſignum ſacerdotii, de tuo capite amovemus propter tui regiminis pravitatem.

Deinde, ſi velit pontifex, dicat: Quod ore cantaſti, corde non credidiſti, nec opere impleviſti, ideo cantandi officium in eccleſia Dei a te amovemus.

Tum miniſtri pontificis exuunt degradatum veſte, et habitu clericali, et ipſum induunt habitu ſeculari.

Si degradatus tradi debeat curiae ſeculari,

Pontifex degradator degradatum amplius non tangit, ſed in hunc modum pronunciat, dicens: Denunciamus, ut hunc exutum omni ordine, ac privilegio clericali, curia ſecularis in ſuum forum recipiat.

Rogat judicem ſecularem, ut citra mortis periculum, etc. Domine judex, rogamus vos cum omni affectu, quo poſſumus, ut amore Dei, pietatis et miſericordiae intuitu, et noſtrorum interventu precaminum, miſerrimo huic nullum mortis, vel mutilationis periculum inferas.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 1.	THO. CRANMER. 24.	1555.	MARIAE 3.

Commiſſio domini Reginaldi Poli, legati de latere, decano, et capitulo Cantuar. facta ad diſpenſandum cum clericis, et abſolvend. eos, ac laicos, ſuo nomine. Ex Anth. Harmer ſpecimen of errors, p. 182. ſeqq. Et ex Strype's life of Cranmer, app. p. 187.

REGINALDUS, miſeratione divina ſanctae Mariae de Coſmedin ſanctae Romanae eccleſiae diaconus cardinalis, Polus nuncupatus, ſanctiſſimi D. N. papae et ſedis apoſtolicae ad ſereniſſimos Philippum et Mariam, Angliae reges, et univerſum Angliae regnum de latere legatus, venerabilibus, ac nobis in Chriſto dilectis, decano et capitulo eccleſiae metropolitic ticae

ticae Chriſti Cant. ad quos omnis et omnimoda juriſdictio ſpiritualis et eccleſiaſtica, quae ad archiepiſcopum Cant. ſede plena, pertinuit, ipſa ſede jam vacante, notorie dignoſcitur pertinere, ſeu eorum in ſpiritualibus vicario gen erali, ſalutem in Domino ſempiternam. Cum ſanctiſſimus in Chriſto pater dominus noſter, dominus Julius, providentia divina papa tertius, inter alias facultates, pro hujus regni, omniumque perſonarum in ea exiſtentium, ſanctae eccleſiae reconciliatione facienda, neceſſarias nobis in hac noſtra legatione conceſſas, hanc ſpecialiter indulſerit, ut quoſcunque in haereſium et ſchiſmatis errores lapſos, ab eis, et a quibuſcunque cenſuris et poenis propterea incurſis, abſolvere, et cum eis ſuper irregularitate praemiſſorum occaſione contracta, diſpenſare, et alia multa ad haec neceſſaria ſeu quomodolibet opportuna facere : et hoc idem munus catholicis locorum ordiniriis, et aliis perſonis Deum timentibus, fide inſignibus, et literarum ſcientia praeditis demandare poſſimus, prout in ejus literis tam ſub plumbo, quam in forma brevis expeditis, plenius continetur.

Cumque Dei benignitate, et sereniſſimorum regum pietate regnum hoc univerſaliter, et omnes domini ſpirituales et temporales, aliaeque perſonae communitatum in eo, quod proxime celebratum eſt, parliamento congregatae, ſingulariter primum, et deinde univerſum corpus cleri provinciae Cantuarienſis, et omnes fere perſonae ſingulares dictum corpus repraeſentantes, coram nobis exiſtentes, aliaeque pleraeque fuerint ſanctae eccleſiae catholicae per nosipſos reconciliatae, ſperemuſque fore, ut omnes aliae, quae reconciliatae adhuc non ſunt, reconciliari debeant ; difficileque et potius impoſſibile ſit, ut tam numeroſa multitudo per manus noſtras reconcilietur ; ideoque vices noſtras in hoc locorum ordinariis, et aliis perſonis ut ſupra qualificatis, delegandas duximus.

Circumſpectioni igitur veſtrae, de cujus probitate et charitatis zelo plenam in Domino fiduciam obtinemus, auctoritate apoſtolica nobis per literas ejuſdem ſanctiſſimi D. N. papae, et per nos vobis nunc impenſa, omnes et ſingulas utriuſque ſexus, tam laicas, quam eccleſiaſticas ſingulares, et quorumvis ordinum regulares veſtrae civitatis et dioeceſeos perſonas, ſeculares in quibuſvis etiam ſacris ordinibus conſtitutas, cujuſcunque etiam ſtatus et qualitatis exiſtant, etiamſi capitulum, collegium, univerſitas, ſeu communitas fuerit, quarumvis haereſium et novarum ſectarum profeſſores, aut in eis culpabiles, vel ſuſpectas, ac credentes, receptatores, et fautores ipſorum, ſuos errores agnoſcentes, ac de illis dolentes, et ad orthodoxam fidem recipi humiliter poſtulantes, cognita in ipſis vera et non ficta aut ſimulata poenitentia, ab omnibus et ſingulis haereſium, et ſchiſmatis, et ab orthodoxa fide apoſtaſiarum, et blaſphemiarum, et aliorum quorumcunque ſimilium errorum etiam ſub generali ſermone non venientium, peccatis, criminibus, exceſſibus, et delictis (de quibus tamen inquiſiti, vel accuſati, ſeu condemnati non fuerint) et quibuſvis excommunicationis, ſuſpenſionis, et interdictorum, et aliis eccleſiaſticis et temporalibus ſententiis, cenſuris, et poenis in eas praemiſſorum et infraſcriptorum occaſione, ac jure vel ab homine latis, vel promulgatis, etiamſi eis pluribus annis inſorduerint, et earum abſolutio dictae ſedi, etiam per literas in die coenae Domini legi conſuetas, reſervata exiſtat, in utroque, conſcientiae ſcil. et contentioſo foro ; eos vero, qui jam inquiſiti, vel accuſati, aut condemnati fuerint, vel, ut praefertur, ad cor revertentes, in foro conſcientiae tantum, plenarie abſolventes et liberantes : necnon cum eis ſuper irregularitate per eos occaſione praemiſſorum contracta, etiam quia ſic ligati *, miſſas, et alia divina officia etiam contra ritus et ceremonias hactenus probatas et uſitatas celebraverint, aut illis alias ſe immiſcuerint, contracta ; quodque, irregularitate et aliis praemiſſis non obſtantibus, in ſuis ordinibus, etiamſi ab haereticis et ſchiſmaticis epiſcopis, etiam minus rite, dummodo in eorum collatione eccleſiaſtica forma et intentio ſit ſervata, per eos ſuſceptis, et in eorum ſuſceptione etiam juramentum contra papatum Romanum praeſtiterint, etiam in altaris miniſterio miniſtrare, ac quaecunque, quotcunque, ac qualiacunque etiam curata, invicem tamen ſe compatientia beneficia ſecularia, vel regularia (dignitatibus in collegiatis eccleſiis principalibus, et in cathedralibus etiam metropolitanis poſt pontificalem majoribus exceptis) etiam ſchiſmaticis epiſcopis, ſeu aliis collatoribus, etiam laicalis poteſtatis praetextu habita, auctoritate apoſtolica retinere, dummodo alteri jus quaeſitum non ſit, et non promoti ad omnes, etiam ſacros et preſbyteratus ordines, a ſuis ordinariis, ſi digni et idonei reperti fuerint ; rite et legitime promoveri, ac beneficia eccleſiaſtica, etiam curata, ſi eis alias canonice conferantur, recipere et retinere valeant, qualitate temporis, miniſtrorum defectu, et eccleſiae neceſſitatibus, utilitatibuſque ita poſcentibus, diſpenſandi et indulgendi, ac omnem inhabilitatis et infamiae maculam, ſive notam ex praemiſſis quomodolibet inſurgentem, penitus et omnino abolendi, necnon in priſtinum, et eum, in quo ante praemiſſa quomodolibet erant, ſtatum ; ita ut et omnibus et ſingulis gratiis, privilegiis, favoribus, et indultis, quibus caeteri Chriſti fideles gaudent, et gaudere quomodolibet poſſunt, uti et gaudere valeant, in omnibus et per omnia, perinde acſi a fide catholica nunquam in aliquo defeciſſent, reſtituendi, reponendi, et redintegrandi, ac eis (dummodo corde contriti) ſua errata et exceſſus circumſpectioni veſtrae, ſeu alicui alteri per eos eligendo catholico confeſſori ſacramentaliter confiteantur, et poenitentiam ſalutarem eis pro praemiſſis injungendam, omnino adimpleant, omnem publicam confeſſionem, abjurationem, reconciliationem, et poenitentiam jure debitas, arbitrio veſtro moderandi, et in totum remittendi : necnon quoſcunque regulares et religioſos extra eorum regularia loca abſque ſedis apoſtolicae licentia vagantes, ab apoſtaſiae reatu, aliiſque cenſuris et poenis eccleſiaſticis per eos propterea, etiam juxta ſuorum ordinum inſtituta, incurſis, injuncta eis pro modo culpae poenitentia ſalutari, pariter abſolvendi ; et ſuper quacunque irregularitate propterea per eos contracta, aut cum eis, ut alicui curato beneficio de illius obtinentis conſenſu, in habitu clerici ſecularis, habitum

* Anth. Harmer legit *legati*.

bitum ſuum regularem ſub honeſta toga preſbyteri ſecularis deferendo deſervire, et extra eadem loca regularia remanere ad beneplacitum noſtrum libere et licite poſſint, eadem auctoritate apoſtolica, ob defectum miniſtrorum, et alias praedictas cauſas, diſpenſandi; ac quoſcunque, qui in ſacris ordinibus conſtituti, matrimonia etiam cum viduis et corruptis mulieribus de facto contraxerint, poſtquam mulieres ſic copulatas rejecerint, illiſque abjuraverint, ab hujuſmodi exceſſibus et excommunicationis ſententia, impoſita eis pro modo culpae poenitentia ſalutari in forma eccleſiae conſueta, abſolvendi, ac cum eis, poſtquam poenitentiam peregerint, et continenter et laudabiliter vivere cogniti fuerint; ſuper bigamia propterea per eos contracta, ita ut, ea non obſtante, in quibuſvis ſuſceptis et ſuſcipiendis ordinibus, etiam in altaris miniſterio miniſtrare, ac alicui beneficio eccleſiaſtico, de illius obtinentis conſenſu, deſervire, extra tamen dioeceſin, in qua fuerint copulati, eiſdem de cauſis diſpenſandi: necnon parochialium eccleſiarum tuae dioeceſis rectores ſive curatos, de quorum fide, probitate, circumſpectione, et charitatis zelo plena fiducia concipi poteſt, ad quarumcunque utriuſque ſexus ſuae parochiae, perſonarum laicarum tantum, abſolutionem, et eccleſiae catholicae reconciliationem (ut praefertur) auctoritate apoſtolica faciendam. Et ſi qui ex curatis praedictis ad id idonei non fuerint, in eorum defectum alias idoneas et ſufficientes perſonas, quae eorum vices ſuppleant, nominandi et deputandi: quos ſic per vos nominatos et deputatos, in locum noſtrum in praemiſſis abſolutionibus et reconciliationibus ſubſtituimus, eiſque vices noſtras ſubdelegamus, plenam et liberam, auctoritate apoſtolica nobis (ut praemittitur) conceſſa, tenore praeſentium concedimus facultatem; voſque in praemiſſis omnibus in noſtrum locum ſubſtituimus; praemiſſis, ac regula de inſordeſcentibus edita, et quibuſvis aliis conſtitutionibus et ordinationibus apoſtolicis, et omnibus illis, quae in literis praedictis ſanctitas ſua voluit non obſtare, contrariis non obſtantibus quibuſcunque; praeſentibus in praeteritis caſibus locum habentibus, et ad beneplacitum noſtrum duraturis. Datum Lambethi prope Londinum, Wintonienſis dioeceſis, anno a nativitate Domini M.D.LV. idibus Februarii, pontificatus ſanctiſſimi in Chriſto patris et domini noſtri, domini Julii, divina providentia papae tertii, anno quinto.

Reg. Car. Polus, Leg.

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Inſtructiones praecedenti commiſſioni a cardinale Polo annexae. Ibidem.

SINGULI domini epiſcopi, necnon officiales eccleſiarum, quae nunc vacant, pro executione eorum, quae a reverendiſſimo domino legato ſunt eis demandata, ordinem, qui infraſcriptus eſt, poterunt obſervare.

Primum, vocatum ad ſe totum ſingularum civitatum, quibus ſinguli praeſunt, clerum, de hiis, quae ſequuntur, inſtruere procurabunt.

De paterno amore et charitate, quam ſanctiſſimus D. N. Julius, papa tertius, erga nationem Anglicam declaravit, qui, ut primum cognovit ſereniſſimam Mariam reginam fuiſſe declaratam, reverendiſſimum dominum Reginaldum cardinalem Polum de ſuo latere, ad has partes legatum miſit, ut regnum hoc, tot jam annos ab eccleſia catholica ſeparatum, ad ejus unionem reducere, et in errores lapſos conſolari, atque in Dei gratiam reſtituere ſtuderet.

De ejuſdem domini legati adventu; quanta laetitia atque honore is acceptus fuit tum a ſereniſſimis regibus, tum ab aliis omnibus.

De hiis, quae in proximo parliamento acta et concluſa ſunt; ſcil. de omnibus dominis, de parliamento et univerſo regno a ſchiſmate et cenſuris incurſis abſolutis, et eccleſiae catholicae reconciliatis; de omnibus legibus, quae contra auctoritatem ſedis apoſtolicae et Romani pontificis fuerunt per Henricum VIII. et Edwardum VI. latae et promulgatae, revocatis et abolitis. De reſtituta ſanctiſſimo D. N. papae et eccleſiae Romanae eadem obedientia, quae ante hoc perniciosiſſimum ſchiſma praeſtabatur. De auctoritate epiſcopis reſtituta; et maxime ut poſſint contra haereticos et ſchiſmaticos procedere, et eos juxta canonicas ſanctiones coercere et punire.

His ita expoſitis, veniant ad facultates ſibi ab eodem reverendiſſimo domino legato conceſſas, quae recitentur. Et hic omnes, qui in ſchiſma et alios errores lapſi ſunt, invitentur ad abſolutionem, et reconciliationem humiliter ex toto corde petendam, necnon et diſpenſationes tam ſuper ordinibus, quam ſuper beneficiis neceſſarias et opportunas poſtulandas. Deinde praefigatur dies, intra quem dicti de clero humiles et poenitentes compareant ad petendam ſuppliciter abſolutionem, reconciliationem, et diſpenſationes praedictas.

Iidem vero domini epiſcopi, poſtquam illi omnibus erroribus ſuis renunciaverint, et promiſerint ſacramentaliter ipſis aut alteri ſacerdoti catholico, confeſſuros eſſe errores ſuos, et poenitentiam ſibi injungendam adimpleturos, eos abſolvent, et eccleſiae reconciliabunt, et cum ipſis juxta formam facultatum, pro poenitentium neceſſitatibus, prout ſibi viſum fuerit, diſpenſabunt; adhibendo ſemper convenientem diſtinctionem inter eos, qui ſolum in ſchiſma et haereſes inciderunt, et eos, qui etiam eas publice docuerunt, et alios ad peccandum induxerunt.

Eodem die conſtituetur dies feſtus et ſolennis, in quo, adſtante in eccleſia populi multitudine, domini epiſcopi, et omnes curati in eccleſiis ſuis omnia eadem, quae clero jam expoſita fuerunt, populo quoque inſinuabunt, et omnes invitabunt paterne et cum omni affectu, ut, agnitis erroribus ſuis, ad eccleſiae catholicae

tholicae gremium revertantur, promittendo fore, ut omnibus praeterita crimina omnia condonentur et remittantur, modo eos ex animo illorum poeniteat, et illis renuncient. Praefigatur autem terminus, utputa tota Paſchatis octava, intra quem terminum omnes eccleſiae reconcilientur; alioquin eo lapſo, contra ipſos, et eos etiam, qui poſt reconciliationem ad vomitum reverſi fuerint, ſeveriſſime procedetur. Dicatur de facultate conceſſa a reverendiſſimo domino legato epiſcopis et aliis, ut abſolvere poſſint omnes, quicunque ad cor reverſi fuerint.

Iidem domini epiſcopi et officiales nominabunt et deputabunt eccleſiarum parochialium rectores, ſeu alias perſonas idoneas, quae laicos ab haereſi et ſchiſmate et quibuſcunque cenſuris abſolvant juxta facultatum formam et tenorem; data per epiſcopos formula, qua in abſolutione et reconciliatione uti debeant.

Eadem poterunt cum clero totius dioeceſeos obſervari, prout commodius viſum fuerit. Domini epiſcopi, et officiales praefati, necnon omnes curati, ſeu alii ad id deputati, habeant librum, in quo nomen et cognomen, et parochia omnium reconciliatorum inſcribantur, ut poſtea ſciatur, qui fuerint reconciliati, et qui non.

Iidem domini epiſcopi et officiales, octava Paſchatis elapſa, poterunt facere viſitationem civitatis primo, dein dioeceſeos. Et ſi qui non fuerint reconciliati, poterunt ad ſe eos vocare, et cognoſcere cauſas, propter quas ab erroribus ſuis nolunt recedere. Et ſi in eis obſtinate perſeveraverint, tum contra eos procedent.

In hac facienda viſitatione attendant diligenter, quae in hoc brevi compendio ſunt notata, et maxime faciant, ut omnes eccleſiaſticae perſonae oſtendant titulos ſuorum ordinum et beneficiorum; ut ſi in iis aliquis alius defectus notetur, illis provideant, et omni ſtudio procurent, ut errores, quibus dioeceſes eorum ſunt infectae, extirpentur, et veritas fidei tum in concionibus, tum in confeſſionibus doceatur, deputando perſonas idoneas ad conciones faciendas, et confeſſiones audiendas. Id etiam curent, ut ſacrorum canonum inſtituta in omnibus obſerventur, et nomen divi Thomae martyris, necnon ſanctiſſimi domini noſtri papae ex libris diſpunctum, in illis reſtituatur, et pro eo ſecundum morem eccleſiae, ut ante ſchiſma fiebat, oretur.

In publicationibus hujuſmodi erit ante omnia facienda commemoratio miſeriarum et infelicitatis praeteritorum temporum, et magnae gratiae, quam nunc Deus pro ſua miſericordia populo huic exhibuit; hortando omnes ad haec grato animo agnoſcenda, et infinitas gratias divinae ipſius bonitati aſſidue agendas.

Hortandi ſunt etiam omnes, ut devote orent Deum pro ſalute et felici ſtatu horum ſereniſſimorum, et de hoc regno optime meritorum, ac merentium regum, et ſpecialiter pro felici partu ſereniſſimae et piiſſimae reginae.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 1.	THO. CRANMER. 24.	1555.	MARIAE 3.

Facultas curatis, et aliis eccleſiaſticis perſonis per ipſos idoneis cognitis et nominatis, per dominum legatum conceſſa eſt infraſcripta. Ex Harmer l. c. p. 191.

Ut ipſi omnes et ſingulas utriuſque ſexus laicas ſuae parochiae perſonas, quarumvis haereſium, aut novarum ſectarum profeſſores, aut in eis culpabiles vel ſuſpectas, ac credentes, receptatores, et fautores eorum ſuos errores agnoſcentes, et de illis dolentes, et ad orthodoxam fidem recipi humiliter poſtulantes, cognita in eis vera et non ficta aut ſimulata poenitentia, ab omnibus et ſingulis haereſium, ſchiſmatis, et ab orthodoxa fide apoſtaſiarum et blaſphemiarum, et aliorum quorumcunque errorum etiam ſub generali ſermone non venientium, peccatis, criminibus, exceſſibus, et delictis, de quibus inquiſiti, vel accuſati, ſeu condemnati non fuerint; et cum his etiam in foro conſcientiae tantum, et quibuſvis excommunicationis, ſuſpenſionis, et interdictorum, et aliis eccleſiaſticis et temporalibus cenſuris, ſententiis, et poenis in eos praemiſſorum occaſione a jure vel ab homine latis vel promulgatis, etiamſi in eis pluribus annis inſorduiſſent, et earum abſolutio apoſtolicae ſedi et in die coenae Domini per literas legi conſuetas, reſervata exiſtat, injuncta eis pro modo culpae poenitentia ſalutari, auctoritate apoſtolica in forma eccleſiae conſueta abſolvere, et illos unitati eccleſiae catholicae reſtituere; ac omnes ſolennitates, quae in hujuſmodi abſolutionibus de jure vel conſuetudine ſolent adhiberi, ratione multitudinis, arbitrio ſuo in partem vel in totum remittere, ſecumque ſuper quacunque irregularitate praemiſſorum occaſione contracta, diſpenſare poſſint et valeant; praemiſſis, ac regula de inſordeſcentibus edita, et quibuſvis aliis conſtitutionibus et ordinationibus apoſtolicis etiam in die coenae Domini legi conſuetis, caeteriſque contrariis quibuſcunque non obſtantibus.

Formula abſolutionis.

Dominus noſter Jeſus Chriſtus, ſummus pontifex, per ſuam, piiſſimam miſericordiam et clementiam vos cruore ſuo pretioſiſſimo redemptos, de ineffabili ſua pietate ab omnibus peccatis per vos commiſſis miſericorditer abſolvat. Et ego auctoritate apoſtolorum divi Petri et Pauli, ac ſedis apoſtolicae mihi commiſſa, vos et veſtrum quemlibet ab omnibus peccatis, criminibus, exceſſibus, et delictis, atque ab omni haereſi, ſchiſmate, apoſtaſia, irregularitate, et quocunque errore veſtris; necnon a juramento contra papatum Romanum per vos praeſtito; et a quibuſcunque excommunicationis, ſuſpenſionis, et interdictorum, et aliis ſententiis, cenſuris, et poenis eccleſiaſticis a jure vel ab homine latis, per vos ratione praemiſſorum incurſis,

ſis, et contractis, abſolvo; ac communioni fidelium, et S. ſanctis Dei eccleſiae ſacramentis reſtituo, reduco, et redintegro. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 1.	THO. CRANMER. 24.	1555.	MARIAE 3.

King Philip and queen Mary's writ for burning of Cranmer. Ex Rot. pat. 2. et 3. Phil. et Mar. 2. part. apud Burnet hiſt. reform. vol. II. append. p. 300.

Philip and Mary, etc.

TO our right truſty Nicholas, archbiſhop of York, lord chancellor of England, greeting. We will and command you, that immediately upon the ſight hereof, and by warrant of the ſame, ye do cauſe to be made a writ for the execution of Thomas Cranmer, late archbiſhop of Canterbury; and the ſame ſo made, to ſeal with our great ſeal of England, being in your cuſtody, according to the tenor and form hereafter following.

Philippus et Maria, Dei gratia, etc. majori et ballivis civitatis Oxon. ſalutem. Cum ſanctiſſimus pater noſter Paulus, papa ejuſdem nominis quartus, per ſententiam diffinitivam, juris ordine in ea parte requiſito in omnibus obſervato, et juxta canonicas ſanctiones judicialiter et diffinitive Thomam Cranmer, nuper Cantuarienſem archiepiſcopum, fore haereſiarcham, anathematizatum, et haereticum manifeſtum, propter ſuos varios nefandos errores, manifeſtas et damnabiles haereſes, et deteſtandas et peſſimas opiniones fidei noſtrae catholicae, et univerſalis eccleſiae determinationi obviantes et repugnantes, et praedict. Thomam Cranmer multis modis contract. commiſſ. dict. affirmat. perpetrat. et publice et pertinaciter tent. et defenſ. judicavit, declaravit, pronunciavit, et condemnavit; et eadem cauſa idem ſanctiſſimus pater noſter, papa Paulus quartus, judicialiter et diffinitive, more ſolito, praedictum Thomam Cranmer a praedicto archiepiſcopatu, aliis praelaturis, dignitatibus, officiis, et beneficiis deprivavit, et abjudicavit, prout cunctam inde habemus notitiam: cumque etiam reverendus in Chriſto pater Edmundus, Londini epiſcopus, et Thomas, Elien. epiſcopus, auctoritate ejuſdem ſanctiſſimi noſtri patris papae praedictum Thomam Cranmer ab omni ordine, gradu, officio, et dignitate eccleſiaſtica, tanquam haereſiarcham et haereticum manifeſtum, realiter degradaverunt, vigore cujus idem Thomas Cranmer in praeſenti haereticus et haereſiarcha juſte, legitime, et canonice judicatus, condemnatus, et degradatus exiſtit; et cum etiam mater eccleſia non habet, quod ulterius in hac parte contra tam putridum et deteſtabile membrum et haereſiarcham faciat, aut facere debeat; iidem reverendi patres eundem Thomam Cranmer damnatum haereticum, et haereſiarcham, brachiis et poteſtati noſtris ſecularibus tradiderunt, commiſerunt, et reliquerunt, prout per literas patentes eorundem reverendorum patrum ſuperinde confect. nobis in cancellaria noſtra certificatum eſt: nos igitur, ut zelatores juſtitiae, fidei catholicae defenſores, volenteſque eccleſiam ſanctam, ac jura et libertates ejuſdem, ac fidem catholicam manutenere et defendere, hujuſmodi haereſes et errores ubique, quantum in nobis eſt, eradicare et extirpare, et praedictum Thomam haereſiarcham ac convictum, damnatum et degradatum, animadverſione condigna punire; attendenteſque hujuſmodi haereticum et haereſiarchum in forma praedicta convictum, damnatum, et degradatum, juxta leges et conſuetudines regni noſtri Angliae in hac parte conſuetas, ignis incendio comburi debere; vobis praecipimus, quod dictum Thomam Cranmer in cuſtodia veſtra exiſtent. in loco publico et aperto, infra libertatem dictae civitatis noſtrae Oxon. ex cauſa praedicta, coram populo igni committi, ac ipſum Thomam Cranmer in eodem igne realiter comburi facietis, in hujuſmodi criminis deteſtationem, aliorum chriſtianorum exemplum manifeſtum: et hoc ſub poena et periculo incumbente, ac prout nobis ſubinde reſpondere volueritis, nullatenus omittatis. Teſt. nobiſipſis apud Weſtmonaſterium viceſimo quarto Februarii, annis regis et reginae ſecundo ac tertio.

And this bill, ſigned with the hand of us the ſaid queen, ſhall be your ſufficient warrant and diſcharge for the ſame.

The king and queen's commiſſion for repreſſing of hereſies and falſe rumours. Ex reg. Exon. Truberville fol. 6.

PHILIP and Mary, by the grace of God king and queen of England, France, Naples, Jeruſalem, and Ireland, defenders of the faith, princes of Spain, and Sicily, archdukes of Auſtria, dukes of Milan, Burgundy, and Brabant, counts of Haſpurge, Flanders, and Tirol, to the reverend father in God James, biſhop of Exon. and to our truſty and well beloved John Whiddon knight, Thomas Dennis knight, Thomas Reynolds clerk, dean of the cathedral church of Exeter, John Prideaux, ſerjeant at law, John Ridgway, John Blaxton clerk, vicar general to the ſaid biſhop, John Rixman clerk, Thomas Sothern clerk, Edmund Stire Eſq; Robert Cary, James Courtny, John Arundell of Lanhern, knight, Hugh Trevanion knight, Thomas Seyntabyn Eſq; Lawrence Traves clerk, John Grandevill clerk, Richard Roſcarock, John Moybe, Robert Smith the younger, Robert Trencrock, William Iſham, Eſqrs; Robert Yendall clerk, Morice Lewermore, mayor of our ſaid city of Exeter, James Copham Eſq; William Hurſt, John Blackaller, William Buckingham, William Smyth, aldermen of the ſaid city, Walter Staplehill, and John Petre, citizens of the city of Exeter aforeſaid,

aforeſaid, greeting. Foraſmuch as divers deviliſh and clamorous perſons, having not only invented, bruited, and ſet forth divers falſe rumours, tales, and ſeditious ſlanders againſt us, but alſo ſown divers hereſies and heretical opinions, and ſet forth divers ſeditious books within this our realm of England, meaning thereby to move, procure, and ſtir up diviſion, ſtrife, contention, and ſedition not only amongſt our loving ſubjects, but alſo between us and our ſaid ſubjects, with divers other outragious miſdemeanors, enormities, contempts, and offences daily committed and done to the diſquieting of us and our people. We minding and intending the due puniſhment of ſuch offenders, and the repreſſing of ſuch like offences, enormities, and miſbehaviors from henceforth, and having ſpiritual truſt and confidence in your fidelities, wiſdoms, and diſcretions, we have authorized, appointed, and aſſigned you, to be our commiſſioners; and by theſe preſents do give full power and authority unto you, or three of you, whereof you the ſaid biſhop, Thomas Reynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall, to be one, to enquire as well by the oaths of twelve good and lawful men, as by witneſſes, and all other means and politic ways ye can deviſe, of all and ſingular hereſies, heretical opinions, lollardies, heretical and ſeditious books, conſpiracies, and confederacies; as alſo to enquire of all falſe rumours, tales, ſeditions, ſlanders, words or ſayings raiſed, publiſhed, bruited, invented, or ſet forth againſt us, or either of us, or againſt the quiet governance or rule of our people and ſubjects, by books, letters, or otherwiſe, in any place or places within the dioceſe of Exon. as well within liberties, as without, and of the bringers in, utterers, buyers, ſellers, readers, keepers, or conveyers of any ſuch letter, book, rumour, or tale, and of all and every the coadjutors, counſellors, comforters, procurers, abettors, and maintainers; giving to you, and three of you, whereof you the ſaid biſhop, Thomas Raynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall to be one, full power and authority by vertue hereof to ſearch out, and take into your hands and poſſeſſion all manner of heretical and ſeditious books, letters, and writings, whereſoever they or any of them ſhall be found, as well in printers houſes, or ſhops, as elſewhere within the ſaid dioceſe; and alſo to enquire, hear and determine all and ſingular enormities, diſturbances, misbehaviours, miſdemeanors, and negligences done, ſuffered, or committed in any church, chapel, or other hallowed place, within the ſame dioceſe: and alſo for and concerning the taking away, or withholding of any goods, ornaments, or ſtocks of money belonging to any of the ſame churches or chapels, and the accompts concerning the ſame. And alſo, to enquire and ſearch out all ſuch perſons, as do obſtinately refuſe to be confeſſed, to receive the bleſſed ſacrament of the altar, to hear maſs, or come to the pariſh churches, or other convenient places appointed for divine ſervice, or to uſe and obey the ceremonies appointed for the church, whereſoever any of the ſaid offences or negligences have been, or hereafter ſhall be committed within the ſaid dioceſe, and to hear and determine the ſame, and all other offences and negligences above ſpecified and rehearſed, according to your wiſdoms, conſciences, and diſcretions. Willing and commanding you, and every three of you, whereof always you the ſaid biſhop, Thomas Reynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall to be one, from time to time to uſe and deviſe all ſuch politic ways and means for the tryal and ſearching out of the ſame, as by you, or three of you, whereof ye the ſaid biſhop, Thomas Reynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall to be one, ſhall be thought moſt expedient and neceſſary; and upon enquiry and due proof had, known, perceived, and tried out, by the confeſſion of the parties, or by ſufficient witneſſes before you, or three of you, whereof ye the ſaid biſhop, Thomas Reynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall to be one, concerning the premiſes, or any part thereof, to give and award ſuch condign puniſhment to the offenders by fine or impriſonment, as to your wiſdoms, or three of you, whereof you the ſaid biſhop, Thomas Reynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall to be one, ſhall be thought meet and convenient. Further willing and commanding you, or three of you, whereof ye the ſaid biſhop, Thomas Reynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall to be one, in caſe ye ſhall find any perſon or perſons obſtinate or diſobedient, either in the appearance before you, or three of you, at your calling or aſſignment; or elſe in not accompliſhing or not obeying your directions or commandments in any thing or things, touching the premiſes, or any part thereof, to commit the ſame perſon or perſons, ſo offending, to ward, there to remain till they be by you, or three of you, whereof you the ſaid biſhop, Thomas Reynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall to be one, enlarged, and ſet at liberty. And we give to you, and every three of you, whereof ye the ſaid biſhop, Thomas Reynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Thraves, John Grandevill, or Robert Yendall to be one, full power and authority by theſe preſents, to take and receive by your diſcretions of every offender and ſuſpected perſon, to be convented or brought before you, a recogniſance or recogniſances, obligation or obligations, to our uſe of ſuch ſum or ſums of money, as to you, or three of you, whereof ye the ſaid biſhop, Thomas Reynolds, John Blaxton, John

John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall to be one, ſhall ſeem convenient, as well for the perſonal appearance before you of every ſuch ſuſpect perſon, in caſe you ſhall ſo think convenient, as for the ſure and true payment of all and every ſuch fine and fines, as ſhall hereafter be by you, or three of you, as afore, taxed or aſſeſſed upon any offender, that ſhall be before you, or three of you duly convented, as is aforeſaid; to our uſe to be paid, at ſuch days and times, as by you, or three of you, as afore, ſhall be ſtated, limited, or appointed. And you to certify every ſuch recogniſance and obligation, ſo being taken, for any fine or fines, as is aforeſaid, under your hands and ſeals, or the hands and ſeal of three of you, whereof ye the ſaid biſhop, Thomas Reynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall to be one, into our court of chancery, to the intent we may be thereof duly anſwered as appertaineth. And furthermore we give to you and three of you, whereof ye the ſaid biſhop, Thomas Reynolds, John Blaxton, John Rixman, Thomas Sothern, Lawrence Traves, John Grandevill, or Robert Yendall to be one, full power and authority by theſe preſents, not only to call before you all and every offender and offenders, and all and every ſuſpect perſon or perſons, in any of the premiſes, but alſo all ſuch and ſo many witneſſes, as ye ſhall think meet to be called; and them and every of them toexamine and compel to anſwer, and ſwear upon the holy evangeliſts to declare the truth in all ſuch things, whereof they, or any of them ſhall be examined, for the better tryal, opening, and declaration of the premiſes, or any part thereof: willing and commanding you, and every of you, that in caſe any ſuch matters ſhall ariſe or come in examination before you, which for the great importance, difficulty, or other conſideration to you appertaining, you by your diſcretions ſhall think not meet to be determined by you; that then in every ſuch caſe you refer the ſame to the order and diſcretion of the reverend father, the biſhop of London, and other his collegues, who having a more large commiſſion of us, we doubt not upon your certificate, will hear, examine, and determine the ſame, as ſhall appertain. And further our will and pleaſure is, that you, or three of you, whereof you the ſaid biſhop, Tho. Reynolds, John Blaxton, John Rixman, Tho. Sothern, Lawrence Traves, John Grandevill, or John Yendall to be one, by bill ſigned by your hands, or the hands of three of you, as afore, ſhall and may give and make allowance and payment of ſuch fines, as ſhall be aſſeſſed and taken before you, or three of you, as afore, as well to ſuch, as by your commandments ſhall travel or take pains for us about the premiſes, or any part thereof; and alſo for and about the entering and certifying of ſuch recogniſance, obligations, or other writings to be made for the execution of this our commiſſion. Wherefore we will and command you with diligence to give your attendance, and to execute the premiſes with effect; any of our laws, ſtatutes, proclamations, or other grants, privileges, or ordinances, which be, or may ſeem to be contrary to the premiſes, notwithſtanding. And moreover we will and command all and ſingular juſtices of peace, mayors, ſheriffs, bailiffs, conſtables, and all other our officers, miniſters, and faithful ſubjects to be aiding, helping, and aſſiſting you at your commandment in the due execution hereof, as they tender our pleaſure, and will anſwer to the contrary at their uttermoſt perils. And we will and grant, that theſe our letters patents ſhall be a ſufficient warrant and diſcharge for you, and every of you againſt us, our heirs and ſucceſſors, and all and every other perſon or perſons whatſoever they be, of, for, or concerning the premiſes, or any parcel thereof, for the execution of this our commiſſion, or any part thereof. And we will that this our commiſſion ſhall in no ways be prejudicial, hindrance, or revocation to, or of our former commiſſion, heretofore made or granted to the ſaid reverend father in God, the biſhop of London, and other for the like purpoſes and intents aforementioned; but that the ſame, and every article therein contained, ſhall ſtand, remain, and be in like force and effect to all intents and purpoſes, as it was before the making hereof; the ſame, or any thing therein contained notwithſtanding. In witneſs whereof we have cauſed theſe our letters of commiſſion to be ſealed with our great ſeal. Witneſs ourſelves at Weſtminſter the 16th. day of February, the ſecond and third years of our reigns.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 1.	REGIN. POLI 1.	1556.	MARIAE 3.

Synodus provincialis Cantuarienſis.

SYNODUS provincialis Cantuar. juſſu reverendiſſimi ad 10. diem menſis Octobris continuata, non multo poſt ad 10. diem Maii anni ſequentis prorogabatur.

Bulla

Bulla Pauli IV. *papae ad orand. pro pace inter principes chriſtianos.* Ex reg. Pole fol. 18. a.

REGINALDUS, miſeratione divina tituli ſanctae Mariae in Coſmedin ſanctae Romanae eccleſiae preſbyter cardinalis, Polus nuncupatus, Cantuar. archiepiſcopus, totius Angliae primas, et apoſtolicae ſedis legatus natus, etc. venerabili confratri noſtro domino Edmundo, London. epiſcopo, ejuſve in ſpiritualibus vicario generali, ſive officiali principali cuicunque, ſalutem, et fraternam in Domino charitatem. Bullam plenariae indulgentiae ſanctiſſimi in Chriſto patris et domini noſtri, domini Pauli, divina providentia papae quarti, ſub plumbo filis ſericis impendentibus, modo Romanae curiae bullatam, dat. Romae apud ſanctum Petrum anno incarnationis dominicae M.D.LV. octavo idus Martii, pontificatus ſui anno primo, nuper cum ea, qua decuit, reverentia et obedientia humiliter recepimus, tenorem ſubſcript. in ſe continentem. Paulus epiſcopus, ſervus ſervorum Dei, univerſis et ſingulis Chriſti fidelibus praeſentes literas inſpecturis, ſalutem, et apoſtolicam benedictionem. Ab initio pontificatus noſtri cum videremus totam rempublicam chriſtianam bellorum turbinibus labefactari, id inprimis Deum precati ſumus, ut liceret nobis pacem aliquando inter principes chriſtianos aliqua ratione ſperare, qua, ſedatis eorum diſcordiis, divinis beneplacitis liberius vacare, et gregem dominicum noſtrae curae commiſſum, ad ſemitas juſtitiae efficacius reducere valeremus. Verum cum jam nobis aliqua ſpes eluceſcat, qua induciae inter ipſos principes iniri poſſe videntur; exiſtimavimus, ſi unquam faciend. fuit, hoc praeſertim Deo acceptabili ac ſalutis tempore ad Dominum noſtrum Jeſum Chriſtum recurrendum eſſe, et ab eo ſummis precibus contendend. ut praedictis principibus non ſolum inducias ineund. ſed etiam perpetuam pacem inter ſe firmandi, mentem et animum impartiri dignetur. Quare conſiderantes, omnipotentem Deum id, quod interdum unius precibus non concedit, multiplicatis interceſſoribus ſaepe largiri; et ſacris literis edocti, jejunio et fletu ac orationibus in pura fide et ſincera charitate exhibitis, Dei iram averti et ejus gratiam comparari conſueviſſe, auctoritate apoſtolica nobis deſuper conceſſa, ex parte omnipotentis Dei, et per viſcera illius miſericordiae omnes et ſingulos utriuſque ſexus Chriſti fideles ſeculares et eccleſiaſticos, etiam cujuſvis ordinis regulares et recluſos, ac in communi viventes per univerſum orbem exiſtentes, hortamur, et in Domino requirimus, ut infra triduum poſt publicationem praeſentium, tam in alma urbe noſtra, quam in quibuſcunque aliis civitatibus, terris, et locis ipſius [1] urbis factam, ſeu poſtquam eaedem praeſentes literae ad eorum notitiam pervenerint, ad ipſum Dominum noſtrum Jeſum Chriſtum humili corde converſi, conſcientiam ſuam diligenti ſtudeant examinatione diſcutere, et puriſſimam omnium peccatorum ſuorum confeſſionem facere, ac ultra generale praeſentis Quadrageſimae jejunium, orationibus et eleemoſynarum erogationibus, ſeu aliis piis operibus, juxta eorum conſcientiam, ſive ſacerdotum, quibus peccata ſua confitebuntur, ſalutare conſilium, vacare; necnon illi, quibus praeſentes poſt proximum feſtum Paſchatis reſurrectionis dominicae innoteſcent, etiam ultra praemiſſa quarta et ſexta feriis, necnon ſabbato immediate ſequentibus, ſi in aetate legitima conſtituti fuerint, et juſto impedimento detenti non ſint, jejunare, et tam illi, quam alii ſupradicti eidem Jeſu Chriſto Deo ac Domino noſtro ſupplicare, precibuſque ac fletu ad ejus ſanctiſſimos pedes provoluti petere et rogare, ut eiſdem principibus, atque omni fideli populo miſeriarum calamitatumque finem, et concordiam, ac pacem largiri velit; dominica vero deinceps ſequenti ſacratiſſimam euchariſtiae communionem pie et devote percipiant, ac quae ad pietatem, charitatem, et caſtitatem pertinent, toto pectore atque animo exerceant, quo magis ejuſdem Dei et Domini noſtri clementiſſimi miſericordiam promoveant. Utque id purius et commodius facere poſſint, Chriſti fidelibus ſupradictis, ut hac vice tantum confeſſorem eligere valeant, preſbyterum ſecularem, ſeu cujuſvis ordinis regularem, qui, eorum confeſſione diligenter audita, eos et eorum quemlibet a quibuſcunque peccatis quantumcunque gravibus et enormibus, etiam ſedi apoſtolicae reſervatis, et in bulla, quae in die coenae Domini legi conſuevit, contentis, ac cenſuris, quas propterea incurrerint, injuncta inde eis pro modo culpae poenitentia ſalutari, abſolvere, et vota quaecunque per eos emiſſa (Jeroſolimitan. ac caſtitatis et religionis votis duntaxat exceptis) in alia pietatis opera commutare poſſit, dicta auctoritate concedimus et indulgemus; omnibus nihilominus Chriſti fidelibus ſupradictis pro particularis poenitentiae ſatisfactione in remiſſionem peccatorum ſuorum ſpecialiter injungentes, ut tam in dominica communione, quam in triduo orationum ſeu eleemoſynarum, et piorum operum ac jejunii hujuſmodi, orationem dominicam et ſalutationem angelicam quinquies devote recitent. Nos enim omnibus et ſingulis Chriſti fidelibus praedictis, qui praemiſſa adimpleverint, de omnipotentis Dei miſericordia, et apoſtolorum beatorum ejus auctoritate et meritis confiſi, pleniſſimam peccatorum ſuorum remiſſionem, et eam, quae Chriſti fidelibus eccleſias dictae urbis et extra eam ad id deputatas, anno jubilaei conceſſa eſt, miſericorditer in Domino elargimur. Et ut haec omnia ad cunctorum notitiam perveniant, et miſericors Dominus a pluribus exoretur, omnibus vene-

[1] F. *orbis*.

bilibus

bilibus fratribus noſtris, patriarchis, archiepiſcopis, epiſcopis, et aliis eccleſiarum praelatis, in virtute ſanctae obedientiae diſtricte praecipiendo mandamus, ut praeſentes literas, ſeu earum tranſumptum manu alicujus praelati ſeu perſonae in dignitate eccleſiaſtica conſtitutae ſubſcriptum, cui omnimodam fidem adhiberi volumus, ubique per eorum provincias, civitates, et dioec. gratis et abſque ulla fraude vel quaeſtu publicent, et publicari faciant cum effectu; non obſtantibus conſtitutionibus et ordinationibus apoſtolicis, caeteriſque contrariis quibuſcunque praeſentibus poſt dominicam ſupradictam minime valituris. Dat. Romae apud ſanctum Petrum anno incarnationis dominicae M.D.LV. octavo idus Martii, pontificatus noſtri anno primo. Nos ſummopere cupientes, omnes et ſingulos utriuſque ſexus perſonas infra noſtrae legationis de latere fines degentes, hujus gratioſiſſimae munificentiae participes fieri, animarum ſuarum ſaluti proſpicientes, ac contentorum in dicta bulla ſcientiam ad earum certam et indubitatam notitiam pervenire; cum ea, qua poteritis, matura celeritate, bullam hujuſmodi non ſolum decano et capitulo et caeteris miniſtris plebique et populo dioec. veſtrae London. verum etiam omnibus et ſingulis aliis charis confratribus coepiſcopis noſtris, noſtrae Cant. provinciae ſuffraganeis, juxta et ſecundum formam, tenorem, et effectum bullae praedictae in omnibus et per omnia publicetis, denuncietis, et declaretis, ſeu ſic publicari, denunciari, et declarari faciatis, prout decet. In cujus rei teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambehith, Winton. dioec. viceſimo octavo die menſis Aprilis, anno Domini M.D.LVI et noſtrae tranſlationis anno primo.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Pauli IV. 2.	Regin. Poli 1.	1556.	Mariae 4.

Electio card. Poli in cancellar. univerſitatis Oxon. Ex. reg. Pole fol. 22. a.

Universis Chriſti fidelibus has literas noſtras viſuris, lecturis, ſive audituris, univerſitatis Oxon. cancellarius natus, ad quem omnis et omnimoda poteſtas et juriſdictio ad ipſum cancellarium exiſtentem et electum pertinens, nunc ejus officio vacante, evidenter pertinere dignoſcitur; necnon alii omnes et ſinguli ſupradictae univerſitatis doctores et magiſtri, ſalutem in auctore ſalutis, ac fidem indubiam praeſentibus adhibere. Cum ſui ordinis vir ornatiſſimus de academia noſtra, turbulentis et iniquis ſchiſmatis temporibus inſigniter meritus, Johannes Maſonus, nuper noſter cancellarius, literis ſuis ad totam academiam ſcriptis ſigilloque ſuo munitis, pure, ſponte, ſimpliciter, et ultro cancellarii muneri et officio ceſſerit, totumque jus ſuum et titulum in eodem penitus reſignaverit et dimiſerit; vobis per haec ſcripta ſignificand. et patefaciend. duximus, quod nos antedictus cancellarius natus, caeterique doctores et magiſtri, ad quos hujus electionis negotium ſpectat, viceſimo ſexto die Octobris legitime juxta veterum ſtatutorum in ea parte editorum formam et antiquam conſuetudinem, in eccleſia beatae Mariae, et loco ibidem ad hujuſmodi magnam regentium et non regentium congregationem ſpecialiter deputato et deſtinato convenimus; ibique poſt literarum lectionem et acceptam reſignationem hujuſmodi, quia diuturna ejus officii vacatio multa poſſit inferre ſtudiis et moribus diſpendia, celeriter academiae noſtrae ſuo capite et rectore (a quo morum integritas, ſtudiorum profectus, totius denique corporis quies et tranquillitas pendet) deſtitutae et orbatae proſpiciend. et conſulend. duximus. Porro eiſdem ipſis die et loco, diligenti tractatione et matura deliberatione praemiſſa, communi conſilio, unanimi conſenſu, concordibus votis et ſuffragiis omnium facultatum, reverendiſſimum in Chriſto patrem ac dominum, dominum Reginaldum, miſeratione divina tituli ſanctae Mariae in Coſmedin, ſanctae Romanae eccleſiae preſbyterum cardinalem, Polum nuncupatum, et apoſtolicae ſedis non ſolum legatum natum, verum etiam in et per univerſum Angliae regnum ad ſereniſſimos Philippum et Mariam, Angliae reges, de latere legatum, olim praedictae academiae alumnum gratiſſimum, nunc vero totius regni decus, et eccleſiae Anglicanae ſingulare columen, qui indefeſſa cura, aſſidua cogitatione, anxia et paterna ſolicitudine, foeda vitiorum, et errorum portenta evellendo, veterem diſciplinam ſuo vigore reſtituendo, incorruptos mores, ſolidamque doctrinam inſtaurando, benevolentiam, ſtudium, amorem, et pietatem, qua academiam proſequitur, quotidie declarare non deſinit, cancellarium perpetuum elegimus, et juxta felicis recordationis Urbani papae quinti univerſitati praedictae conceſſionem factam, eligendo confirmavimus; eidemque reverendiſſimo patri tanquam obſervantiae noſtrae erga eum ſpecimen et pignus, una cum praedicto cancellario, quemcunque in vicecancellarium, ſive commiſſarium nominandi, necnon duos, quos ad hoc idoneos duxerit, doctores canonicae et civilis facultatum cathedris praeficiendi, quoad vixerit (noſtris et ſucceſſorum conſenſu, auctoritate, conſilio, et confirmatione non expectatis) ſpecialiter liberam facultatem, et poteſtatem dedimus, et conceſſimus, quemadmodum harum literarum noſtrarum ſerie damus, et concedimus. In quorum omnium, et ſingulorum praemiſſorum teſtimonium praeſentes literas noſtras ſigilli communis univerſitatis munimine roboravimus. Dat. in domo noſtrae congregationis ſecundo die Novembris, anno Domini M.D.LVI.

Injunctions by Thomas Goldwell, biſhop of St. Aſaph. Ex MS. Tanner. epiſc. Aſſaven.

THAT no man, of what degre or condycyon ſoever he be, be buryed wythin the precynt of the chyrch, without the conſent of the churchwardens, except he have a chappell of hys owne, or fryndes byldyng, and that no man be buryed in the chancel without the conſent of the parſon or vycar.

Item, That he that ys buryed in the chyrch, havyng no chapell of hys owne, ſhall pay to the chyrchwardens toward the reparacyons of the chyrch vi. s. viii. d. and he that ys buryed in the chancell, ſhall paye to hym, that hath the care of the reparacyons of the chancell, x. s. and the pryſt, that buryeth any man contrary to this injunctyon, ſhall pay the ſayd money to the chyrch, or chancell hymſelf.

Item, That no man, or woman havyng at theyr dethtyme a paramore, contrary to the laws of God, and holy chyrch, ſhall be buryed in chryſtyn buryall.

Item, That no pryſt preſume to gyve the holy ſacraments ether of pennaunce, or of the altare, to any ſuch, nother at Eſter, nor at the hower of ther deth.

Item, That no pryſt, havyng a woman at hys commandement, preſume to celebrate.

Item, That no parſons, vicars, and curates do admitt any precher to preche in their chyrch, wythout he be licenſyd by the ordinarye; and that they other preche themſelves, or provyde, that the paryſhioners have every quarter of the yer one ſermon at the leſt.

Item, That no pryſt do from hensfurth haunt, reſort, or repayre to any diſinghouſes, or commyn bouling allies, or any other ſuſpect houſes or places, or do uſe common or unlawfull games or playes, or otherwyſe behave themſelves unpryſtly or unſemelie, upon peyne of depryvation of theyr benefices, after that they ſhall be thriſe monyſhed or peremptorie ons, and yff they be not beneficed, to be ſuſpendyd ab officio for ſix months.

Item, That every parſon, vicar, or curate do exhort, advertyſe, and monyſh all and ſyngular teſtators, to bequethe certen to the reparacion of the cathedral chyrch, and alſo to ther parochial churches for ther forgotten tythes, and finally to remembre the pore and nedie.

Item, That all and ſinguler parſons, vicars, curates, and all other of the clergye of what dignitie, degre, or ſtate they be of, and being yn holie orders or beneficed within the dioceſe of St. Aſaph, ſhall uſe, were, or put upon them none other wedis or garmentes, but ſuch as become the life and honeſtie of clerkes, and ſpecially that they were no ruffe yn the collers of their ſhirtes, or any cutting in bothys or ſhowes, "ſub poena excommunicationis, ſi moniti non deſiſtant."

Item, That no ſcole be hereafter kept in ony chyrch.

Item, That no preſt ſay two maſſes in one day, except Chryſtmas day, without expreſs licens.

Item, That everye parſon or vicar do mentein and repayre their mancion howſes.

Item, That everye parſon, vicar, curate, and other preſt ſhall truly and faithfully fulfill, kepe and obſerve all laweth, ſtatutes, and conſtitucions, injunctions, ordinances, commaundementh, and decres, as well ſynodalls as provincialls or legantines, heretofore made, provided, and eſtabliſhed and ordined, ſtanding yn effect, for the decent and godly order to be uſyd, obſervyd, and kepte yn the churche and the clerge of this dioc. of S. Aſaph, as far furthe as yn them ſhall lie, according to their bounden duties, and as they wyll anſwer for the contrarie. And what preſt ſoever offendyth in ony of the forſayd injunctyons, yf he be benefyced, becyd the peynes befor taxed, he ſhall be "ipſo facto" ſuſpendyd from the recevyng of the fruts of hys benefyce for the ſpace of vi. monthes the next and immedyatly followyng; and the ſayde fruts ſhall be received by the wardens of the church, or imploy'd other upon the reparacyons or ornamenth of the church, wher the tranſgreſſyon was don, or upon the power ſcolers of the grammar ſcole wythin the dyoceſe, or the ſayd wardens ſhall gyve acownt therof to the vycar generall of the byſhop. And yf he be not benefyced, he ſhall ſuffer impryſonment for the ſpace of iii. monthes.

Injunctions geven in the viſitacion of the moſte reverende father in God, the lorde cardinal Poole's grace, legate de latere, by his ſubdelegate James, by the permiſſion of God buſhope of Glouceſtre, througheoute his dioceſis of Glouceſtre. Ex append. ad hiſtor. Rob. de Aveſbury edit. Tho. Hearnii. pag. 376.

Touchinge the clergie.

I. FYRSTE, That all parſons, vicars, and curats having the gyfte and talente of preachinge, ſhall frequentlie and diligentlie occupie themſelves in the ſame, accordinge to the decree of the late ſynode in that behalf provided, openinge the ſcriptures accordinglie, and not forgettinge to declare the righte uſe of the godlie ceremonies of the churche, as they come in courſe from time to time.

II. Item, That all parſons, vicars, and curats for the better inſtruction of theare cures, ſhall reade

evry ſoundaie at the ſermon tyme, when there is no ſermon, ſome portion of the booke entituled, " A neceſſarie doctrine," latelie ſet furth, unto ſuche tyme as homelies by th'authoritie of the ſynode ſhal be made and publiſhed for the ſame intente and purpoſe.

III. Item, That all parſons, vicars, and curats ſhall evry holidaie, when ther is ſermon, at the ſermon time playnelie recyte and diligentlie teache the " Pater noſter," the " Ave Maria, " the " Crede," and the " Ten commandments," in Engliſhe; exhortynge their pariſheners to teache the ſame likewiſe to their younge children at home.

IV. Item, That all parſons, vicars, and curats being no preachers, ſhall earneſtlie emploie themſelves to ſtudie the holie ſcripture in ſuch ſorte and wiſe, as they maye be able to make accompte to theire ordinarie yearelie, how they profitte therin; and that alſo they refuſe not to inſtructe and teache the youth of theire pariſhioners being thereunto by theire parents requeſted, and for theire paines reaſonable contentid.

V. Item, That all parsons, vicars, and curats do in all poyntes the beſt they can to miniſter decentlie, reverentlie, and uniformelie the ſacraments and ſacramentalles, and to celebrate divine ſervice treateablie and diſtinctlie, ſo that thereby the people may be the more earneſtlie moved to come to the churche, and devoutlie to heare and ſee the ſame, and all beneficed men repaire theire chancelles, and manſion houſes with all conveniente ſpeede.

VI. Item, That all prieſts from hencefurth ſhall uſe and weare conveniente and prieſtlie apparell, havinge theire beards, and crownes ſhaven, accordinge to theire profeſſion, and that under penaltie of lawes provided in that behalf.

VII. Item, That no prieſte from hencefurth do haunte or reſorte to alehowſes, or tavernes, otherwiſe than for his honeſte neceſſitie, or relif, or do frequente anie ſuſpecte howſe or place, where unlawful games be uſed.

VIII. Item, That no prieſte from hencefurth do retaine in his howſe, under the pretence of keepinge his howſe, or otherwiſe, anie woman other then ſouche as ys and hath ben of honeſte and good fame and name, and with whome he himſelf nether is, nether hath been probablie ſuſpected. And yf anie ſouche be, mediatlie upon the promulgation herof to avoid the ſame, as he will avoide the perill of the lawes.

IX. Item, That none of thoſe prieſts, that were under the pretence of lawfull matrimonie maried, and nowe reconſiled, do privilie reſorte to their pretenſed wives, or ſuffer the ſame to reſorte unto them. And that thoſe prieſts do in no wiſe hencefurth withdrawe themſelves from the myniſterie and office of prieſthodde, under the paine of the lawes.

X. Item, That every parſon, or vicar do make himſelf, or cauſe to be made by ſome other at his charges, one ſermon everie quarter of the yeare at leſt in his churche.

XI. Item, That from hencefurth no parſon vicar, or curate do uſe or promulgate in the pulpitte, it beinge th' appoynted place of Goddes word, the loſinge or findynge of anie prophane goodes or cattells, or anie like temporall matters, or cauſe to that place not apperteyninge, but that the clerke, or ſexton, or ſome other for that purpoſe, ſhall at tyme and place conveniente openlie declare the ſame, as neade ſhall require.

XII. Item, That everie parſon, vicar, and curate the nexte weke after evrie Eſter ſhall make a perfect certificate to his ordinarie in writinge of the names of all ſouche perſons, as ſhall not have ben in dewe time confeſſed in the Lente, and receyved accordinge to the auncyente order of the churche, and the common uſage of all chriſtians.

XIII. Item, That evry parſon, vicar, or curate do diligentlie viſite the ſicke, and ſpeciallie ſuch, as are in extremitie and daunger, gevinge them godlie counſel for theire ſoules helth, good advertiſemente to make their laſt will in tyme, and holſom exhortation charitablie to remember the poor, and other dedes of devotion.

XIV. Item, That every deane ſhall from time to time within the ſpace of ten daies ſignifie unto his ordinarie the death of everie parſon and vicar within his deanerie, and likewiſe within fifteen daies the lacke of anie curate within his ſaid deanerie, and alſo onſe every quarter, at the leſt, the names of all ſouche parſons, or vicars, as are non-reſidente uppon theire benefices, and of ſouche prieſts as for lucre uſeth to ſay two maſſes in one daie, contrarie to the canons in that caſe provided. And that every deane do ſende all the preſentments, that ſhall come to his hands, to th' ordinarie, or his chauncelor monthelie, uppon pain of contempt.

XV. Item, That all parſons, vicars, and curats yerely uppon ſainte Andrewe's daie, in remembraunce of our reconciliation to the catholicke churche, as that daye don, and receyved, ſhall make, or cauſe to be made in their churche, a ſermon, or for lacke of a ſermon, ſhall reade a homelie, hereafter to be ſet furth declaringe the greate benefitte of the ſame; and that don, ſhall kepe a generall and ſolemn proceſſion, exhortinge and requiringe all the pariſhioners the ſondaie before, decentlie therat to be preſente, and hertelie to geve God thancks, as to ſo grete a benefitte apperteyninge.

XVI. Item, That all prieſts in theire dailie maſſes forgette not to ſaye the three collects of thancks for our reconciliation, lately ſete furthe, and publiſhed for the ſame purpoſe; and that they reſtore furthwith the names of ſainte Thomas of Caunterburie, and the popes holineſs into the churche books again.

XVII. Item, That everie parſon, vicar, or curate ſhall the nexte ſondaie immediately upon the receivinge herof, reade openlie in the pulpitte as well the injunctions concerninge the clergie, as alſo the laitie, and the firſte ſondaie

ſondaie after everie quarter ſhall reade the ſame from tyme to tyme openlie in the pulpitte "ſub poena contemptus."

Touchinge the laitie.

I. Firſt, That all pariſheners, havinge no lawfull impedimente, ſhall at daies and howres accuſtomablie appointed, duelie reſorte to theire pariſhe churches, there to heare all divine ſervice, not in janglinge, or talkinge, or walkinge commonlie up and downe, ſpecialle at maſſe time, but occupyinge themſelves, accordinge to the time and place, in godlie meditacion and prayer, other with beade or books for prayer allowed and appoynted.

II. Item, That the churchwardens of everie pariſh, wheare ſervice was accuſtomed to be ſonge, ſhall exhorte all ſouche as can ſynge, and have been accuſtomed to ſinge in the quire in the time of ſchiſme, or before, and nowe withdrawe themſelves from the quire, from hencefurth to exerciſe themſelves in ſinginge or ſervinge God there; and yf anie ſouche refuſe this to do, then the ſaid churchwardens to intimate the names of the ſame, amonge other preſentmentes, to the ordinarie, or his chauncellor.

III. Item, That all curats ſhall exhorte the chief officers of every towne, and pariſhe, for ſee, and cauſe that all tavernes, ynnes, alehouſes, and vitlingehouſes to be ſhute up at the time of divine ſervice, and non to be ſervid there at thoſe times, but paſſingers onlie, and ſouche, as ſhall be forced by ſickneſs, or other unfayned neceſſitie; and that there be no boothes, no merchandiſe kepte in the churche yards, namelie on ſondaies.

IV. Item, That all pariſheners ſhall everie Lente, at ſome convenientc time before paſſion ſondaie at the fartheſt, repaire to theire own parſon, vicar, or curate, to be confeſſed, and to no other, withoute ſpeciall liſenſe before obtayned, and thene, after theire confeſſion made, to accompte with him or his deputie, for all ſouche tithes or duties due that yeare, to the intente, that at the time of their receavinge at Eſter, there maye be no ſtaie nor encombraunce of anie ſouche worldelie matters.

V. Item, That holie daies, and faſting daies, hertofore abrogate, ſhal be hereafter obſerved, and kepte, as thei were before the abrogacion of the ſame, accordinge to the lawes nowe ſtanding in force.

VI. Item, That all pariſheners ſhall at the time of elevation reverentlie knele in ſouche places of the churche, where they maie both ſee, and worſhippe the bleſſed ſacramente, not lurkinge behinde pillars, or holdinge downe their heads, or otherwiſe unreverentlie behavinge themſelves at that time in eſpeciall.

VII. Item, That all pariſheners ſhall reverentlie, and religiouſlie behave themſelves towards the holie ſacraments, and likewiſe obedientlie uſe all the godlie ceremonies of the churche, as holie bread, holie water, bering of candelles, receyvinge of aſhes, bering of palme, crepinge to the croſſe, ſtandingeup at the goſpel, goynge on proceſſion, and ſouche other laudable, hertofore accuſtomed and receyved in Chriſtes churche.

VIII. Item, That all pariſheners, beſides the ſondaies proceſſion, ſhall onſe a weke at the leſt, as uppon ſondaies, duely reſorte unto generall proceſſion, as one of everie houſe, namelie the huſbande, or the wiſe, there devoutlie to praie for the proſperouſe eſtate of the kinge and quene's majeſties, and for the peace, and tranquillitie of all chriſten realmes, namelie this realme of Englande.

IX. Item, That ſouche, as are by theire pariſheners elected to be churchewardens for the yeare, ſhall in no wiſe refuſe the execution of the ſaid office, under the paine of the lawe; and that all churchewardens ſo choſen, ſhall yearelie within fifteen daies after theire election repaire to their ordinarie, or his chauncelor, there to receave ſouche order, as, for the due execution of theire office, ſhall ſeme expediente, upon pain of contempte.

X. Item that all churchewardens do kepe in a faſt coffer under locke and keye the booke, or regiſter of chriſteninge, weddinge, and buringe, with the names of godfathers, and godmothers, which ſhal be written everie ſondaie in theire preſence by their prieſte.

XI. Item, That all churchewardens ſhall ſee theire churches, and churcheyards to be well and ſufficientlie repaired and encloſed, before midſomer daie nexte enſuinge, or els therupponn to preſente, in whoſe defaulte the ſame is lefte undon.

XII. Item, That all ſouche perſons, as do withholde from the church anie goods or money, ſhall reſtore the ſame before the feaſt of Whitſondaie nexte, under their perill.

XIII. Item, That the poore people of everie pariſhe ſhall be charitablie provided for, accordinge to the acte of parliamente, and the decree of the late ſynode in that behalf.

XIV. Item, That all churchewardens, the nexte ſondaie followinge upon the receyte herof, ſhall in the preſence of the pariſhe make, or cauſe to be made a true and perfecte inventarie of all lands, jewelles, plate, or ornaments, belles, or other goods to theire churche belonginge; th'one part of the ſaid inventarie by them ſo made, to be deliverid to th' hands of the ordinarie, and th' other to be kepte in ſome cheſte within the churche, and from time to time, uppon theire yerelie accompte, the ſame to be delivered to the churchewardens for the yeare followinge, or yf cauſe ſo require, then a newe inventarie to be made and uſed in manner, and faſhion aforſaid.

XV. Item, That the churchewardens of everie pariſhe, with certaine of the chief pariſheners, by the diſcretion of the ſaid churchewardens, beinge allredie ſworne or to be ſworne, ſhall have by theſe preſents from th' ordinarie, and the commiſſionars, authoritie, from time to time, indifferentlie, accordinge to theire othes, and th' abilitie of everie pariſhener, to ſeaſſe themſelves, and all other, for the proviſion of all things neceſſarie lackinge in the ſaid churche; and,

and, yf anie refuſe to abide the order in ſeaſſement by them ſo taken, they to preſente their names to th' ordinarie or his chauncelor, who, with the reſt of the commiſſionars, ſhall compell them therunto with further cohertion.

XVI. Item, That the churchewardens of everie pariſhe ſhall ſee provided, and boughte at the pariſhe charge all theſe thinges herafter followinge, where anie of the ſame are at this preſente lackinge; that is to witt, a decente tabernacle ſette in the middeſt of the hie aulter, to preſerve the moſt bleſſed ſacramente under locke and key, after the example of the tabernacle in the cathedrall churche at Glouceſtre, everie pariſh as nigh as theire habilitie ſhall extende unto, with a taper or lampe burninge before the ſame; a decente roode of five fote in length at the leſte, with Marie, and John, and the patroon or hedde ſainte of the churche, proportionate to the ſame, not painted uppon cloth or bords, but cutte oute in timber or ſtone; an homelie booke for the time comaunded, as at this preſente, a booke latelie ſett furth entituled, "A neceſſarie doctrine:" and generallie all other things, which, after the cuſtome of the place, and the gretenefs of the pariſheners, are bounde to finde and maintayne; and all theſe things to be provided with all convenient ſpeade uppon theire perill.

XVII. Item, That the churchewardens, and other, that be and ſhall be ſworne to ſee theſe orders and injunctions duely kepte, ſhall yerelie at the end of everie moneth at the furtheſt, make a true preſentemente in writinge of the names of all them, that violateth and breakith theſe injunctions, or any of them, or that offendith in advoutrie, perjurie, or anie other crime or notable diſorder within theire pariſhe; and ſhall bringe or ſende the ſame preſentmente monthlie to the handes of the ordinarie, or his chauncelor, or to the handes of the dean of that deanerie, as they will avoyde the daunger of perjurie, and forfeting of theire recognizances.

God ſave the kinge and quene.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 2.	REGIN. POLI 1.	1556.	MARIAE 4.

Cardinalis Poli mandatum de confeſſionalibus: cujus titulus Anglice talis impreſſus eſt.

The trew copy of the tranſumpt, or wrytinge of late ſent to the byſhoppe of London by the mooſt reverende father in God, the lorde cardinal Pole, legate de latere, under his grace's ſeale, to be publiſhed and ſente unto the byſhoppes of this realme of England, concerning the due uſe of confeſſionals, and faculties, or licences, ſpecially in the choſing of ghoſtly fathers, having aulters portatif, in eating or uſing of white meat, or fleſhe in tymes by the lawe forbidden, as followeth.

REGINALDUS, miſeratione divina tituli ſanctae Mariae in Coſmedin ſanctae Romanae eccleſiae preſbyter cardinalis Polus, archiepiſcopus Cantuarien. ſanctiſſimi domini noſtri papae, et ſedis apoſtolicae ad ſereniſſimos, Philippum et Mariam, Angliae reges, et univerſum Angliae regnum de latere legatus, ad futuram rei memoriam. Officium legationis ab apoſtolica ſede nobis commiſſum, hoc inter caetera, quae curae noſtrae incumbunt, maxime exigit, ut, quantum per nos fieri poteſt, provideamus, ut gratiae, quae in hoc regno ab ejuſdem ſedis benignitate, rationabilium cauſarum intuitu, emanarunt, ad pernicioſos abuſus non trahantur; et hiis, qui eas ſpiritualis commodi, ſeu neceſſitatis corporalis praetextu, obtinuerunt, ad eorum appetitus irrationabiles explendos non ſerviant. Cum igitur, ſicut accepimus, complures hujus regni perſonae diverſas facultates, et licentias, praeſertim eligendi confeſſores, habendi altare portatile, ac veſcendi, et utendi diebus a jure prohibitis, lacticiniis, et carnibus, confeſſionalia nuncupatas, a ſanctiſſimo domino noſtro papa, et ſede apoſtolica, ſeu officio ejus ſacrae poenitentiariae, per literas, forſan etiam in forma brevis, ſeu alias obtinuerint. Cumque non ſine animi noſtri moleſtia intellexerimus, nonnullos gratiis praefatis in animarum ſuarum periculum, et Chriſti fidelium ſcandalum abuti, utpote cum aliqui minus idoneo ſacerdoti peccata ſua, vel forſan etiam nulli confiteantur; alii vero etiam nullo juſto impedimento detenti, ad eccleſias ſuas parochiales pro divinis officiis audiendis, non accedant, ſed in domibus privatis, et forſan etiam omnino non audiant; necnon ſacra altaris miniſteria etiam in locis non decentibus, et per ſacerdotes forſan minus idoneos celebrari faciant; nonnulli etiam abſque ulla neceſſitate carnibus, ovis, et lacticiniis temporibus, et diebus, quibus eorum uſus eſt prohibitus, veſcantur, et alias alia committant, quibus ſe hujuſmodi privilegiis credunt indignos. Nos, ut hujuſmodi abuſibus, quantum poſſumus, occurramus, et animarum Chriſti fidelium ſaluti conſulamus, auctoritate apoſtolica nobis per literas ſanctiſſimi in Chriſto patris, et domini noſtri, domini Pauli, papae quarti, in forma brevis expeditas, ſuper hoc ſpecialiter conceſſa, qua fungimur, uſum gratiarum praedictarum moderantes, tenore praeſentium ſtatuimus, decernimus, et declaramus; quod vigore gratiarum hujuſmodi nullus poſthac tempore, quo a jure arctatur, cuiquam alii praeterquam proprio, vel alteri, per nos, ſeu loci ordinarium, ad generaliter ſeu ſpecialiter audiendum confeſſiones ejus vel eorum, cui vel quibus hujuſmodi facultas eligendi confeſſorem conceſſa eſt, deputato et deſignato ſacerdoti, exceptis caſibus a jure permiſſis, peccata ſua confiteri, nec quiſquam alius ſacerdos ejus confeſſiones

ſiones audire praeſumat; quodque nullus parochus poſſit aliquem ejus parochianum, qui non ſibi, ſed alii cuiquam de perſonis ſuperius expreſſis, peccata ſua confeſſus fuerit, ad communionem ſacratiſſimi corporis Domini noſtri Jeſu Chriſti admittere, niſi ſacerdos, qui ipſum audiverit, de hujuſmodi confeſſione, vel viva voce, vel proprio chirographo ipſi parocho prius fidem fecerit, et de licentia hujuſmodi confeſſionem audiendi in genere vel in ſpecie, ut praefertur, ſibi conceſſa, prius docuerit; quodque nullus poſſit uti altari portatili in loco non conſecrato, niſi prius licentiam ſpecialem ab epiſcopo dioeceſano, cujus ſuper hoc conſcientiam oneramus, juxta formam conſtitutionis in concilio provinciali Cantuarienſi editae, et ſub titulo, "De celebratione miſſarum," regiſtratae, ac pro ea ejus parte quae ad hanc rem pertinet, de verbo ad verbum praeſentibus inferius annotatae, in ſcriptis deſuper obtinuerit. Quodque etiam in caſu conſtitutionis praedictae, idem dioeceſanus epiſcopus hujuſmodi licentiam non concedat, niſi ei, quem noverit locum aptum, et decentem, ac veſtes, vaſa, et alia ad tantum myſterium digne et honeſte celebrandum neceſſaria habere, et qui promiſerit, ſe per eum duntaxat ſacerdotem, qui ad executionem ſui officii fuerit per ordinarium loci admiſſus, miſſam celebrari facturum; quodque nullus carnibus, ovis, aut lacticiniis, temporibus et diebus, quibus eorum eſus de jure vel conſuetudine hactenus laudabiliter approbata eſt prohibitus, veſcatur, niſi ex cauſa rationabilis neceſſitatis quam locorum ordinarii, habito etiam ſuper hoc medici corporalis, et immediati paſtoris conſilio, veram eſſe, et merito admittendam judicaverint, ſuper quo ad parochos literas gratis conſcribant; quodque in caſu praedicto quilibet ſecrete, et ea circumſpectione adhibita, ut nemini ex hoc offendiculum fiat, eiſdem cibis prohibitis utatur. Si quis vero contra praemiſſa facultatibus, et licentiis praedictis utatur, illis ei minime ſuffragantibus, poenas de jure, ſeu alias quomodolibet contra eos, qui hujuſmodi exceſſus committunt, inflictas, incurrat; et tam ipſe, quam alii ſuperius nominati, qui in praemiſſis, ſeu eorum aliquo deliquerint, juxta exceſſuum hujuſmodi exigentiam, prout canonicae diſponunt ſanctiones, per eos, ad quos hujuſmodi correctio ſpectat, puniantur. Quocirca venerabilibus fratribus noſtris archiepiſcopo Eboracenſi, et univerſis hujus regni epiſcopis, ac noſtro in eccleſia Cantuarienſ. vicario generali, et aliis quibuſlibet locorum ordinariis, eadem auctoritate per haec ſcripta mandamus, eiſque in virtute ſanctae obedientiae injungimus, quatenus ipſi, quamprimum hae noſtrae literae, ſive earum exemplum etiam impreſſum, manu alicujus praelati, ſeu perſonae in dignitate eccleſiaſtica conſtitutae, ſubſcriptum, vel ejus ſigillo ſignatum, ad eos pervenerint, literas, ſeu exemplum hujuſmodi per civitates, dioeceſes, et loca ad eorum juriſdictionem quomodolibet ſpectantia, publicent, ſeu publicari, et ab omnibus, quos ea tangunt inviolabiliter obſervari, faciant: contumaces, et rebelles, per cenſuras, et poenas eccleſiaſticas, et alia opportuna juris remedia, appellatione poſtpoſita, compeſcendo, invocato etiam ad hoc, ſi opus fuerit, auxilio brachii ſecularis; praemiſſis, et aliis in contrarium facientibus, non obſtantibus quibuſcunque. Tenor autem conſtitutionis, de qua ſupra fit mentio, ſequitur, et eſt talis: "Quam ſit inhoneſtum:" et infra. De fratrum noſtrorum, et totius concilii aſſenſu decernimus quemcunque in oratoriis, capellis, aut domibus non conſecratis, ſeu in loco minime dedicato, ſeu delibuto miſſarum ſolennia, dioeceſani non obtenta licentia, contra canonum prohibitionem de caetero celebrantem, ſuſpenſionem a divinorum celebratione per menſem incurrere ipſo facto: licentiam ab epiſcopis noſtrae provinciae miſſas in locis hujuſmodi non conſecratis conceſſam celebrandi, et in poſterum concedendam perſonis aliis, quam magnatibus, ſeu nobilibus moram facientibus in locis ab eccleſiis parochialibus notabiliter diſtantibus, aut notorie debilibus, vel infirmis irritam decernimus, et inanem. Per hoc tamen praelatis, et rectoribus, et canonicis eccleſiarum cathedralium, vel religioſis non intendimus derogare, quominus ipſi in oratoriis ſuis ab antiquo conſtructis miſſas poſſint licite celebrare, ſeu facere celebrari, ſicut fieri conſuevit. Sacerdotes inſuper, quos in oratoriis, ſeu capellis regum, aut reginarum Angliae, liberorumve ſuorum erectis, vel erigendis miſſas celebrare contigerit, poena praedicta nolumus coarctari. Datum Grenewichi Roffen. dioec. anno a nativitate Domini milleſimo quingenteſimo quinquageſimo ſeptimo, ſexto idus Januarii, pontificatus ſanctiſſimi in Chriſto patris et domini noſtri, domini Pauli, divina providentia papae quarti, anno ſecundo.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 2.	REGIN. POLI 2.	1557.	MARIAE 4.

Literae card. Poli pro ſalva cuſtodia pecuniae in epiſcopi manibus manentis: cum articulis nonnullis. Ex reg. Turberville Exon. fol. 18.

VEN. in Chriſto pater dominus epiſcopus Exon. mittet ad reverendiſſimum dominum legatum, ſeu, eo abſente, ad vener. in Chriſto patrem dom. epiſcopum Elien. diviſionem, et diſtinctionem temporalium bonorum ſingulorum beneficiorum olim appropriatorum per ſereniſſimos reges, ad diſpoſitionem reverendiſſimi domini legati dimiſſorum, quae certis commiſſariis per ſcaccarium regni commiſſa, et demandata ſunt; et ſi adhuc hujuſmodi diviſio completa non fuit, habeatur ratio difficultatum in hac re occurrentium, cum nota expenſarum, quae in hac cauſa fuit.

I. Item, Plenam et diſtinctam inſtructionem de ſtatu eccleſiarum omnium rectoriarum, ſeu beneficiorum quocunque nomine nuncupentur, ut

ut praefertur, dimiſſorum, viz.

II. De annuo valore rectoriarum ſeu beneficiorum hujuſmodi, non tam habita ratione ad taxam in libris ſcaccarii contentam, quam ad id, quod in veritate reperitur eſſe.

III. Quae habeant vicarios perpetuos, et quae non habeant?

IV. Quid ſinguli vicarii percipiant ex hujuſmodi vicariis?

V. De amplitudine parochiae, et num ſit dives an pauper?

VI. Qua reparatione hujuſmodi eccleſiae indigeant, tam in cancellis et aliis ſtructuris et aedificiis, non ſolum eccleſiam, ſed etiam domos et habitationes reſpicient. quam vaſis, libris et aliis ad divinum cultum neceſſariis?

VII. Quae rectoriae ſint ad firmam conceſſae, et quae non ſint; et ad quantum tempus firmae adhuc ſint duraturae?

VIII. Et de omnibus aliis inſtruatur reverendiſſimus dominus legatus, quae ſcitu neceſſaria et opportuna judicentur, pro negotio diſpoſitionis hujuſmodi redituum feliciter et utiliter expediendo.

IX. Item, idem dominus epiſcopus ſcribet ſententiam ſuam, qua faciliori et utiliori via poſſet ſuccurri neceſſitatibus eccleſiarum praedictarum, tam in providendo ipſis curatis de his, quibus ſe honeſte ſuſtentare, et onera ſibi incumbentia ſufferre poſſint, quam de defectibus, quos hujuſmodi eccleſiae in cancellis, aedificiis, et aliis neceſſariis patiuntur; et ſi eſſent aliquae expenſae in praemiſſis faciendae, quibuſnam haec cura tuto committi poſſet, ita ut pecuniae fideliter et utiliter expenderentur.

X. Curet etiam dominus epiſcopus per ſe vel per alium tractare cum parochianis eccleſiarum hujuſmodi, quae reparatione cancellorum indigent, ut ipſi aliquam partem pecuniae ad hoc opus contribuere velint; id enim ſi faciant, poterunt facilius impetrare aliquam partem pecuniarum hujuſmodi, quae, ſolutis penſionibus, poterit ad hoc opus deſtinari.

XI. Item in eventu, quo idem reverendiſſimus dominus vellet unire rectorias cum vicariis, aſſignato certo cenſu in ſingulis vicariis pro ſolvendis penſionibus, quomodo id commodius et facilius poſſet expediri?

XII. Et ſi quae non habent vicarios perpetuos inductos, quomodo de rectoribus poſſet illis rectoriis plenius, ſcilicet unita rectoria cum vicaria, provideri; et ſi quae ſint perſonae idoneae, quibus hae eccleſiae committi poſſent?

XIII. Item, quando idem dominus epiſcopus rationes computus futuri mittet una cum eorum libro acquietantias eorum, quibus penſiones, annuitates, corrodia, vel feuda ſoluta ſunt.

REG. cardinalis POLUS.

Literae (de quibus antea) miſſae a reverendiſſimo cardinale Polo Cant. archiepiſcopo.

Venerab. frater noſter.

Relatum eſt nobis ab his, qui ex mandato noſtro rationes et computus decimarum, et fructuum rectoriarum, per te juxta ordinationem noſtram collectorum, viderint et examinaverint, circumſpectionem ex pecuniis, quae, ſolutis penſionibus, et aliis oneribus deductis, ſuperſunt, penes te habere libras 569. 16. ſol. ob. 9. Interim autem dum deliberatur, in quos uſus pro Dei gloria, et honore et eccleſiarum commodo ac decore, animarumque Chriſti fidelium ſalute pecuniae hujuſmodi expendentur et diſtribuentur, circumſpectio tua, licet de ea in his et aliis plurimum confidimus, nihilominus ob nonnullas juſtas et rationabiles cauſas ſtatim poſt praeſentium receptionem curabit pecunias hujuſmodi apud eccleſiam cathedralem, loco aliquo munito et tuto in ciſta trium clavium deponi. Harum autem clavium una apud te, altera apud decanum, ſeu, eo abſente, vicedecanum, tertia vero apud unum ex archidiaconis eccleſiae, qui ibi reperitur, ſeu nemine tum ibi exiſtente, apud aliquem eorum deputatum ita remanebunt, ut nullus duas penes ſe claves habeat. Hujus vero pecuniarum ſummae nulla quantumvis etiam exigua pars ex hujuſmodi ciſta extrahatur, niſi ex permiſſione et mandato noſtro ſpeciali, et expreſſo a nobis in ſcriptis emanato. Circumſpectio autem tua per literas ſuas patentes, manu propria et reliquorum, quibus clavium hujuſmodi ciſtae cura ſit commiſſa, ſubſcriptas, nos de repoſitione pecuniarum hujuſmodi juxta voluntatem noſtram praedictam ſtatim certiores faciet. Et quoniam propter ſynodi in aliud tempus prorogationem, prout ex noſtris inde conficiendis literis poſtmodum plenius intelliges, ex teipſo, ut iſperabamus, de omnibus his, quae in ſchedula manu noſtra ſubſcripta, et praeſentibus literis intercluſa continentur, coram cognoſcere non poterimus, ex ſcripto de eiſdem quam primum fieri poterit plene et diſtricte nos informare, ac reliquum decimarum et fructuum rectoriarum, et aliorum, quod exigendum ſupereſt, ut exigatur, omni ſtudio et diligentia curabis. Vale in Domino. Dat. Lambethae Winton. dioec. 28. Martii M.D.LVII.

Veſter frater

REG. cardin. POLUS, leg.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 2.	REGIN. POLI 2.	1557.	MARIAE 4.

Pauli IV. *papae bulla abſolutionis electi Petriburgenſis.* Ex reg. Pole fol. 7. b.

PAULUS epiſcopus, ſervus ſervorum Dei, dilecto filio Davidi Pole, presbytero Petriburgen. ſeu alterius civitatis, vel dioec. legum doctori, ſalutem, et apoſtolicam benedictionem. Apoſtolicae ſedis conſueta clementia, ne diſpoſitiones per eam, de cathedralibus eccleſiis pro tempore factae, valeant quomodolibet impugnari, ſed perſonae ad eas promovendae, illis puro corde et ſincera conſcientia praeſidere poſſint, remedia, prout convenit, adhibet opportuna. Cum itaque nos hodie eccleſiae Petriburgen. ad praeſens certo modo paſtoris ſolatio deſtitutae,

ſtitutae, de perſona tua nobis et fratribus noſtris ob tuorum exigentiam meritorum accepta, de ipſorum fratrum conſilio apoſtolica auctoritate providere, teque illi in epiſcopum et paſtorem praeficere intendamus; nos, ne ſi forſan aliquibus ſententiis, cenſuris, et poenis eccleſiaſticis ligatus ſis, proviſio et praefectio praedictae valeant propterea quomodolibet impugnari, provideri volentes, te a quibuſvis excommunicationis, ſuſpenſionis, et interdicti aliiſque eccleſiaſticis ſententiis, cenſuris, et poenis a jure vel ab homine quavis occaſione vel cauſa latis, ſi quibus quomodolibet innodatus exiſtis; ad hoc duntaxat, ut proviſio et praefectio praedictae, necnon ſingulae literae apoſtolicae deſuper conficiendae, ſuum ſortiantur effectum, dicta auctoritate apoſtolica, tenore praeſentium, abſolvimus, et abſolutum fore nunciamus; non obſtantibus conſtitutionibus et ordinationibus apoſtolicis, ac dictae eccleſiae juramento, confirmatione apoſtolica, vel quavis firmitate alia roboratis; ſtatutis et conſuetudinibus, caeteriſque contrariis quibuſcunque. Nulli ergo omnino hominum liceat hanc paginam noſtrae abſolutionis et nunciationis infringere, vel ei auſu temerario contraire; ſi quis autem hoc attemptare praeſumpſerit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli, apoſtolorum ejus, ſe noverit incurſurum. Dat. Romae apud ſanctum Petrum anno incarnationis dominicae M.D.LVII. 9. calend. Aprilis, pontificatus noſtri anno ſecundo.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAUL. IV. 2.	REGIN. POLI 2.	1557.	MARIAE 4.

Prorogatio concilii legatini facta per card. Polum, archiep. Cantuar. Ex reg. Bonner fol. 424.

REGINALDUS, miſeratione divina tituli ſanctae Mariae in Coſmedin ſanctae Romanae eccleſiae presbyter, etc. venerabili fratri noſtro epiſcopo London. ſeu ejus in ſpiritualibus vicario, vel officiali generali, ſalutem in Domino ſempiternam. Cum nos ultra annum proxime elapſum, tum ut bonorum eccleſiaſticorum, quae injuria ſuperiorum temporum ablata, ſereniſſimorum regis et reginae praefatorum pietate paulo ante eccleſiae reſtituta fuerant, ratio quaedam et diſpoſitio ad Dei omnipotentis gloriam, et hujus cleri et populi utilitatem conſtitueretur; tum vero ut eccleſia haec Anglicana, quae ob praeteriti ſchiſmatis calamitatem valde deformata erat in doctrina et moribus, ad ſacrorum canonum normam reformaretur, accitis et aſſiſtentibus nobis utriuſque Cantuar. viz. et Eboracen. provinciae epiſcopis et clero, ſynodum inſtituiſſemus et inchoaviſſemus, et in illa per nonnullos dies ad hoc ſtatutos, ac de die in diem prorogatos, rite et legitime procedendo, nonnulla, quae ad eorundem bonorum eccleſiaſticorum diſpoſitionem pertinebant, et multa alia, quae ad reformationem ſpectabant, ſtatuta fuiſſent: ac deinde ſacram ſynodum hujuſmodi, tum quia quadrageſimale tempus, quo paſtoribus a gregibus ſibi commiſſis diutius abeſſe non licebat, jam inſtabat, tum quia ad ulteriora, quae tractanda remanebant, abſque majorum informatione, quae ſine ſingularum dioeceſium viſitatione commode fieri non poterat, progredi non ſatis bene valebamus, uſque ad decimum diem menſis Novembris prox. exinde ſequentis prorogaviſſemus, viſitationemque per ordinarios locorum etiam auctoritate noſtra faciend. eſſe decreviſſemus: poſtmodum quia, ut ad certam noſtram devenerat notitiam, viſitatio in nonnullis dioeceſibus, propter earum amplitudinem et alias juſtas cauſas, ad id tempus compleri non potuerat, pro certiori bonorum eccleſiaſticorum praedictorum quantitatis et qualitatis ratione, ſine qua ad perfectam illorum diſpoſitionem devenire non poterat, habenda, majus temporis ſpatium requirebatur; et ob nonnullas alias rationabiles cauſas animum noſtrum moventes, ſacram ſynodum praedictam uſque in decimum diem menſis Novembris, praefatum, alias in ultima ſeſſione generali ejuſdem ſynodi prorogatum uſque ad decimum diem menſis Maii proxime ſequentis in aedibus noſtris Lambethi Wintonien. dioeceſ. tunc celebrand. auctoritate apoſtolica continuavimus et prorogavimus, prout in aliis noſtris ſuperinde confectis literis plenius continetur. Cum autem, ob maximam victualium omnium hoc in regno de praeſenti vigentem penuriam, epiſcopis et aliis perſonis eccleſiaſticis, quae eidem ſynodo de jure vel conſuetudine intereſſe tenentur, non niſi cum magno eorum incommodo, ad eandem ſynodum continuandam, in decimum diem menſis Maii proxime ſequentis, ut praemittitur, prorogatam, eadem auctoritate apoſtolica nobis hac in noſtra legatione conceſſa, qua fungimur in hac parte, tenore praeſentium in diem decimum menſis Novembris prox. ſequentis continuamus et prorogamus; circumſpectioni igitur tuae, de qua in hiis et aliis plurimum confidimus, quatenus per te vel alium, vel alios venerabiles confratres noſtros epiſcopos, et caeteras provinciae noſtrae Cantuarien. praedictae perſonas eccleſiaſticas, quae ſacrae ſynodo praefatae intereſſe quoviſmodo debuerint, de prorogatione et continuatione ejuſdem in dictum decimum diem proxime futuri menſis Novembris certifices; eoſdemque, quatenus ipſi eodem decimo die menſis Novembris in dictis aedibus noſtris Lambethi ſacrae ſynodo, quam cum eadem circumſpectione tua et aliis tam Cantuarien. quam Eboracen. provinciarum praedictarum epiſcopis, et reliquis perſonis eccleſiaſticis tunc intereſſen. alias inchoavimus, et ut praefertur, prorogavimus, perſonaliter, vel, ſi legitimo aliquo impedimento ſunt detenti, per earum procuratores idoneos mandatum legitimum habentes, adſint, et uſque ad ejus finem interſint, etiam ſub certis contra inobedientes tuo vel aliorum tuorum hujuſmodi literarum execu-

executor. arbitrio comminandis poenis, nomine noſtro moneas, et ad eandem ſynodum ſic prorogatam voces et cites, auctoritate et tenore praedictis committimus et mandamus. Dat. in manerio noſtro de Croyden Winton. dioeceſ. anno a nativitate Domini M.D.LVII. tertio cal. Aprilis, pontificatus ſanctiſſimi in Chriſto patris et domini noſtri, domini Pauli, divina providentia papae quarti, anno ſecundo.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 3.	REGIN. POLI 2.	1557.	MARIAE 4.

Commiſſio Edmundi, epiſc. London. ad inquirendum de haereticis in ſua dioeceſi commorantibus. Ex Fox pr. edit. fol. 1613.

EDMUNDUS, permiſſione divina London. epiſcopus, dilectis nobis in Chriſto magiſtris, Edwardo Mowell, archidiacono noſtro Eſſexiae, Thomae Moorton et Johanni Kingſton, in legibus baccalaureis, preſbyteris noſtris in partibus, commiſſariis generalibus, ſalutem, gratiam, et benedictionem. Quia, ut accepimus, et ad noſtrum nuper pervenit auditum, quod nonnulli iniquitatis filii in comitatu Eſſexiae et Hartfordiae, noſtrarum London. dioeceſ. et juriſdictionis, commorantes et degentes, de et ſuper crimine haereticae pravitatis apud bonos et graves non mediocriter ſuſpecti et infamati diu extiterunt, et in praeſenti exiſtunt, nonnulloſque errores et opiniones haereticas et damnabiles, ſicuti informamur, a diu jam (quod abſque gravi cordis noſtri dolore referre non poſſumus) in magnam divinae majeſtatis offenſam, ac gravem ſanctae orthodoxae fidei (ſaltem quantum in eis fuit) ſubverſionem, denique in plurimorum Chriſti fidelium pernicioſum exemplum ſeminarunt, ſparſerunt, aut publicarunt, dictoſque errores et haereſes tenuerunt et defenderunt, ac inter caetera, ob notam et ſuſpiciones hujuſmodi, caeteraque praemiſſa, per juſtitiarios et miniſtros ſereniſſimae regiae majeſtatis in ea parte deputatos, eorum aliqui cuſtodiae carceris juſte commiſſi et mancipati hoc tempore exiſtunt. Nos igitur, Edmundus epiſcopus antedictus, volentes, quantum poſſumus, tanti facinoris labem ex dioeceſi noſtra London. extirpare et eradicare, ac eidem morbo pervigili circumſpectionis induſtria occurrere, necnon pravitatem et labem criminis ac ſuſpicionis hujuſmodi depellere ac exterminare volentes, ſcil. ne oves ipſae morbidae totum reliquum gregem nobis divinitus commiſſum ſuo malo exemplo inficiant et contaminent. Ad cognoſcendum igitur, et procedendum contra hujuſmodi facinoroſos, et alios quoſcunque cujuſcunque ſexus, infra loca praedicta degentes et commorantes, de et ſuper crimine haereſis irretitos et ſuſpectos, ſive diffamatos, atque de ipſis haereticis, ac eorum libris reprobatis, fautoribus quoque, receptatoribus, ac defenſoribus inquirendum, et inquiri faciendum, eoſque juxta juris exigentiam et morem in ſimilibus hactenus uſitatum, examinandum, necnon quoſcunque teſtes idoneos contra eoſdem et eorum quemlibet recipiendum, admittendum, jurandum, et examinandum, ac ad meliorem vitae frugem convertendum et reducendum, ipſoſque etiam haereticos ſuper crimine haereſis vehementer ſuſpectos, confeſſos, et convictos, ac eorum fautores, receptores, et defenſores hujuſmodi (ſi et quatenus eorum errores et opiniones damnatas reſpuere, abnegare, renunciare, et abjurare, atque ad unitatem ſanctae matris catholicae eccleſiae redire voluerint) abjurandum et abjurari faciendum, ac ad gremium ejuſdem eccleſiae catholicae, et communionem Chriſti fidelium recipiendum, admittendum, et reſtituendum, a ſententia excommunicationis, ac aliis ſententiis, cenſuris, et poenis eccleſiaſticis propter praemiſſa incurſis, abſolvendum; alioquin contra eoſdem delinquentes, et eorum quemlibet, ad ulteriora et graviora procedendum, ac ſententias et decreta quaecunque etiam relapſus, ſi res ita exegerit, contra eos juxta juris exigentiam ferendum et fulminandum, necnon auxilium brachii ſecularis contra tales (ſi, ac quotiens opus fuerit) invocandum et requirendum; hujuſmodi haereticos obſtinatos et impoenitentes, vel in haereſim relapſos excommunicandos denunciandos, atque brachio ſeculari juxta canonicas ſanctiones poena haereſis puniendos, relinquendos, et tradendos, atque prout ſacri canones volunt, ac juxta hujus inclyti, regni Angliae ſtatuta, et conſuetudinem laudabilem, tradendos et deliberandos; caetera quoque omnia et ſingula in praemiſſis, aut circa ea neceſſaria, ſeu quomodolibet requiſita faciendum, exercendum, exequendum, et expediendum, etiamſi majora de ſe exigunt et requirunt, quam praeſentibus eſt expreſſum, et prout noſmet ipſi faceremus et expediremus, ſi praemiſs. perſonaliter intereſſemus; vobis conjunctim, et cuilibet veſtrum per ſe diviſim, et in ſolidum (de quorum ſana doctrina, morum gravitate, conſcientiae puritate, et circumſpectionis induſtria in hiis et aliis plurimum confidimus) vices noſtras committimus, ac plenam in Domino tenore praeſentium concedimus poteſtatem; voſque conjunctim, ut praefertur, et diviſim, vicarios noſtros in ſpiritualibus generales, et commiſſarios ſpeciales, quoad praemiſſa, cum cujuſlibet coercionis canonicae poteſtate exequendi, quae decreveritis, ſeu alter veſtrum decreverit in hac parte, ordinamus, praeficimus, et deputamus per praeſentes; aſſumpto vobis in praemiſſis, in actorum veſtrorum ſcribam, Johanne Boſwel, notario publico, vel eo impedito, quocunque alio idoneo notario ejuſmodi deputato. Mandantes, quatenus de executione praeſentium, atque de omni eo, quod in et circa praemiſſa, vel eorum aliquod per vos, aut aliquem veſtrum factum, geſtum, ſeu expeditum fuerit, nos, de tempore in tempus, quam citius poteritis, ac prout negotii hujuſmodi

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di qualitas, vel neceſſitas exegerit, et poſtulaverit, debite certificare curetis. Datum in manerio noſtro de Fulham 10. die menſis Junii, anno Domini M.D.LVII. et noſtrae tranſlationis decimo octavo.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 3.	REGIN. POLI 2.	1557.	MARIAE 5.

Cardinalis Poli mandatum pro proceſſionibus generalibus fiendis. Ex reg. Pole fol. 27. a.

REGINALDUS, miſeratione divina tituli ſanctae Mariae in Coſmedin ſanctae Romanae eccleſiae preſbyter cardinalis Polus, Cantuar. archiepiſcopus, totius Angliae primas, et apoſtolicae ſedis legatus natus, venerabili confratri noſtro epiſcopo London. ſalutem in Domino ſempiternam. Cum Dei optimi miſericordia votis et precibus omnium ſemper imploranda ſit, ut flagella, quae pro peccatis noſtris meremur, avertat, tum vero hoc potiſſimum tempore id faciend. eſt, quo univerſa fere chriſtianitas graviſſimo et periculoſiſſimo bellorum incendio adeo miſere conflagrat; itaque officio noſtro convenire duximus, omnes provinciae noſtrae Cant. Chriſti fideles in Domino hortari atque invitare, ut una ad illum, qui ad dextram patris reſidet in excelſis, levemus cum manibus corda noſtra, apud eumque ſedulis orationibus inſiſtamus, ut gravem et periculoſam tempeſtatem ſedare, chriſtianos principes inter ſe diſſidentes, ad concordiam reducere, univerſamque chriſtianitatem in optata tranquillitate conſtituere, omnipotenti ſua virtute dignetur, et hoc praecipue regnum una cum sereniſſimis ejus regibus, ab omni hoſtium tam internorum, quam externorum periculo tueri, omnique perturbatione defendere, ita ut in tranquillo et proſpero ſtatu degens, gratias Deo pro omnibus erga ſe beneficiis aſſidue agere poſſit. Circumſpectioni igitur tuae tenore praeſentium committimus et mandamus, firmiter injungentes, quatenus omnibus et ſingulis ſuffraganeis noſtris per noſtram provinciam Cant. ubilibet conſtitutis, vice et auctoritate noſtris, cum omni celeritate accommoda, literis tuis, harum ſeriem continentibus, denuncies, ſignifices, et eiſdem diſtrictius injungas, quod ipſorum ſinguli in eccleſiis ſuis cathedralibus et aliis eccleſiis conventualibus et collegiatis, tam regular. quam ſecular. necnon parochialibus eccleſiis ſuarum civitatum et dioec. diebus dominicis et feſtivis, quaſcunque perſonas, tam eccleſiaſticas, quam ſeculares efficaciter moveant et inducant, ſeu ſic moveri et induci faciant, ut pro bono et felici ſtatu univerſalis eccleſiae, pro ejus ſummo in terris paſtore pontifice Romano, reliquiſque chriſtiani gregis rectoribus tam ſpiritualibus quam temporalibus, ac pace et concordia inter chriſtianos principes incunda, ac regni et sereniſſimorum ejus regum proſperitate et tranquillitate, proceſſiones et ſupplicationes publicas ter qualibet hebdomada; in civitatibus vero ac oppidis, et locis celebrioribus, bis vel ſemel ad minus generales, cum decantatione letaniarum, et miſſae (ſi fieri poterit) alioquin cum tribus collectis; prima, videlicet, pro eccleſia et aliis, ut praemittitur, ſecunda pro pace, tertia pro sereniſſimis regibus, et hoc regno, cum omni cordis humilitate et devotione faciant et obſervent; ſuppliciter deprecando, ut omnipotens et miſericors Deus, tantas calamitates ab univerſa eccleſia depellere, pacem populo chriſtiano concedere, et hoc regnum, ejuſque sereniſſimos reges, ab omni hoſtium impugnatione, et periculo tutos conſervare et defendere dignetur: quod tu etiam, frater epiſcope, in tuis civitate et dioec. London. obſervari facies. In cujus rei teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambehith viceſimo die menſis Julii, anno Domini M.D.LVII. et noſtrae conſecrationis anno ſecundo.

Cardinal Pole's letter for diſcharging of benefices of the yearly value of twenty marks, or under, from the payment of tenths. Ex reg. Lacey Exon. fol. 22.

AFTER our hartie commendacions. Wheare the kinge and quenes highneſs, of theyre good and godly, diſpoſitions, have by an acte made in parliament, diſcharged the clergie, amonge diverſe other thinges, from the payment of all ſuche tenthis, as weare by former actes of parliament graunted unto the quenes highnes, and her ſucceſſors; with a proviſo nevertheleſſe in the ſame acte, that the ſayed tenthis ſhoulde ſtill continewe to be aunſwered, and go towards the payment of penſions, corrodies, annuitees, and other charges; the diſcharging whereof the clergie had for the conſideration aforeſayde undertaken, as by the ſame acte more playnlye apperith. Wherefore we myndinge the reliefe of the clergie, in as moche as in us lieth, and eſpeciallie of thoſe of the clergie, whoſe lyvings are not ſufficient, for theyre ſmallneſſe, to mainteigne them (in conſideration that the charge of payinge of penſions, and other charges is ſomewhat decreaſed, throughe the deceaſe of manye of the penſioners ſithens that tyme) have reſolved, that all ſuche, as have any ſpirituall promocions, havinge cure of ſoule, of the yerely value of 20. markes or under, and were charged with the payment of tenthis as before, ſhall thereof from henceforth clerelye be diſcharged. Yntending alſo hereafter, as the charge of penſions ſhall wax leſſe, to proceade in diſbordeninge the reſt of the clergie from the payment of the tenthis, which preſently we cannot do generallie, as we would. Wherefore we require

quire yow to ſe this our entent publiſhed and obſerved, throughout your dioceſſe, ſo as neyther at Chriſtmas next enſuing, at which time the tenthis is due to be payd, nor from thence forward, ye receyve anye tenthis of them, whoſe lyvings havinge cure of ſoule, are of or under the yerelye value of 20. marks. Provided notwithſtandinge, in caſe any of them be byhinde with theyre tenthis, or any parte therof hitherunto, that the ſame be demaunded of the reſt, as ye did before, till ye ſhall have other advertiſement from us. And ſo fare ye hartelye well. From Richmounde the thirde of Auguſt.

Reg. Car. Cantuarien.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Pauli IV. 3.	Regin. Poli 2.	1557.	Mariae 5.

Advocatio praebendae in eccleſia Lincoln. conceſſa domino Cant. archiepiſcopo. Ex reg. Pole fol. 10. b.

Omnibus Chriſti fidelibus, ad quos praeſentes literae pervenerint, Thomas, permiſſione divina Lincoln. epiſcopus, ſalutem in Domino ſempiternam. Quum tam de jure, antiqua laudabili, longaevaque et legitime praeſcripta conſuetudine hactenus inconcuſſe uſitat. et obſervat. quam etiam de ſingulari praerogativa eccleſiae metropoliticae Chriſti Cantuar. fuerit, et ſit uſitatum, et obſervatum, quod archiepiſcopus Cant. pro tempore exiſtens, cuilibet ſuffraganeorum in epiſcopum alicujus eccleſiae cathedralis ſuae Cant. provinciae electo, ſtatim poſt confirmationem ſuam unum clericum idoneum nominare et praeſentare poſſit, cui idem elect. confirmatus tenebitur, quamprimum facultas ſe obtulerit, in ſua eccleſia cathedrali (ſi ſecularis fuerit) de canonicatu et praebenda, ſi vero regularis, de alio competenti beneficio eccleſiaſtico providere; ac interim dictum clericum ad canonicatum et praebendam ſeu beneficium hujuſmodi ſic promovend. acceptare et admittere, necnon ſibi penſionem annuam quinque librarum monetae Angliae conſtituere, tantiſper ſolvend. et impendend. quouſque eidem clerico de canonicatu et praebenda, vel de alio competenti beneficio hujuſmodi ſufficienter fuerit cautum et proviſum. Sciatis igitur me Thomam, Lincoln. epiſcopum antedictum, jura, libertates, conſuetudines, et praerogativam eccleſiae metropoliticae Chriſti Cant. pro poſſe meo adimplere volentem, dediſſe, conceſſiſſe, et hoc praeſenti ſcripto meo confirmaſſe reverendiſſimo in Chriſto patri, et domino, domino Reginaldo, miſeratione divina tituli ſanctae Mariae in Coſmedin ſanctae Romanae eccleſiae preſbytero cardinali Polo, Cant. archiepiſcopo, totius Angliae primati, et apoſtolicae ſedis legato nato, conſecratori meo, primam et proximam advocationem, nominationem et liberam diſpoſitionem cujuſcunque canonicatus et praebendae in eccleſia mea cathedrali Lincoln. meorum patronatus et collationis, cum illum per mortem, reſignationem, ceſſionem, dimiſſionem, vel permutationem, aut alio quocunque modo prox. vacare contigerit; habend. et tenend. ſibi, et aſſignat. ſuis dictam advocationem, nominationem, et liberam diſpoſitionem cujuſcunque canonicatus et praebendae hujuſmodi, ſic (ut praemittitur) primo, et proximo vacatur. pro unica vice tantum. Ita quod bene liceat, et licebit praedicto reverendiſſimo patri, vel ejus aſſignat. ad libitum ſuum, auctoritate praeſentium, quamcunque perſonam idoneam ad dict. canonicatum, et praebendam, ſemel duntaxat, et non ultra, cum primo, vel prox. vacare contigerit, nominare, et praeſentare, ac literas nominationis, et praeſentationis de eiſdem canonicatu, et praebenda (ut praefertur) primo, et prox. vacatur. cuicunque perſonae idonea efacere, et concedere; ac omnia alia, et ſingula agere, exercere, et perimplere, quae in praemiſſis, et circa ea neceſſaria fuerint, ſeu quomodolibet opportuna, adeo plene, libere, et integre, prout egomet facerem, et perimplerem, ſi haec praeſens mea conceſſio facta non fuiſſet; ita quod, pro prima, et proxima vice tantum, non liceat, neque licebit mihi dictos canonicatum, et praebendam ſic (ut praemittitur) primo, et prox. vacatur. alicui alii perſonae conferre, quam illi ſolum perſonae, ſic per dictum reverendiſſimum patrem, vel ejus deputatum mihi nominandae, et praeſentandae. In cujus rei teſtimonium, ſigillum meum praeſentibus eſt appenſum. Dat. Londini decimo ſeptimo die menſis Auguſti anno domini M.D.LVII. et conſecrationis meae anno primo.

The biſhop of London's letter for prorogation of the ſynod. Ex reg. Lacey Exon. fol. 26.

My verye good lorde.

This daye I receaved advertiſemente from my lord cardinall his grace, that the ſynode cannot convenyentlye be kepte at the daye appointed; and thearefore yon, and the reſte of the biſhoppes of the province of Canterburye to have warnynge thereof, to avoide labour and coſtes therein, with admonition that ye and the ſaid biſhops ſhall have a new warning for yourſelves, and the cleargye of your meatinge agayne, whiche advertiſemente his grace willed to be ſignifyed by me unto yow. And thus I take my leave of your good lordſhippe, beſechinge God alwayes well to preſerve yow. Written in haſte from Fulham this twelfe of October by your lordſhips well aſſured bediſman,

Edmunde London.

Cardi-

Cardinalis Poli praeſentatio ad praebend. in eccleſia Ciceſtrenſi. Ex reg. Poli fol. 13. a.

REGINALDUS, miſeratione divina tituli ſanctae Mariae in Coſmedin ſanctae Romanae eccleſiae presbyter cardinalis Polus, Cant. archiepiſcopus, totius Angliae primas, et apoſtolicae ſedis legatus natus, venerabili confratri noſtro domino Johanni, eadem permiſſione Ciceſtren. epiſcopo, ejuſve vicario in ſpiritualibus generali, aut alii cuicunque poteſtatem, et auctoritatem ſufficientem in hac parte habenti, ſalutem, et fraternam in Domino charitatem. Cum vos confrater antedictus per veſtras literas patentes ſigillo veſtro epiſcopali munitas, gerentes datum viceſimo ſecundo die menſis Novembris, anno Domini M.D.LVII. juxta et ſecundum antiquam, laudabilem, et legitime praeſcriptam conſuetudinem hactenus inconcuſſe uſitat. et obſervat. ac ſingularem praerogativam eccleſiae noſtrae metropoliticae Chriſti Cant. intuitu conſecrationis veſtrae vobis impenſae, dederitis, et conceſſeritis nobis Reginaldo, archiepiſcopo antedicto, primam, et proximam advocationem, nominationem, et liberam diſpoſitionem cujuſcunque canonicatus, et praebendae in eccleſia veſtra cathedrali Ciceſtren. veſtrorum patronatus et collationis, cum illum per mortem, reſignationem, ceſſionem, dimiſſionem, vel permutationem, aut alio quocunque modo poſt dat. ſcripti veſtri advocationem praedict. vacare contigerit; habend. et tenend. nobis et aſſignat. noſtris dictas advocationem, nominationem, et liberam diſpoſitionem cujuſcunque canonicatus, et praebendae hujuſmodi, ſic, ut praemittitur, primo et proximo vacatur. pro unica vice tantum, prout per ſcriptum veſtrum advocationis praedictae (ad quod habeatur relatio) plenius liquet, et apparet. Cumque, uti accepimus, canonicatus, et praebendae de Erthamme in eccleſia veſtra cathedrali Ciceſtren. praedict. quos Rolandus Swynbourne nuper habuit, ſint primi et proximi, qui citra conſecrationem veſtram vacaverint; nos jure noſtro in hac parte utentes, ad eoſdem canonicatum et praebendam de Erthamme ſic vacantes, et ad noſtram praeſentationem nominibus, quibus ſupra, hac vice ſpectant. dilectum nobis in Chriſto Thomam Frier, ſcholarem in legibus bacalareum, fraternitati veſtrae harum ſerie duximus praeſentand. et praeſentamus; rogantes et requirentes, quatenus eundem Thomam Frier ad dictos canonicatum, et praebendam admittere, ipſumque canonicum, et praebendarium eorundem, ac in, et de eiſdem inſtituere canonice, et inveſtire cum ſuis juribus, et pertinentiis univerſis, caeteraque peragere, et perimplere, quae veſtro in hac parte incumbunt officio paſtorali, dignemini, charitatis intuitu, cum gratia, et favore benevolis. In cujus rei teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambehith Winton. dioec. decimo die menſis Decembris, anno Domini M.D.LVII. et noſtrae conſecrationis anno ſecundo.

Convocatio praelatorum et cleri provinciae Cantuar. auctoritate brevis regii celebrata per dom. Reginald. Polum, cardin. archiepiſcopum Cant. 1. Januar. in eccleſia S. Pauli, London. Ibid. fol. 59. ſeq.

EODEM die, ſacris peractis, epiſcopus London. exhibuit certificatorium ſuper executione mandati monitorii, et reverendiſſimus clerum domus inferioris juſſit eligere ſibi prolocutorem, 24. die Januarii praeſentandum. Quo die Johannes Harpsfield praeſentatus et admiſſus fuit a reverendiſſimo apud Lambhith, qui mox cauſas hujus ſynodi verbo tenus propoſuit, videlicet: " Quod cum de antiquo more rex Angliae ob aliquot arduas cauſas praelatos hujus regni ad concilium ſive parliamentum ſuum adeſſe jubet, propter regis ſecuritatem et hujus regni ſtatum ac bonum publicum concernent. conſilia, et auxilia ſua impenſuros; ita archiepiſcopus Cantuar. epiſcopos ſuos ſuffraganeos, praelatos, etc. ad ſacrum concilium evocare aſſolet de iiſdem cauſis tractaturos, et auxilia ſua conſimili modo daturos. Et inter alia monuit negotium maximi ponderis; ſcilicet cogitare, quomodo oppidum Caleis ad priſtinum jus regni vi armata reduci poſſit. Etiam cenſuit perpendendum, et iſtud inprimis, quo modo defectus eccleſiarum cathedralium, rectoriarum, vicariarum, totius cleri, et ſtatus omnium dioeceſeos et provinciae Cantuarienſis; et ut eccleſiae ex reginae munificentia diſpoſitioni reverendiſſimi commendatae, recto ordine diſponi et confirmari valeant. Et quid ſibi videatur, voluit eos ſibi ſignificare. Et ad feliciorem expeditionem commiſſum eſt hoc negotium epiſcopis London. Roffen. Meneven. Petriburgen. et Glouceſtr. ut conſulta ſua in ſcriptis renunciare velint quamprimum: deinde voluit reverend. ſtatuta eccleſiarum noviter erectarum aut mutatarum, a regularibus ad ſeculares, expendi per epiſcopos Lincoln. Ciceſtren. et Petriburgen. item, et Nicholao Wotton, Cant. Edmundo Stuard, Winton. et Setho Laud, Wigorn. eccleſiarum decanis; et quae conſideranda ſunt, referre reverendiſſimo, quamprimum commode poterint."

Sequenti die 28. Januarii, epiſcopus London. " exhibuit in ſcriptis quaedam collecta, quae ipſe aliique epiſcopi in ſuis dioeceſ. reformatione digna eſſe exiſtimarunt. Et quia omnes non erant parati cum ſuis collectionibus, ideo ſuperſederunt de lectione uſque in tempus magis opportunum. Deinde prolocutor cum clero intrans, porrexit patribus ſchedulam cauſarum raritatis

raritatis preſbyterorum ex una parte collectarum, et remedia, quibus major copia valeat haberi, ex adverſa continentem. Qua lecta per Henr. Cole decanum, etc. patres voluerunt, ut hanc ſchedulam traderet reverendiſſimo. Deinde monuit locumtenens praelatos inferioris domus, ut ipſi exhiberent in ſcriptis, quod reformandum putarent, et exhiberent proximo die, " viz. 4. Februarii, ad quem continuata fuit ſynodus.

Quo die 4. Februarii, epiſcopus " London. propoſuit quandam ſchedulam circa res divinas, qua lecta, rogabat patres, ut illi de remediis cogitarent, et deputarent certos epiſcopos, ut inter ſe conſulerent. Deinde idem dominus praeſidens conſuluit, ut, quia ſtatus hujus regni perturbatur ex infeſtatione Gallorum, et Scotorum, ipſi velint regiae majeſtati ſubvenire; et putavit ampliorem ſummam concedendam, quam antea, quia majus periculum ab hoſtibus ſit timendum. Quibus verbis a praefato locumtenente vix prolatis, omnes una voce affirmabant hoc perquam neceſſarium, idque lubenti animo ſe praeſtituros. Quod negotium quo facile expediri poſſit, electi ſunt epiſcopi London. Winton. Elien. Roffen. Lincoln. et Petriburgen. quibus adjuncti ſunt ſex de domo inferiori, qui conſtituerent inter ſe tam de quantitate ſolvenda, quam etiam de modo, et tempore ſolutionis."

Et tandem poſt varios tractatus, 9. die menſis Februarii " ſtatuerunt concedere regiae majeſtati octo ſolidos de qualibet libra omnium beneficiorum eccleſiaſticorum; idque ultra ſolutionem veteris ſubſidii prius conceſſi." Quam conceſſionem in inſtrumento publico redactam 14. die Februarii exhibuerunt reverendiſſimo, qui archiepiſcopum Eborac. de ſubſidio conceſſo certificavit, rogans, ut ille conſimiliter in ſua provincia facere dignetur.

Sequenti 16. die Februarii in domo capitulari, comparuit " epiſcopus Aſſavenſis ex mandato reverendiſſimi, ſe cupere, ut durante parliamento toties ſynodus celebraretur, quoties commode fieri poſſet, atque ut de rebus reformatione indigentibus tractaret; ac parliamento finito, ut illi, qui decedere ad ſuas dioeceſes vellent, vices ſuas concederent, ut aſſenſum darent, epiſcopis London. Elien. Roffen. et caeteris epiſcopis hic permanſuris, quae ſtatuenda viderentur ad reformationem eccleſiae."

Secundo poſt die, viz. 18. menſis Februarii " dom. locumtenens, etc. conſultabat, quomodo beneficia tenuia poſſint officiari; et tandem habitis inter ſe mutuis colloquiis, excogitaverunt ſequentes articulos ad eam rem pertinentes; videlicet:

I. That no prieſts be taken up to ſerve the wars.

II. Item, That two ſmall benefices contiguate may be joyn'd together in commendam by the biſhop, to ſerve them " Alternis vicibus."

III. Item, That the pariſhioners of chapels annexed may be compelled to come unto the pariſh church, whereunto they be annexed for a time, 'till curates may be provided.

IV. Item, That the biſhops may be authorized by the pope to give orders: extra tempora praeſcripta.

Quos articulos rogarunt patres dominum Cole, ut ipſe eorum nomine reverendiſſimo exhiberet."

Deinde 25. Februarii " locumtenens et alii patres convenientes, conſultarunt de providendis armis contra vim Scotorum, — de conceſſione ejuſmodi armorum, quomodo, et a quibus eſſent praeparanda." Quos articulos reverendiſſimo tradiderunt, qui " voluit (ſynodum) expedire, an concedendum ſit hoc tempore quadrageſimali, ut promiſcue omnes in tanta piſcium caritate lacticiniis veſci poſſent, qua de re aliquamdiu patres conſultantes, nihil certi ſtatuerunt."

Tandem habitis tractatibus de ſolutione decimarum, quam adhuc ceſſare non poſſe perſpexerunt, reverendiſſimus 8. die Martii continuavit, et prorogavit convocationem ad 11. diem Novembris, anni M.D.LVIII.

In MS. ſequuntur nonnulla capita articulos de doctrina, et diſciplina eccleſiae, et eccleſiaſticorum continentia; item ſtatuta quaedam de eadem materia, quae in hac ſynodo, ſi non ſtabilita, ſaltem propoſita fuiſſe, valde probabile eſt.

Articuli de doctrina.

CAP. I. Ut populus per concionatores, quantum fieri poteſt, doceatur; ut quatuor brevium concionum genera Anglice perſcribantur, eaque ubi concionatores defuerint, dominicis diebus, et aliis feſtis populo per rectores, vicarios, et parochos recitentur.

Primi generis conciones, ſint de euchariſtia, de poenitentia, de confeſſione auriculari, et de reliquis ſacramentis, quae haeretici noſtri temporis maxime impugnarunt. Item de libero arbitrio, de juſtificatione, de bonis operibus, de eccleſia, ejuſque auctoritate, unitate, ac miniſtris.

Secundi generis, ſint expoſitiones in articulos fidei, orationem dominicam, angelicam ſalutationem, decalogum, et ſeptem eccleſiae ſacramenta.

Tertii generis, ſint conciones breves de tempore, et de ſanctis.

Quarti generis conciones, ſint de natura, uſu, et ſignificatione ceremoniarum, quae in eccleſia ſunt maxime uſitatae. Item de virtutibus, et vitiis, velut de charitate, de obedientia, de timore Dei, de extremo judicio, de adulterio, de avaritia, de perjurio, de luxu, etc.

Ut brevis catechiſmus edatur Latine et Anglice, quo juventus in fidei rudimentis erudiatur.

Sint quoque ſalutaria quaedam ac pia documenta, quibus ſacerdotes tam in confeſſionibus audiendis, quam in infirmis viſitandis, utantur.

De hiis, quae ad orationem pertinent.

II. Ut precationum liber horas beatae Mariae, pſalmos poenitentales, vigilias, mortuorum commendationes, pſalmos paſſionis, et alias pias precationes complectens, Latine et Anglice edatur,

edatur, quo a populo in eccleſia uniuſmodi precandi modus obſervetur.

Sit formula quaedam gratiarum in prandio, et in coena Deo agendarum, patrum ſermone compoſita, qua laici per totum regnum utantur.

[a] Ut dum concio, vel ſumma miſſa, quam vocant, ac ſolennis peragitur, nullus ſacerdos celebret; ſed omnes tam ſacerdotes, quam laici eam attentis animis pariter audiant.

[b] Ut breviaria ac libri miſſales recognoſcantur, et repurgentur, et uniuſmodi per totum regnum habeantur.

[c] Ut in omnibus dioeceſibus eaedem ceremoniae omnino teneantur.

Ut feſtum dedicationis uno certo ac ſtatuto die in omnibus eccleſiis celebretur.

Ut in templis, dum res divina peragitur, nemo ambulare, aut confabulari permittatur; ſed vel precibus ſe dedat, vel exeat e templo.

De templis decore ornandis, ac reſarciendis.

III. Ut veſtes ſacrae, ad tremenda myſteria obeunda, ſint in ſingulis templis ad minimum duplices; quarum unae diebus feſtis, alterae profeſtis inſerviant: ſint etiam honeſtae ac decorae.

Sint calices argentei; ſint praeterea thuribula honeſta, et crux cum vexillo.

Altaria item ſint decore admodum ornata: parentur item libri ad ſanctum Dei cultum neceſſarii: ſint etiam corporalia munda.

Sit porro imago crucifixi ad dominicae paſſionis recordationem. Sint etiam ſuperpellicia pro parocho et miniſtro honeſta et munda.

Paretur locus vel circiter medium altaris, vel ad ejus cornu, in quo ſacroſancta euchariſtia ſub ſera ſancte cuſtodiatur, ne in eam impii ſacramentarii aliquando impetum faciant.

Ut veſtimenta ſacra, calices, et altaria jamdudum polluta, et prophanata, denuo conſecrentur.

Ut tecta, feneſtrae, tabulatum, crucifixi, et caeterae partes templorum probe reficiantur.

Ut altaria diruta in ſingulis templis denuo erigantur.

Ut coemeteria ſancte ſerventur, diligenterque circumſepiantur, ne pecudes irrumpant.

De diſciplina eccleſiaſtica renovanda, et moribus cleri per eandem reformandis.

Ut in ſynodis inquiratur diligenter in omnes rectores, vicarios, et curatos, et alios quoſlibet ſacerdotes, quomodo anno praeterito ſe geſſerint.

Provideatur item de archidiaconis, qui ſunt epiſcoporum oculi, ut ſuis muneribus ſecundum veteres canones ſedulo perfungantur.

IV. Ut rurales decani, et officiales non venalem habeant diſciplinam eccleſiaſticam, ſic ut inopes (ſicut hoc tempore ſit) plectantur, divites ne appellentur quidem.

V. Ut nullus ſacerdos mulierem probabiliter ſuſpectam, vel alias infamem in aedibus ſuis teneat, ſed ab ordinario admonitus, intra menſem eam excludat.

VI. Ut ſacerdotes nullam exerceant mercaturam, neque ſordidis, et prophanis muneribus omnino ſe dedant, ne ordo contemnatur, ejuſque vileſcat auctoritas.

VII. Ut ſacerdotes ſinguli vel in precibus, vel in ſtudiis, vel in pueris erudiendis, vel aliis honeſtis exercitiis aſſidue verſentur, ne adverſarius eos otioſos reperiat.

VIII. [d] Epiſcopus, preſbyter, diaconus, aut ſubdiaconus, in fornicatione, aut perjurio, aut furto deprehenſus, vel legitime convictus, caſtigetur, vel deponatur.

IX. [e] Epiſcopus, preſbyter, aut diaconus, qui vel aleae, vel ebrietatibus indulget, admonitus, vel deſinat, vel deponatur.

X. [f] Presbyter ſi uxorem duxerit, ab ordine ſuo illum deponi debere. Quod ſi fornicatus fuerit, vel adulterium commiſerit, extra eccleſiam abjici, et ad poenitentiam inter laicos redigi.

XI. Si quis clericus, jam olim poſt ſuſceptos ſacros ordines, illicite conjugatus, et poſtea ſeparatus, et poſt poenitentiam reſtitutus miniſterio, ad illicitum thorum denuo redire praeſumpſerit, officio deponatur uſque in diem mortis; laica tantum communione ei conceſſa.

XII. [g] Et quoniam populus a cultu Dei, qui a ſacerdotibus conjugatis tam irreverentur obitur, penitus abhorret, tales ſacerdotes vel amoveantur penitus a miniſterio, vel, propter paucitatem miniſtrorum ac ſacerdotum, ſint ad tempus curati. Sed nullum omnino proprium habeant ſacerdotium, quin etiam poenitentiam dignam crimine, quod admiſerunt, agere cogantur.

XIII. Ut in dioeceſibus, in quibus uxores duxerunt, miniſtrare nullo modo permittantur; ſed iidem ad ſexaginta millia paſſuum removeantur: et ſi quiſpiam illorum vel ſemel verſatus cum uxore, vel collocutus eſſe deprehenſus fuerit, canonice caſtigetur. Et in ſingulis ſynodis de eorum converſatione inquiratur.

XIV. Quo ſimoniae labes, qua eccleſia Anglicana non ante hoc tempus ſolum, ſed etiam jam miſere infecta eſt, prorſus tollatur; ſtatuat ſynodus, ne vendantur a patronis eorumve famulis ſacerdotia, neque ſub pacto aliquo, aut conditione concedantur; neque ſacerdotum quiſpiam, qui ſacerdotium aliquod petit, quidquam muneris, quo illud obtineat, cuiquam det. Quod ſi patronus ſacerdotium vendidiſſe, aut ſub pacto aliquo cuipiam ſacerdoti conceſſiſſe deprehenſus fuerit, non admittatur. [h] Singuli denique ordinarii ab hiis, qui ipſis praeſentati fuerint, recipiant juramentum, prout alias ſtatutum fuit in conſtitutione provinciali, quae incipit: "Praeſenti de jurejurando:" cujus formula ſequitur ad verbum:

Ego N. praeſentatus ad eccleſiam parochialem de N. per talem patronum ejuſdem eccleſiae, juro ad haec ſacroſancta Dei evangelia

[a] Ex concil. Colon. Mogunt. et Trevir. [b] Ex concil. Colon. Mogunt. et Trevir deliberetur. [c] Delibere:ur, quo pacto hoc fiat. [d] Canon apoſt. 24. [e] Canon apoſt. 41. [f] Concil. Neocaeſar. [g] Deliberetur. [h] Here is a red croſs in the margin of the MS.

per me corporaliter tacta, quod propter eccleſiam parochialem praedictam obtinendam, aut praeſentationem ad eandem habendam, aut acquirendam, neque ego, neque alia perſona vice et nomine meo, nec de conſenſu aut ſcientia meis praedicto patrono, ſeu alii cuicunque aliquod, praemiſſorum nomine aut intuitu, promiſimus, aut dedimus; nec quicquam ejus rei gratia permutavimus, compenſavimus, aut prius datum confirmavimus, apudve quemquam depoſuimus; ſeu quicquam mutuavimus, commodavimus, ſeu elocavimus; priuſve mutuatum, commodatum, depoſitum, aut elocatum, aut quocunque modo debitum remiſimus ſeu relaxamus. Nec de ſanctuario, gleba, terris, praediis, tenementis, reditibus praedictae eccleſiae, fructibuſve, decimis, aut oblationibus ejuſdem praeteritis, praeſentibus, aut futuris, donationem, remiſſionem, locationemve promiſimus, fecimus, aut inivimus; ſeu aliquis noſtrum de mandato, ſcientia, aut conſenſu meis promiſit, fecit, aut inivit. Ita me Deus adjuvet, et haec ſacroſancta Dei evangelia.

XV. Ut nemo levi de cauſa excommunicetur.

XVI. Ut nemo cum excommunicatis verſari permittatur, niſi quibus de jure permiſſum eſt.

XVII. Ut epiſcopi, et ordinarii in ſynodis, et alias, diligenter inquirant de iis, qui tempore ſchiſmatis magiſtros ſe profitebantur pravorum dogmatum, ut vel publice ſe jam reſipuiſſe profiteantur, vel a miniſterio amoveantur; et ſi laici fuerint, excommunicentur.

XVIII. Ut in menſis ſacerdotum lectio ſacrarum literarum habeatur.

XIX. Ut ſacris initiandi literas teſtimoniales habeant, et titulum; itemque ut de doctrina, aetate, et moribus exquiſite examinentur.

De eccleſiis cathedralibus et aliis.

XX. Ut in illis ſint aliqui praebendarii concionatores verbi, qui epiſcopos juvent.

XXI. Ut ſecundum antiqua eccleſiarum cathedralium ſtatuta, ſit in ſingulis earum vir doctus, qui ſacras literas clero et populo interpretetur. Et in noviter erectis eccleſiis aſſignetur aliqua praebenda cum incremento reditus, quae nulli conferatur, niſi qui velit haec praeſtare.

XXII. Ut in ſingulis praedictarum eccleſiarum ſint ſexaginta, vel plures pueri ex beneficiis appropriatis ſuſtentandi, ibique grammaticam diſcant, quo clero poſtea inſerviant.

XXIII. Provideatur item, ut in ſingulis eccleſiis parochialibus ſit rector, vicarius, aut parochus: et ubi non ſatis ex decimis, et fructibus eccleſiae ſuppetit ad ſacerdotem ſuſtentandum, vel aliquo modo fructus augeantur, vel duae eccleſiae uniantur, idque potiſſimum in urbibus et oppidis incorporatis.

Conſideretur item de capellis annexis.

Ut pluralitas beneficiorum doctis ſolum viris concedatur, quo doctrinae praemium ſit, et indocti ab hoc privilegio prorſus excludantur.

De veſtitu.

Ut ſacerdotes omnes habitu clericali incedere cogantur.

Ut, qui praebendis aut ulla promotione ſpirituali gaudent, etiamſi ſacris non ſint initiati, habitu ſacerdotali, vel clericali veſtiti incedant pro more patriae, ubi degunt.

Ut in veſtitu epiſcoporum et preſbyterorum moderatio adhibeatur.

Ut epiſcopi inquirant de his, qui ſylvis, aut aliis abditis locis ſe occultant, aut alioquin non accedunt ad parochiales eccleſias diebus et horis, quibus divina officia diebus feſtis celebrantur; et ſi admoniti non reſipiſcant, examinentur tanquam ſuſpecti haereſeos, et canonice caſtigentur ad aliorum exemplum.

Articuli de academiis et ſcholis.

I. Ut una eademque ſophiſticae et dialecticae introductio in utraque academia juventuti perlegatur. Deinde Porphyrii praedicabilia et praedicamenta. Tum Ariſtotelis dialectica. Adhibeatur interdum (ſi placet) Rodolphus Agricola de inventione. Caeterae omnes dialecticae rejiciantur.

II. In philoſophia tam morali, quam naturali legatur ſolus Ariſtoteles.

III. In theologia legat unus aliquam Bibliae partem, alter Magiſtrum Sententiarum, vel alium auctorem ex theologis ſcholaſticis, quo doctrina ſcholaſtica, quae theologiae profeſſoribus maxime neceſſaria eſt, renovetur.

IV. Et quoniam ſtudiorum ardor, qui in academiis olim vigere ſolet, jam pene deferbuit, et ad profeſſores publicos audiendos, propter delicatum quoddam faſtidium, pauci admodum confluunt; provideatur, ut certus numerus cujuſque collegii, prout praepoſitis collegiorum ad hanc, vel illam lectionem magis idonei judicabuntur, ad ſingulos praelectores publicos audiendos quotidie accedere cogatur, quo et praelectores ipſi ad accuratius praelegendum incitentur, et auditores majores in libris faciant progreſſiones.

V. Ut nemo in ſociorum, aut diſcipulorum numerum in aliquo collegio cooptetur, et bonis alatur collegii, niſi pauper ſit, et parentes illius polliceri voluerint, ſe cum eo, ſimulatque ad maturam aetatem pervenerit, ſerio acturos, ut clero ſe addicat conſecretque. Idemque in ludis literariis, in quibus aliquis diſcipulorum numerus ex fundatoris beneficio ſuſtentatur, omnino obſervetur.

VI. ——

VII. Ut mature provideatur, quo numerus eorum, qui in academiis operam literis navant, aliqua ratione augeatur; uti non deſinant, qui in poſterum clero ſe addicant.

VIII. Ut omnes, cujuſcunque ordinis, conditionis, aut ſtatus ſint, qui in academiis diſcendi cauſa verſantur, clericali et ſacerdotali habitu, ſub poena expulſionis, veſtiti incedant, quo a laicis diſtinguantur; et quotquot aliquo gradu ſcholaſtico ſunt inſigniti, ſemper extra collegia induti incedant, prout ipſorum gradus poſtulat, ſub eadem poena.

IX. Ut nemo ad ſacerdotium, aut ullam aliam promotionem (ut vocant) ſpiritualem ſupra ſummam viginti librarum admittatur, niſi triennio in academia aetatem diſcendi cauſa degerit, et

gradu

gradu ſaltem bacalareatus inſignitus fuerit.

X. Ut nemo alearum, chartarum pictarum, teſſerarum ludo in taberna, diverſorio, aut domo ulla extra collegia pro pecunia utatur, ſub poena expulſionis.

Ut prolixae praefationes, atque etiam confutationes, quae nuper in principiis diſputationum haberi ſolebant, amputentur, quo tempus in argumentis conciſis conſumatur.

Ut beneficiati, qui in academiis ſtudii cauſa, vel ſub praetextu ſtudii, degunt, teneantur ſtatutis temporibus ſeſe diſputationibus exercere, et lectionibus publicis intereſſe, et in collegiis, vel aulis, aut aliis domibus ſtudentium morari.

De ſcholis.

Ut plures ludi literarii (ſi fieri poteſt) erigantur, et illis, tum qui jam ſunt, tum qui futuri ſunt, pii ludimagiſtri, et catholici praeficiantur, et de haereſi ſuſpecti removeantur.

Ut nemo ad juventutem vel in ſcholis, vel in generoſorum aedibus inſtituendam admittatur, niſi per ordinarium approbatus.

Statuta clero in ſynodo collecto propoſita.

Quod epiſcopi tum ea, quae infra ſcribuntur, tum omnia alia, quae ſuo officio incumbunt, diligenter exequantur. Quum archiepiſcopi, et epiſcopi eſſe debeant forma gregis, ad quam ſe debeant ſubditi reformare, quod nequit fieri, niſi ſe omnibus exhibeant in exemplum; majorum itaque inſtitutis inhaerentes, exhortamur in Domino, et in virtute ſanctae obedientiae, atque ſub divina atteſtatione judicii monemus, ut omnes et ſinguli epiſcopi in feſtis principalibus, ſaltem in feſtis Nativitatis Domini, Paſchae, et Pentecoſtes, atque in ebdomada ſancta praeſentiam ſuam debitam in eccleſiis ſuis cath. exhibeant, ibique miſſas celebrent, et oleum ſacrum, atque infirmorum in die coenae Domini quolibet anno conficiant, niſi eos ab ipſis eccleſiis a ſuis ſuperioribus evocari, aut ex infirmitate, vel aliqua alia juſta cauſa tunc abeſſe contingat. Circumeant praeterea dioeceſes ſuas temporibus opportunis, monaſteria et hoſpitalia reformando, clerum et plebem corrigendo, haereſes et errores extirpando, et verbum vitae in agro dominico ſeminando; in conferendis ordinibus, atque beneficiis inſtituendis, curatis multo diligentius, quam antehac, vigilando, ne inhabiles ad curam animarum, etiam ad tempus, ſubſtituantur, praecavendo; beneficiatos, qui ex cauſa non admodum urgenti abſuerint, ad reſidendum in ſuis beneficiis citra omnem redemptionem compellendo, veniaſque eadem beneficia pro pecunia locandi prorſus reſcindendo; exactiones et rigores officiariorum et miniſtrorum ſuorum compeſcendo; eccleſiarum, et capellarum privilegiat. abuſus comprimendo; concionatores idoneos per dioeceſes ſuas ſubinde emittendo; haereticos eorumque libros explorando et corrigendo, et cum opus fuerit, etiam condemnando et extinguendo: et, ut rudimenta fidei et literarum tam in univerſitatibus, quam in aliis gymnaſiis publicis pura jaciantur, puriuſque et ſincerius coaleſcant, ſolicitius incumbendo; abbates, et priores ad debitum numerum religioſorum reducendo, ipſoſque religioſos in ſuis monaſteriis degentes, ad monaſticam converſationem excitando, abſentes ad ſua monaſteria compellendo, licentiam capacitatum coercendo: et, ut per proprietarios, rectoreſque, et vicarios frequentes in ſuis eccleſiis conciones fieri procurent, diſtributioneſque debite inter pauperes earundem parochianos fiant, diligentiſſime providendo; clericos delinquentes vigilantius inquirendo, et ſeverius, quam antehac, corrigendo, eoſdemque ſuper horrendis ſceleribus etiam coram laicis convictos, in carceribus vel in perpetuum retinendo, vel ſaltem non ita facile, nec tam cito ad purgationem admittendo; ſimoniacos deponendo; et carnis[i] libidine lapſos, ad rigorem canonum, et conſtitutionum tam in praeſenti ſynodo, quam in prioribus editarum, caſtigando; venatores et aucupes clericos coercendo; pretioſiſque veſtibus indutos, ad veſtium modum in hac ſynodo praefinitum, reducendo, et in eodem retinendo; caeteroſque clericos otioſos, aut diſſolutos ad exercitia, et honeſtam converſationem revocando: et, ut in ſumma dicamus, omnes ſubditos viros ad mandatorum Dei, canonumque et conſtitutionum maxime tuitionem, fidei et morum integritatem concernentium, obſervantiam verbo et exemplo cohortando, perſuadendo, et, ubi opus fuerit, etiam compellendo.

De qualitate ordinandorum.

Praeſentis ſacri concilii provincialis auctoritate ſancimus, ordinamus, et ſtatuimus, quod nullus epiſcopus per ſe, ſive ſuum ſuffraganeum quempiam alienae dioeceſeos, praeter regulares exemptos per ordinatorem debite examinatos, ad ſacros ordines intra Cant. provinciam de caetero admittat, nec ordinet; nec iis, aut eorum alicui liceat extraneos, et qui infra dioec. vel juriſdictionem ſuam non ſunt oriundi, aut beneficiati non fuerint, vel domicilium ibid. per triennium non habuerint, quoquo modo ordinare, etiamſi idem literas epiſcoporum ſuorum dimiſſoriales habuerint; quas auctoritate praeſentis concilii decernimus non eſſe admittendas quoquo modo. Statuimus quoque et ordinamus, quod nullus clericus ſecularis de caetero admittatur ad ſacros ordines, niſi habuerit literas teſtimoniales curati, et oeconomorum, vel parochiae, in qua natus, beneficiatus, vel per triennium proximo praecedens commoratus fuerit, ſub ſigillo archidiac. illius loci, vel ejus officialis, ubi archidiaconus juriſdictionem habuerit; alioquin ſub ſigillo commiſſarii in parochia praedict. juriſdictionem habentis; ſeu ſi in aliqua univerſitate ſtudens fuerit, ſub ſigillo commiſſarii univerſitatis Oxon. ſeu vicecancellarii Cantabrig. cum teſtimonio ſuperioris loci ſui; quae literae ipſius ordinandi vitam, genus, patriam, bonam famam, et converſationem, tam circa fidem catholicam, quam circa alia contineant: pro quibus quidem literis, et ſigillo ultra quatuor denarios nihil exigatur, ſub

[i] Placet hoc ſtatutum, ſi quid addatur coercioni.

poena ſuſpenſionis ab officio, quam ipſo facto auctoritate hujus concilii incurrat, donec duplum pecuniae receptae parti ſic ſolventi reſtituat. Exacte itaque curent epiſcopi, ut neminem de caetero ad ſubdiaconatus ordinem promoveant, niſi eum, qui adeo ſit exercitatus in evangeliis, et epiſtolis ſacris ſaltem in miſſali contentis, ut eorundem ſenſum grammaticalem examinatori prompte et expedite reddere valeat. Sitque eorum quilibet ſufficienter inſtructus etiam in aliis ad ordinem illum, quem tunc aſſumpturus eſt, per ſacros canones requiſitis, et in officiis divinis ſecundum morem eccleſiae et loci conſuetudinem promptus et expertus; habeatque praeterea in preſbyterum ordinandus caetera ad ipſius officium et ordinem per "c. Quae ipſis 38. diſt." ipſis ſacerdotibus neceſſario requiſita.

De idoneitate admittendorum ad beneficia.

Sacerdotibus valde tremendum eſt judicium Dei, ne per eorum ignorantiam, aut negligentiam populus ob penuriam verbi Dei fame pereat, et a regno Dei excludatur. Statuimus itaque, et ordinamus; quod ad eccleſiam parochialem, ejuſve vicariam perpetuam, poſt annum a publicatione praeſentis ſtatuti, ordinarii locorum neminem admittant, niſi eum, qui omnia et ſingula in quadam conſtitutione provinciali ſic incipien. "Ignorantia ſacerdotum," etc. de officio archipreſbyteri intellexerit, adeo in eiſdem tritus et exercitatus fuerit, quod memoriter et prompte eorum ſenſum verum juxta tenorem cujuſdam libelli vocati, "Exoneratorium curatorum," explicare, et exponere poſſit; eidemque per ordinarium ſpecialiter tunc injungatur, quod quater ad minus in anno ea omnia ſuis parochianis diligenter et ſincere exponat, praedicet, et declaret: ſuper quo, an debite obſervatum fuerit, ordinarii locorum in ſingulis ſuis viſitationibus inquiſitionem faciant ſpecialem; et quos conſtitutionem tam ſalubrem violaſſe, praedictaque non feciſſe comperierint, prima vice per ſuſpenſionem ab officio per unum menſem, et ſecunda vice per duos menſes, et ſic deinceps, poenam aggravando, prout illorum negligentia creſcit, ad obſervandum praedicta compellant: providentes tamen, ut interim curae animarum impenſis ſuſpenſi, quatenus opus fuerit, debite deſerviatur. Sacras vero literas, ad eccleſiam parochialem, ejuſve vicariam perpetuam admittendus, et admiſſus, ita grammatice intelligat, ut earum ſenſum cum induſtria, et aliquali ſtudio, ſecundum interpretationem alicujus catholici doctoris, et intelligere, et ſuis parochianis exponere poſſit. Quod ſi eorum aliquis praemiſſa facere et obſervare neglexerit, aut quovis juſto impedimento praepeditus, praemiſſa facere et obſervare non poſſit; tunc, ſi ejus beneficium valoris fuerit octo librarum, ſemel in anno; ſi vero valoris fuerit decem librarum, bis in anno; ſi valoris fuerit viginti librarum, quater in anno verbum Dei parochianis ſuis per concionatorem idoneum et approbatum ſolicite, et cum effectu in partem recompenſationis ſui in ea parte officii praedicari procuret, praeter et ultra ſermones, quos in eccleſiis ſuis alioqui ad populum haberi continget. Quod ſi beneficium appropriatum fuerit, et vicarius pro ſua portione decem libras habeat aut ſupra, vicarius, qui ſimul ad curam, et hoſpitalitatem obligatur, bis; proprietarius vero, ſi ejus portio, ſeu fructus in beneficio ſibi appropriato, ſuper vel circiter decem libras communiter valeat, tunc annuatim bis; ſi vero viginti libras excedat, tunc (modo praedicatorum idoneorum ſufficiens copia fuerit) ter; ſi vero plurium infra decem libras, tunc ſaltem ſemel in beneficio hujuſmodi per ſe, vel aliam perſonam idoneam praedicari procuret, praeter diſtributiones parochianis ejuſdem alioqui impertiendas. Et ad praemiſſa diligenter facienda, tam rectores et vicarii, quam ipſi proprietarii per ordinarios locorum, ſub poena 6 s. 8 d. pro qualibet vice, in pauperum parochianorum, et alios pios uſus illius parochiae diſtribuendorum, ſi in praemiſſis remiſſi fuerint inventi, arceantur et compellantur.

De ſubſtitutis beneficiatorum per ordinarium admittendis.

Statutum, decretum, et ordinatum eſt, ne quis de caetero rector vel vicarius ex quacunque cauſa per tres menſes abſens a beneficio, ſuo curato quempiam ibid. ad vices ſuas ſupplendas ſubſtituat, niſi quem hujuſmodi rector aut vicarius epiſcopo, ejuſve vicario in ſpiritualibus generali, officialive principali, aut commiſſario, locive ordinario per literas ſuas privatas, vel ſi beneficiatus in partibus fuerit tranſmarinis, tunc per literas ſui procuratoris, ſigno et ſubſcriptione dicti rectoris, vicarii, ſeu procuratoris munitas, praeſentaverit; et quem ſic praeſentatum, epiſcopus dioeceſanus, vicarius generalis, officialis, ſeu commiſſarius, locive ordinarius praedict. in moribus et ſcientia prius approbaverit, et ad curam animarum adminiſtrandam admiſerit. Quibus quidem literis rectoris, vicarii, ſeu procuratoris ſignatis, ut praefertur, et ſubſcriptis, ordinarius, et quilibet officialium praedict. fidem indubiam ſine dilatione dabit. Ita tamen, ut ſic praeſentatum ad adminiſtrationem curae illius non admittant, niſi quem adeo doctum eſſe conſtiterit, ut omnia et ſingula contenta in conſtitutione provinciali ſupraſcripta, ſic incipien. "Sacerdotibus valde tremendum eſt," etc. quantum ad cognitionem ſacrarum literarum attinet, parochianis ſuis praeſtare poſſit. [k] Quod ſtatutum diligenter, et perpetuo in omnibus obſervari volumus, niſi ſumma temporis neceſſitas, taliumve virorum extrema inopia alios, licet minus idoneos, etiam ante praeſentationem hujuſmodi ſubſtituti, exigat, aut permittat. Super quo volumus ſtare juramento ſubſtituentis procuratoris ipſius, quod alium magis idoneum juſto pretio pro tunc commode invenire non poteſt; quem tamen ſic ſubſtitutum, diutius remanere nolumus, quam magis idoneus

[k] Non placet hoc ſtatutum, nec quoad praeſentationem, nec quoad poenam; ſed volunt, et petunt, ut epiſcopi, et archidiaconi, caeterique locorum ordinarii, eorumque miniſtri, et officiales diligentiſſimam in ſuis viſitationibus reſpect ve faciant inquiſitionem pro idoneis ſubſtitutis habendis, et aliis rejiciendis.

commode

commode inveniri poſſit. Ordinarii autem ſeu commiſſarii antedicti eoſdem ſic praeſentatos infra tres dies proxime et immediate ſequen. diem, qua hujuſmodi praeſentati praeſentiis ſuis ſe obtulerint, ſine quacunque ulteriori dilatione vel repellant, vel admittant. Quod ſi non fecerint lapſis, ut praemittitur, dictis diebus, pro admiſſo habeatur; nec rector, vicarius, vel ſubſtitutus praedict. ultra, de, et pro ſubſtitutione illius ſacerdotis, pro illa ſaltem vice, per ordinarium, vel dictos officiales, ea de cauſa moleſtetur, inquietetur, aut turbetur. Si quis vero a beneficio curato ſuo hujuſmodi ſive ſubſtituto taliter, ut praemittitur, praeſentato et admiſſo abſens fuerit, fructibus beneficii ſui, in pios uſus per ordinarium diſtribuendis, tam diu careat, donec ad beneficium ſuum redierit, et in eodem reſederit, vel ordinario ſuo ſeu ejus officiali, aut commiſſario praedict. ſuum ſubſtitutum in moribus et ſcientia approbandum, ut praefertur, praeſentaverit, et ejus admiſſionem, ut praefertur, obtinuerit; pro quibus quidem ſubſtitutis admittendis, ordinarius, officialis, vel commiſſarius praedictus nihil omnino accipiat, aut accipi permittat: nulluſque ſacerdos, ſecularis, vel regularis, curam animarum in eccleſia paroch. ab ordinario prius ad eandem non admiſſus, adminiſtret, niſi in tempore, ut praefertur, neceſſitatis. Qui autem contra fecerit, interdicatur ei per annum immediate ſequen. ne ulli curae deſerviat infra dioeceſim, in qua taliter ſervire tentaverit, nec in aliqua alia illi dioeceſi contigua. Si quis vero dictorum officialium aliquem ſubſtitutum minus idoneum, ſibi, ut praefertur, praeſentatum, ad ſerviendum curae animarum admiſerit, ordinarii arbitrio, et diſcretione poena condigna puniatur.

De non admittendis ad beneficia per procuratorem.

Quia ubi res agitur per procuratorem, ordinarius poteſt mores, ſcientiam, et conditiones perſonae ſibi praeſentatae ignorare, et ſic inſcius indoctum vel indignum (ut ſaepe contingit) aut religioſum ad beneficium nomine clerici, vel capellani, ſuppreſſo religionis titulo, per procuratorem ſibi praeſentatum in beneficio eccleſiaſtico inſtituere. Igitur ſtatutum, ordinatum, et decretum eſt, ut quilibet ad beneficium curatum praeſentatus, in perſona ſua propria ad ordinarium veniat, ſi in ſua dioeceſ. vel juriſdictione praeſens fuerit; ſi autem abfuerit, et reliquerit in ſua abſentia vicarium generalem, ad ipſum veniat, ut diligenter examinetur, an moribus, et ſcientia, ac caeteris qualitatibus ſit aptus, et idoneus ad ejuſdem beneficii curam adminiſtrandam. Et quod taliter non examinatus, ad beneficium per procuratorem non admittatur, niſi ſit in dignitate aliqua eccleſiaſtica conſtitutus, vel niſi ſit ex aliqua certa univerſitate ad minus artium magiſter, aut juris pontificii, vel Caeſarei bacalareus ſecularis, vel niſi ſit talis, de cujus ſcientia, et moribus alio modo ſuo ordinario ſatis conſtat, vel niſi in partibus tranſmarinis, ex aliqua cauſa legitima coram ordinario approbanda, tunc egerit, vel niſi adverſa valetudine impediatur. Si quis autem in ſuo procuratorio ſe in eccleſiaſtica dignitate conſtitutum, artiumve magiſtrum, ſeu juris canonici, aut civilis bacalareum falſo nominaverit, aut ſe clericum vel capellanum, cum ſit religioſus, exiſtere falſo ſimulaverit, aut adverſa valetudine laborare finxerit, cum ſit ſanus, quia dolus, et fraus nemini debent patrocinari, inſtitutio, vel in poſſeſſionem inductio ſequens ex hujuſmodi fallaci procuratorio, nullius ſit roboris, aut momenti; ipſeque conſtituens tale procuratorium beneficio, ad quod tunc nominatur, ſit ipſo facto privatus; et liceat patrono beneficium ſic vacans conferre, ſeu ad idem alium idoneum praeſentare. Quod ſi aliquis, cum quo forte per ſedem apoſtolicam de delatione habitus, vel ut ſit capax beneficii eccleſiaſtici, diſpenſatum ſit, coram ordinario in habitu ſeculari, cum ſit religioſus, comparuerit, et ſe religioſum eſſe ordinario, etiam non interrogatus, non detexerit, inſtitutio, et in poſſeſſionem inductio pro nullo habeatur. In omnibus autem praedictis caſibus, quibus praeſenti conſtitutione quenquam per procuratorem ad beneficium curatum admitti permittitur, illud omnino volumus obſervari, ut procurator ipſe ſuo proprio, vel alterius fide dignae perſonae, cui promovendus ſit cognitus, juramento fidem faciat ſe credere, quod is, quem ad beneficium admitti poſtulat, quantum ad mores attinet, idoneus, quantum vero ad ſcientiam, ſufficiens exiſtat ad ea omnia et ſingula praeſtanda, quae in aliis conſtitutionibus praeſentis ſynodi exiguntur.

Cauſa correctionis ex officio.

Ut, quae a ſacris canonibus pro animarum ſalute ſalubriter cognoſcuntur ſtatuta, cum minori delinquentium jactura, et diſpendio, quantum fieri poteſt, executioni mandentur; ſtatuimus, ne quiſquam in cauſa correctionis morum, ad effectum poenitentiae, vel purgationis indicendae, ex apparitorum informatione, vel aliter, ex officio mero et promoto, coram quocunque ordinario vocetur, niſi prius de eodem crimine, vel in viſitatione per probos detectus fuerit, vel niſi crimen notorium exiſtat, vel niſi is, qui ad judicium ſit vocandus, apud bonos et graves fuerit de eodem crimine infamatus; quibus caſibus ſi purgatio veniet indicenda pro fornicatione et ſimili crimine, non ultra ſextae manus; pro graviori vero non ultra duodecimae manus compurgatorum numerum imponant. [l] Ita tamen ut pro ſingulo quoque compurgatorum non ultra unum denarium; pro laboribus vero, aut feodis curiae officiariorum, non ultra decem denarios, arbitrio ordinarii dividendos, hujuſmodi purgationis cauſa exigatur. [m]

Diſtrictius quoque inhibendo praecipimus, ne locorum quorumcunque ordinarii in quibuſviſc auſis quemquam ultra duas diaetas ad reſpon-

[l] Volunt, ut purgandus nihil omnino ſolvat, praeſertim cum ex officio procedatur

[m] *Hic deeſt* is writ in the MS by ſome body, ſince the reſt was writ.

dendum poſitionibus, vel ad ferendum teſtimonium, vel ad ſe purgandum, niſi epiſcopo ordinario prius de urgenti aliqua cauſa ad eum ulterius evocandum conſtiterit, perſonaliter trahant; ſed committatur examinatio aliquibus viris idoneis in locis illis, quibus partes examinandae, et purgandae commorantur. Qui in aliquo praemiſſorum hanc noſtram conſtitutionem violare praeſumpſerit, duplum damni, quod illatum eſt parti laeſae, reſtituat.

[n] Proviſo, quod nec hoc ſtatutum, nec aliquid in eodem contentum, in aliquo praejudicet juriſdictioni, aut auctoritati archiepiſcopi Cant. in quantum archiepiſcopus eſt primas, vel legatus natus; nec canonibus, aut conſtitutionibus contra ſimoniacos ſeu haereticos editis, per aliquid in hoc ſtatuto contentum quovis modo derogetur.

De abſentibus cauſa ſtudii.

Ne falſus ſtudii praetextus excuſet abſentes a beneficiis, ordinarii locorum in ſingulis ſuis viſitationibus et capitulis diligentem faciant de abſentibus a beneficiis ſuis curatis inquiſitionem, nulliuſque abſentiam gratia ſtudii in quacunque academia approbent, niſi abſentes hujuſmodi bonarum literarum capaces, et ad adipiſcendam doctrinam admodum apti per probationem legitimam ſibi commendentur. Ac deinceps caveant praelati, ne ſenibus beneficium, vel beneficia habentibus (praeſidibus collegiorum, ſeu aularum, aut publicis in ſacra theologia jure canonico, aut civili praelectoribus, duntaxat exceptis) a ſuis beneficiis, praetextu ſtudii, abeſſe indulgeant, vel permittant: qua in re ſub obteſtatione divini numinis praelatorum conſcientias oneramus. Et ut dicta noſtra ordinatio promptiorem ſortiatur executionem, ulterius ſtatuimus, et ordinamus, quod cancellarii, ſeu vices gerentes utriuſque univerſitatis, in prima ſua admiſſione ad ſua officia, juramentum praeſtent corporale, alioqui non admittendi, quod bis ſingulis annis de ineptis et inidoneis hujuſmodi per ſingula collegia, aulas, et hoſpitalia, ſpecialem faciant inquiſitionem; quod ſi quos ibid. etiam juvenes beneficiatos, nulli deditos ſtudio, in otio et deliciis vitam degentes, compererint, de eiſdem dioeceſanos epiſcopos, ſeu ordinarios, ubi beneficiati exiſtunt, cum omni, qua poſſunt, celeritate et diligentia certiores facere non omittant, qui mox eos ad reſidentiam in eccleſiis ſuis parochialibus debitam, et hoſpitalitatis ſolatium, quae ſub velamento ſtudii deſides hujuſmodi fraudulenter ſubtraxerint, canonice cogant, et compellant.

De hiis, qui, deſerta reſidentia, in cura propria recipiunt ſtipendia aliunde.

Hoc ſacro approbante concilio, prohibemus, ne cantariſta vel aliter beneficiatus, propria cura ſua, cantaria vel ſuo beneficio dimiſſo, alieno deſerviat, nec ſtipendia aliunde percipiat, ſub poena amiſſionis medietatis fructuum ſui beneficii, arbitrio ordinariorum, tempore viſitationis eorum, ſub teſtimonio oeconomorum, applicandorum ad reparationem eccleſiae ornamentorum, et pauperum parochianorum eleemoſynas; exceptis illis ſtudentibus in univerſitatibus, quorum beneficiorum valor ad ſummam octo marcarum de claro non extenditur.

De concionatoribus.

Item, quoniam, pronunciante apoſtolo, cognovimus, quod in noviſſimis diebus inſtarent pericuLoſa tempora, et quod multi a fide diſcederent, attendentes ſpiritibus erroris, videmuſque ovile Chriſti per lupos rapaces Wicleffi, et recentiorum quorundam haereticorum diſcipulos, undique periclitari, ſumma prudentia maximaque praelatorum diligentia huic morbo tempeſtive ſuccurrendum eſt, ne malum hoc latius divagando vires acquirat; et ne ſero de medicina cogitetur, cum per longas moras malum hoc adeo invaluerit, ut de remedio quodammodo deſperetur. Et quia hujus defenſionis officium tam per divinas leges, quam per ſacros canones ad epiſcopos, apoſtolorum ſucceſſores, maxime ſpectat, et ipſi propter ſuas occupationes multiplices, vel invaliditates corporales, ſeu occaſiones alias, per ſeipſos in hoc periculoſo tempore non ſufficiunt miniſtrare populo verbum Dei, maxime per amplas, et diffuſas dioeceſes; hac ſacra ſynodo ſtatuimus, et ordinamus, ut epiſcopi viros idoneos, [o] ad ſanctae praedicationis officium ſalubriter exequendum, pro dioeceſium ſuarum amplitudine aſſumant potentes opere et ſermone, qui greges eorundem (cum ipſi epiſcopi aliter impediti, hoc nequeunt per ſe ubique perficere) ſolicite viſitantes, errores et haereſes modo invaleſcentes exterminent, rectam, et veram fidem, et quae credenda, quaeque fugienda ſunt, doceant verbo, et exemplo aedificent, quibus ipſi epiſcopi neceſſaria juxta canonem inter caetera de officio ordinarii curent ſubminiſtrari, epiſcoporum conſcientias apud altiſſimum in hac parte onerantes. Conſtitutionem quoque provincialem [p] poſitam ſub titulo "De haereticis C. reverendiſſimi," ſalubriter editam, quoad ea, quae ſequuntur, innovando atque ampliando ſtatuimus, ordinamus, et decernimus, quod nullus ſecularis, aut regularis, praeterquam in ſua eccleſia, ad praedicandum verbum Dei etiam a jure ſcripto auctorizatus, privilegiove ſpirituali munitus, officium ſive exercitium praedicationis verbi Dei in ſe aſſumat, populove, aut clero quoviſmodo praedicet in Latino ſermone ſeu in vulgari, in eccleſia aut extra, niſi primo archiepiſcopo, vel dioeceſano illius loci, in quo praedicare ſic nititur, ſe praeſentet, et examinationem ſubeat, ſicque deinde tam moribus, quam ſcientia per ipſum archiepiſcopum, vel dioeceſanum idoneus ad praedicandum comprobetur. Et poſtea per eundem cum literis auctenticis ad praedicandum mittatur ad aliquam certam parochiam, vel ad plures, prout eidem archiepiſcopo, vel ordinario, ſecundum qualitatem perſonae videatur ex-

[n] Volunt, ut archiepiſc. Cant. ſit ſub eadem lege epiſcoporum, niſi per modum appellationis; et quantum ad primaciam legati, utatur illa per commiſſarios in partibus. [o] Taxetur quaelibet dioec. ad certum et determinatum numerum praedicatorum ſecundum quantitatem, et amplitudinem dioec. [p] Addatur alia poena.

pediens.

pediens. Nec etiam aliquis praemiſſorum, etiamſi per archiepiſcopum ſive dioeceſanum admiſſus, praedicare praeſumat, niſi prius eodem die rectori, vicario, ſeu curato loci, ubi concionaturus eſt, ipſius archiepiſcopi, ſeu dioeceſani literas, ſub ſigillo ſuo magno ad haec ſibi confectas, oſtendit. [q] Caetera vero omnia in conſtitutione provinciali ſupradicta, "De haereticis C. reverendiſſimi," contenta, juxta formam n eadem traditam firmiter obſervari, et executioni diligentiſſimae demandari, etiam hujus praeſentis ſynodi auctoritate decernimus, ſtatuimus, et ordinamus.

De haereticis et haereticorum libris.

Noſtrae ſolicitudinis praecipua cura eſſe debet, ſtatim ut pullulare aliquid cognoſcimus, quod fidei chriſtianae puritatem, vel eccleſiae Chriſti concordiam, pacem, et tranquillitatem offendit, illud penitus reſcindere, agrum dominicum a noxiis zizaniis et vepribus omni diligentia expurgare. Sane dudum in noſtra provincia, quod dolenter referimus, quidam haereſiarchae damnabiliter excaecati, alios ſecum in infidelitatis interitum trahere ſatagentes, libellos nonnullos Latino et vulgari ſermone conſcriptos, edere, ſpargere, et publicare curaverunt, contraria fidei catholicae, et ſanctae matris eccleſiae doctrinae dogmata continentes; cujus generis eſt liber, qui "Parabola Mammonae iniquitatis" inſcribitur. Item alius liber, qui "Obedientia chriſtiani hominis" vocatur. Item tranſlatio Novi Teſtamenti in lingua Anglicana a Willelmo Hychyns, alias Tyndal, corrupta. Item alius liber, qui "Revelatio Antichriſti" intitulatur. Item alius liber, qui "Dialogus inter patrem et filium" vocatur. Item alius infamis liber, qui "De ſepultura miſſae" rythmico ſermone vernaculo compoſitus eſt. Item alius, qui "Introductio in epiſtolam Pauli ad Romanos" inſcribitur. Item alius, qui "Supplicatio mendicorum" nominatur. Item alius liber, qui "Practica praelatorum," et alius, qui vocatur "A. B. C. to the prelacy;" et alius, qui vocatur "Defenſorium pacis," et alius, qui vocatur "Dialogus inter generoſum, et ruſticum." Item alius in vituperium divi Thomae, quondam archiepiſcopi Cant. Qui quidem libri, una cum multis aliis peſtiferis, partim a Willelmo Hychyns, alias Tyndal, partim a Simone Fiſhe, Willelmo Roy, et Richardo Bryghtwell, eorumque complicibus compoſiti ſunt.

Quos omnes et ſingulos libros, infandis et peſtilentiſſimis haereſibus et blaſphemiis refertos, innumeris erroribus plenos, una cum praedictis, et aliis eorundem, et ſimilium auctoribus quibuſcunque, hoc ſacroſancto concilio approbante, damnamus, reprobamus, et haereticos eſſe judicamus et decernimus. Praeterea etiam patrum noſtrorum veſtigiis inhaerentes, prohibemus, ne quis inpoſterum tractatus, opuſcula, ſchedulas, aut libros quoſcunque, ſacram ſcripturam aut ejus interpretationem in ſe continentes, in linguam vulgarem tranſlatos, vendere, donare, commendare, emere, imprimere, inſcribere, edere, legere, ſpargere, aut publicare in parte vel in toto, publice vel privatim, vel penes ſe ſcienter retinere, abſque ſui dioeceſani in ſcriptis licentia, praeſumat, niſi prius hujuſmodi libri epiſcopo loci exhibiti, atque ab eodem diligenter examinati, atque auctoritate ejuſdem comprobati fuerint. Qui vero contra fecerit, ut zizaniorum ſator, et haereticae pravitatis fautor puniatur. Si quae vero perſona eccleſiaſtica vel in praedicto exceſſu, vel in quavis haereſi, vel errore pernicioſo, quem illico ad monitionem dioeceſani loci recantare recuſaverit, manifeſte deprehenſus fuerit aut convictus, beneficiis, ſi quae habeat, hoc ſacro approbante concilio, ſit ipſo jure privatus, et ad dignitates eccleſiaſticas quaſcunque, vel alia beneficia curam animarum habentia, necnon ad curati officium gerendum perpetuo inhabilis reddatur. Et quia multi libri haeretici in lingua Latina a Luthero, Lamberto Pomeriano, Zuinglio, Oecolampadio, Bucero, Melanchthono, Carolſtadio, Brentio, Jona, Weſtmero, Heghen Dorphino, Johanne Agricola, Urbano Brenſemano, Andrea Knopkyn, Simone Heſſe, Johanne Wyltkith, Ottone Bromſelſio Weſſello compoſiti et editi; et quidam etiam alii libri nullius auctoris nomine prodeuntes, cujuſmodi eſt liber ille, qui "De veteri et novitio Deo" inſcribitur. Item alius, qui "Piae precationes," alius qui "Oeconomia chriſtiana" vocatur [r]; omnes innumeris erroribus et peſtilentiſſimis haereſibus pleni brevi gregem dominicum infecturi videntur, ſi in vulgus prodire, et paſſim ab omnibus, nihil in eis non rectum ſubeſſe ſuſpicantibus, lectitari poſſent. Et alii etiam ejuſdem generis libri, aliis nominibus et titulis quotidie novi parantur et eduntur. Ad occurrendum huic imminenti malo, hoc ſacro approbante concilio, prohibemus, ne quis librum quemcunque ſub praedictis titulis, aut auctorum praefatorum, aut quorumcunque aliorum de novo imprimendorum nomine inſcriptum aut compoſitum, vel in poſterum componendum, habere, legere, edere, publicare, ſeu penes ſe retinere praeſumat. Quod ſi fecerit, ut de haereſi ſuſpectus habeatur, et puniatur, niſi forte epiſcopus loci eidem propter ſingularem ejus doctrinam, fideique integritatem hujuſmodi librum, ſive in lingua vernacula ſive Latina editum, ad effectum impugnandi, eundem, habere, legere, vel penes ſe retinere conceſſerit; nova vero opera quaecunque, ad ſacram ſcripturam, ejuſve interpretationem, ſeu ad dogmata eccleſiaſtica pertinentia, cujuſcunque fuerint auctoris aut tituli, ne prius edantur aut publicentur, praecipimus, quam ab epiſcopo loci examinati et comprobati fuerint, ſub poena praedicta.

De clericis convictis.

Statuimus, et praeſentis ſacrae ſynodi auctoritate ordinamus, quod quilibet ſacerdos, diaconus, vel ſubdiaconus, qui vel de criminibus gravioribus; videlicet, de crimine proditionis, matricidii, homicidii voluntarii, furti per inſidias in viis publicis, vel per effractionem ec-

[q] Fiat commiſſio gratis, et duret hoc ſtatutum uſque in proximam convocationem.

[r] Hic deſunt nomina tam nonnullorum librorum, quam auctorum eorundem. *This is writ by ſome modern hand.*

cleſiarum

cleſiarum aut domorum commiſſi, vel ſuper crimine violenti raptus mulierum, incendii domorum aut agrorum voluntarii, coram judice laico convictus fuerit, et traditus ordinario loci; ſi poſtea de crimine hujuſmodi ipſius ordinario, vel per confeſſionem partis, aut per probationes legitimas coram eodem canonice factas, conſtiterit, clericus hujuſmodi ſit coram ordinario convictus, perpetuis, abſque ſpe aliqua purgationis admittendae, cuſtodiatur carceribus, et omni beneficio eccleſiaſtico, ſi quod habeat, cenſeatur ipſo facto privatus. Quod ſi clericus hujuſmodi ſuper criminibus praedictis, aut eorum aliquo, ut praefertur, coram judice laico convictus, de iiſdem aut eorum aliquo graviter apud loci ordinarium ſuſpectus vel defamatus fuerit, et nihilominus facta per ordinarium infra annum inquiſitione legitima, clericus hujuſmodi per confeſſionem ſuam, aut per alia legitima probationum genera, ſuper eiſdem vel eorum aliquo legitime, ut praefertur, minime convincatur; quia tamen ſua culpa in tantam infamiam, in ſcandalum cleri, videtur incidiſſe, ille antequam ad purgationem faciendam admittatur, per unum ad minus annum integrum in vinculis in arcta carceris cuſtodia detineatur, tribus diebus ſingulis ſeptimanis illius anni ſolummodo pane et aqua aut cerviſia refectus. Et poſt lapſum anni, ſi tunc ad purgationem faciendam hujuſmodi clericus petat ſe admitti, certi dies et locus idonei, in quibus hujuſmodi purgatio recipi debeat, per ordinarium deſignetur, fiantque locis convictionis et purgationis ſufficientes monitiones, citationes, et publicationes purgationis indicendae, viis et modis juxta juris ordinem ſeu morem conſuetum, pro opponere volentibus contra hujuſmodi purgationem, ut die et loco praefixis, qui ſua intereſſe putaverint, ſi velint, in loco purgationis indicendae interſint. Quibus die et loco purgationis recipiendae, auditis per ordinarium allegatis hinc inde et propoſitis, ſi ordinarius clericum illum ad purgationem faciendam admittendum exiſtimaverit, cum ſex ad minus probis et honeſtis viris in forma juris juratis, et non aliter, ad eandem admittatur. Quae quidem omnia tam in praedictis, quam in aliis convictis clericis ordine eccleſiaſtico etiam prima tonſura, priuſquam hujuſmodi majora ſcelera commiſerant, initiatis, qui tonſuram et habitum ſuo ordini competentem gerere conſueverint, obſervari volumus, quamdiu ordinarii ad cuſtodiam illorum, qui per ordinis vel ſaltem primae tonſurae ante commiſſionem illorum ſcelerum, pro quibus coram judicibus laicis fuerant convicti, ſuſceptionem ad clericatum minime aſſumpti fuerunt, inviti non arctentur. In convictis vero et incarceratis clericis pro aliis criminibus, quam praedictis, per purgationem liberandis, nolumus antiqua jura et eccleſiae conſuetudinem immutari; niſi quod illud etiam exacte obſervandum praecipimus, ne hoc caſu faciliter liberentur, nec perfunctorie pro eis purgatio admittatur.

De veſtibus et indumentis clericorum.

Quoniam ad aliquot annos jam abuſus clericorum in veſtibus et indumentis longe magis invaluit, quam antea fieri conſuevit, unde non mediocrem apud vulgus invidiam ſibi conflarunt, et ingentem obloquendi praeſtiterint anſam, nimirum eccleſiae bona in apparatum nimis ſumptuoſum prodigentes; idcirco iſta ſacra ſynodus remediis quibuſdam opportunis huic malo duxit quanto citius occurrendum. Quamobrem ſtatuit, decrevit, et ordinavit, quod nemo in ſacris ordinibus conſtitutus, vel beneficium aſſecutus eccleſiaſticum, toga quavis utatur publice, quae ſerica ſit, ornatave pretioſis pellibus, niſi praelatus, ordinis ſenatorii; vel alicujus baronis ad minus filius, aut frater, vel niſi fuerit de cancellaria domini regis, vel alicujus archiepiſcopi, vel epiſcopi vicarius generalis, aut officialis principalis, archidiaconus, ſeu aliter in dignitate eccleſiaſtica conſtitutus, ſeu ex univerſitate aliqua graduatus; quibus licebit uti ſericis ſumptuoſiſque pellibus, prout, ſecundum eorum gradus in univerſitatibus ſuſceptos, uti permiſſi ſunt, et conſueverunt. Item ſtatuit et decrevit, quod nemo in ſacris ordinibus conſtitutus, in tunica ſua utatur chameloto, niſi fuerit ad minus artium magiſter, vel in legibus bacal. Nec in epitogiis quiſquam praeſumat uti velveto, aut ſarcineto, niſi fuerit, ut praemittitur, graduatus, vel beneficium aſſecutus eccleſiaſticum; ſed nec cuiquam in pileo ſuo velveto uti liceat in futurum. Nam honeſtatem, et modeſtiam in ſuis indumentis clericos omnes exhibere decet, potius quam ſplendorem, vel pompam; ſed et juxta priſtinam ſacerdotum laudabilem conſuetudinem, ſacrorumque patrum inſtituta, ſemper extima veſtis, quam quiſque, praeterquam, itineris gratia in publicum exiens, gerit, ſit talaris, hoc eſt, neque nimia longitudine caudam trahens, neque nimia brevitate crura tibiaſque demonſtrans; ſit eadem quoque ſuperius proxime ſub prento clauſa pariter, et inferius tam honeſte collecta, ne fimbriis ipſius togae patulis, et diffluentibus conſpicua fiant, quae tegi magis, et operiri pro honeſtate clericali conveniret. Manicis quin etiam togae ſuae quiſque congruis, et decoris utatur, non pendiolis, aut notabiliter in latitudine, longitudine, vel anguſtia peccantibus. Nullus praeterea clericus, niſi cui pro dignitate ſui gradus conveniat, annulum aureum, vel deauratum geſtet in digitis; nullus induſiis, aut camiſiis, quas vocant Phrygiatis, hoc eſt acu laboratis, auro, ſericove contextis, utatur. Nullus conſpiciendum ſe non indutum toga publicitus oſtendat. Nullus pileo cum ligulis, aut corrigiis laneis aſſutis, aut contextis, caput operiat. Nullus caligis varii coloris, aut caeſuris panni ſericive deſuper inſertis, ſe induat. Nullus calceos, aut ſotulares cum ungulis utrinque prominentibus, more laicorum, pedes tegat. Nullus abſque tonſuris foras prodeat, quin et ita tonſuratus incedat, ut infima pars auris queat liquido conſpici. Ut igitur in ſumma dicatur, ſinguli clerici, maxime ſacris in ordinibus conſtituti, veſtibus incedant ejuſmodi, quae materia, colore, compoſitione, modoque utendi, clericalem ordinem haudquaquam dehoneſtent. Si quis vero contra ſtatutum, et ordinationem dictam agere deprehenſus fuerit, is primo per ordinarium

rium, ejuſve officialem, aut commiſſarium, decanumque ruralem moneatur, quatenus errorem ſuum reformet, nec deinceps recidat in eundem. Quod ſi per triduum in obſtinatia ſua ſteterit, aut emendatus poſtea reinciderit, a celebratione divinorum ſuſpendatur per menſem. Quod ſi nec ſic emendatus fuerit, tunc iterum ſuſpendatur, donec reſipiſcat realiter cum effectu.

De clericis venatoribus.

Quum ſacerdotes, et clerici in ſacris ordinibus conſtituti, canes venaticos loris more laicali ducere, et accipitres manibus per civitates, et loca publica geſtare nunc dierum non verentur; nos tantam clericorum impudentiam poenali lege reprimere cupientes, ſtatuimus, ut quicunque clericus in ſacris ordinibus conſtitutus, vel beneficium adeptus eccleſiaſticum, qui canes ſic ducere, et accipitres, aut aves aucupes per vicos et plateas, in villis, vel urbibus quovis modo geſtaverit, a celebratione divinorum ipſo facto per unum menſem ſit ſuſpenſus.

De clericis et religioſis lapſis in vitium carnis.

Quum nullum vitium aeque ut carnis gravet infamia, et miniſtros Domini deceat munditics et ſanctitudo, quoniam ipſe mundus, et ſanctus eſt; ideo ſtatuimus, et ordinamus, ut ſubdiaconus, aut diaconus, qui in ſimplici fornicatione deprehenſus, vel confeſſus, vel convictus fuerit coram ordinario ſuo, ſingulis quartis, et ſextis feriis omnium hebdomadarum unius menſis in pane anguſtiae, et aqua doloris in carcere maneat. Ita ut in ſingulis ordinum praedictis duplicetur poena pro adulterio, triplicetur pro inceſtu. Et in caeteris carnis ſpurcitiis poena creſcat, ut impuritas creſcit, et turpitudo; quod ſi etiam ſacerdos, curatus, vel religioſus ſit, aliquid illi praeter caeteros addatur ad poenam, veluti qui duplicis voti ſit reus, et ordinis, et profeſſionis. Ut haec obſerventur, conſcientias praelatorum oneramus; et ut infamiam vitent, quae ad illos recurret, niſi ſeveriter in impuros animadvertant, in Domino exhortamur. Incorrigibiles vero juxta ſacrorum canonum ſtatuta deponantur. Quod ſi quiſpiam ex his in lupinari, aut ullo alio loco infami deprehenſus ſit, in quo fama eſt pudicitiae proſtitutiones publice aut ſecrete exerceri, illi augeatur praeſcripta poena ordinarii arbitrio juxta vitii qualitatem.

De ſimonia vitanda.

Quanta autem ſimoniae infamia contra noſtri temporis tam ſeculares, quam cujuſlibet ordinis religioſos invaluit, quis eſt qui ignorat? Non enim precibus et obſequiis tantum, ſed et apertis muneribus beneficia, et praelaturas non modo vacantes, ſed de veriſimili vacaturas, in animarum ſuarum graviſſimum periculum his proximis annis abſque rubore, et Dei timore aliquo comparaverunt; quorum ambitione factum eſt, ut electionum ſaluberrimae formae, quae per canones liberae eſſe deberent, jam multis annis vel fraudibus obtenebratae ſunt, vel ad compromiſſi neceſſitatem redactae. Ut itaque tanto ſcandalo ſalubri aliquo remedio, quanto citius et melius fieri poſſit, conſulamus; praeſentis ſacrae ſynodi auctoritate praecipimus, et mandamus, ut epiſcopi hujus Cant. provinciae ſinguli in ſuis dioeceſibus diligenter advertant, ne talia de caetero committantur; curentque per ſe, et miniſtros ſuos, maxime quos in praelatorum electionibus tanquam directores et conſultores intereſſe continget, ut electiones hujuſmodi ſecundum ſacratiſſimos canones, et indulta principum, deinceps libere pro arbitrio eligentium procedant, fraudeſque, et pactiones, per quas in hujuſmodi electionibus recta eligentium conſcientia captivetur aut ſeducatur, penitus ſecludantur; ſingulique locorum ordinarii in ſuis viſitationibus, et quoties neceſſitas poſtulaverit, diligentem in ſuis dioec. faciant inquiſitionem, an contra aliquos intra eaſdem ulla ſimoniacae labis nota orta ſit. Et ſi quempiam, Dei timore poſtpoſito, per pecuniae et munerum ſordes praelaturam, vel aliud quodcunque beneficium eccleſiaſticum adeptum fuiſſe compererint, poenis jam a jure communi contra ſimoniace [s] promotos ſalubriter adinventis, in eundem acriter animadvertant; ut quarum poenarum deſuetudo obllivioſa audaciam jam aliquot annis praebuit delinquendi, earundem nunc innovatio, et irremiſſibilis executio cunctos in officio contineat, et a delinquendo cohibeat.

De his, qui pactionem faciunt cum praeſentatis.

Ejuſdem auctoritate concilii ordinamus, ac ſtatuimus, ut nullus patronus ſpiritualis pro penſione, quam ſibi, et eccleſiae ſuae praetendit debitam, praeſentatum a ſe jurare cogat de penſione ſolvenda, vel aliter de novo ſibi obligari. Cum iſtiuſmodi juramenta et obligationes nonnihil in ſe habeant ſuſpicionis contractus ſimoniaci; et patronus, ſi jure penſionem petat, etiam citra praeſentati juramentum, aut obligationem aliunde remedium habeat contra negantem de jure communi. Idem eadem auctoritate mandamus, et praeſentando ne hoc juramentum aut obligationem praeſtet, immo potius beneficium recuſet; et nihilominus ſi ob hanc cauſam repulſum ſe fuiſſe probare poſſit, et patronus in poenam ea vice careat jure praeſentandi, et ordinarius velut hujus vicis patronus, prout illam eſſe volumus et ordinamus praeſenti decreto, clerico repulſo ob hanc cauſam tantum ſuo jure beneficium illud, ad quod praeſentandus erat, conferat, quum aequum non ſit, ut ulli obſit ſua probitas. Quod ſi et patronus jusjurandum exigat, et clericus praeſtet; et hunc inhabilem ad hoc beneficium, vel ad ullum aliud eccleſiaſticum intra proximum triennium cenſemus et decernimus, et illum, prout ſupra, jure patronatus pro ea vice privamus.

[s] *Promotos* is writ in the margin by ſome modern hand inſtead of [illegible] which is blotted out in the MS.

De otio vitando, et honeſta clericorum converſatione.

Quia deſidia mater eſt omnium quodammodo vitiorum, hoc ſacrum concilium omnibus curatis, rectoribus, vicariis, et cantariſtis mandat et praecipit, quod peractis divinis officiis, ſint deinceps occupati in ſtudiis, orationibus, lectionibus, aut aliis honeſtis rebus et negotiis, quae ſuam deceant profeſſionem; videlicet, inſtruendo pueros in alphabeto, lectura, cantu, aut grammatica; et tribus in hebdomada diebus, tres vel ad minus duas horas in ſacrae ſcripturae, vel alicujus doctoris approbati lectione, ceſſante legitimo impedimento, ſe exerceant. De qua re diligenter in ſuis viſitationibus inquirant ordinarii, ut ſacerdotes otioſos, et tempus ſuum male terentes, ſevere caſtigent et puniant. Et quia nimia ſacerdotum inter laicos converſatio nonnulla pericula, praeter ordinis ſui contemptum, gignere ſolet, ſinguli in ſuis dioec. epiſcopi, et caeteri ordinarii curent, quod rectores, vicarii, curati etiam et cantariſtae, qui domos ſuis beneficiis pertinentes habent in rectoriis, vicariis, aut cantariis ſuis, et non alibi, niſi itineris aut infirmitatis gratia, pernoctent. Et quod ſi plures in eadem villa ſint ſacerdotes, ſimul, et non ſeparatim, quatenus judicio ordinarii commode fieri poteſt, communas habeant. Et quia non ſolum a malo ſed ab omni ſpecie mali ſecundum apoſtolum abſtinendum eſt, id eſt, ab eo quod mali apparentiam habet, aut [t] ſuſpenſionem ſiniſtram gignere, aut ſcandalum populo praebere poſſit, abſtinendum eſt; praeſentis ſacrae ſynodi decreto ſtatuimus, ac praeſentis ſynodalis concilii auctoritate diſtricte inhibemus, ne quis clericus in ſacris conſtitutus, ludos aliquos, jure canonico vel regni aut regis auctoritate prohibitos, quoviſmodo exerceat aut utatur; loca ſuſpecta aut malorum iniquorumque conſortia omnino devitet; tabernas, in quibus quodvis genus potus paſſim venditur, non frequentet, niſi aliter neceſſitas cogat, aut in iis quoviſmodo moram faciat; mulierum colloquia ſuſpecta nullatenus habeat. Quod ſi per ordinarium ſuum aut alium quemvis ſufficienti auctoritate ſuper aliquo praemiſſorum monitus non reſipiſcat, prima vice ab executione ſui officii per integram hebdomadam ſuſpendatur; et creſcente in hac parte ejus contumacia, creſcat et hujuſmodi poena pariformiter. Et ſi nec ſic reſipiſcat, ſi cantariſta aut aliter beneficiatus exiſtat, tertiam partem fructuum cantariae, ſive beneficii ſui ipſo jure ſit privatus, in pauperum ſubventionem, et alios pios uſus diſcretione ordinarii diſtribuendorum, et convertendorum, donec reſipiſcat, et ab hujuſmodi exceſſibus abſtineat; ſi vero nec beneficiatus nec cantariſta fuerit, ſed ex ſolo ſtipendio vivens, ſi tertio, ut praefertur, monitus ſe non corrigat, ab altari remotum ſe noverit, donec et quouſque ab hujuſmodi exceſſibus plene abſtineat. Item quia, ut ait ſapiens, " Multa mala docet otioſitas;" ad hoc peſtiferum virus evitandum et eliminandum, praeſentis ſacrae ſynodi decreto praecipimus, et firmiter injungendo mandamus ſub poena ſuſpenſionis ab officio et beneficio, ut quilibet in ſacris conſtitutus, et praeſertim ſacerdotes ſtipendiarii tres horas vel ad minus duas in ſacrae alicujus ſcripturae vel approbati doctoris lectione ſingulis diebus, ceſſante legitimo impedimento, ſe exerceant.

De ludimagiſtris et uniformi docendi modo.

Quia vetus eſt adagium: " Quod nova teſta capit, inveterata ſapit:" et: " Qualis eſt moderator in civitate, talis eſt et populus:" hoc ſacro approbante concilio, ſtatuimus, quod praeceptores ſcholarum grammaticalium ſint praeter eruditionem, quatenus fieri poteſt, viri catholici et probi, et ut primum omnium doceant pueros ſibi traditos ſimplicem fidei et agendorum et fugiendorum ſummam. Et ne pueris rudibus perlegantur opuſcula, quae puerorum mores aut fidem videbuntur corruptura, neque ulli alii libri in quibus, quaſi per luſum puerilia ingenia infici poſſent. Et quum vel propter peſtem laborantem in locis ubi hujuſmodi publicae ſcholae ſunt, aut propter mortem praeceptoris, ut plurimum contingit, quod qui anno aut biennio ſub uno praeceptore grammaticam addiſcere coepit, illo relicto, cogitur novum adire praeceptorem, apud quem alius eſt docendi modus, ut pene diverſus eſt apud omnes; atque ita fit, ut rudes adhuc in grammatica magnum ex hoc ſentiant in provectione ſtudii detrimentum; ad communem igitur utilitatem totius provinciae Cant. hoc ſacro approbante concilio, ſtatuimus, ut poſt annum a publicatione praeſentium unus et uniformis ſit docendi modus per totam provinciam Cant. nullus auctor regularum ſeu praeceptionum grammaticalium pueris in grammatica inſtituendis ediſcendus proponatur, niſi quem archiepiſcopus Cant. ſimul cum quatuor aliis ſuae provinciae epiſcopis, quatuor abbatibus, et quatuor archidiaconis in hac ſynodo deputandis, hoc anno proximo ſequenti praeſcripſerunt pueris perlegendum; qui etiam habeant poteſtatem formulam inſtitutionis grammaticorum praeceptoribus praeſcribendi. Ludorum vero grammaticalium magiſtri tam admiſſi, quam admittendi, juramenti vinculo per locorum ordinarios ad obſervandum omnia in hoc ſtatuto contenta, quatenus eos concernit, aſtringantur, maxime hii, qui in locis inſignioribus publicas ſcholas ſalario publico vel privato tenent.

De inquiſitione habenda tam ſuper haeretica pravitate, quam de modo ſtudendi in univerſitatibus.

Quia, fonte corrupto, neceſſum eſt rivulos inde fluentes impuros et inſalubres eſſe; conſtatque univerſitates illas Oxon. et Cantabrig. fontes eſſe, unde rivuli omnium ſcientiarum profluxerunt; qui quidem fontes, ſi fuerint corrupti, ſi errorum et haereſium maculis conſpurcati fuerint, quantum timendum eſt, ne ex illis

[t] F. *ſuſpicionem.*

illis fontibus prodeant, qui univerſum regnum ſuis haereſibus inficiant! Ut igitur ſanae doctrinae eruditioni in ipſis fontibus conſulatur, errorumque et haereſium in ipſis omnis occaſio tollatur; hoc ſacro approbante concilio, ſtatuimus et ordinamus, quod epiſcopus Lincoln. ad univerſitatem Oxon. et epiſcopus Elien. ad Cantabrig. univerſitatem, infra ſuas juriſdictiones reſpective exiſtentem, quamprimum et quoties opus fuerit, accedant, et ibid. ſupra haeretica pravitate diligenter reſpective inquirant, et puniant quoſcunque in hac parte delinquentes. Et inſuper adhibitis ſibi cancellariis praedictarum univerſitatum, ſeu eorum vices ibidem gerentibus, cum ipſorum conſilio, conſenſu, et aſſenſu, ſuper debito in ſtudiis modo habendo, ordinem ſtatuant, atque conſtitutionem provincialem bonae memoriae domini Arundell, Cant. archiepiſcopi, titulo "De haereticis," incipien. "Feciales," in hac parte factam, una cum hac noſtra ordinatione ibidem publicent; et poſtea annuatim in utraque univerſitate praedicta eaſdem, ſimul cum hac noſtra ordinatione, publice repeti, et executioni demandari faciant; ſingulis annis conſimilem viſitationem et inquiſitionem, ac quoties opus fuerit, ſtudiorum ordinationem, in utraque univerſitate praedicta, juxta conſtitutiones praedictas faciendo. Quod ſi aliquo alio tempore eoſdem epiſcopos, vel eorum commiſſarios, ad dictas reſpective univerſitates pro haereticae pravitatis, aut aliorum exceſſuum reformatione, accedere contingat; totiens, quotiens ſic fecerint, jus commune, conſuetudines, et antiqua, tam ipſorum epiſcoporum, quam univerſitatum privilegia inviolabiliter obſerventur, quibus nolumus ullo modo per praeſentem conſtitutionem derogari.

Ut numerus debitus et conveniens religioſorum in unoquoque monaſterio perpetuo habeatur.

Nihil magis laicos, eos potiſſimum, qui religioſorum locorum fundatores exiſtunt, hoc noſtro tempore a ſimilium locorum fundatione deterret, quam quod vident loca religioſa carere numero tum religioſorum, quum aliorum pauperum, quos vel ſecundum primaevam fundationem, vel ſecundum portionem redituum, quos nunc poſſident, ſuſtinere et alere deberent. Statuimus itaque et ordinamus, ut numerus religioſorum debitus in unoquoque monaſterio deinceps habeatur et perpetuo ſervetur; oneribus ordinariis atque extraordinariis proventuumque praediorum, per maris et fluviorum inundationem, et alioquin, damnis et ruinis pro tempore, propenſis et conſideratis.

De educatione et exercitio religioſorum.

Quum ex nulla re magis monaſteria collabi ſoleant, quam cum ignari et rerum agendarum imperiti monaſteriis praeficiuntur, atque ita expediat habere plures in ſingulis religioſorum domibus, qui tam in temporalibus quam in ſpiritualibus modum et uſum calleant, ne ſi quando religioſorum domus vacare contingat, non habeant inter ſe idoneum de gremio, quem defuncto ſubſtituant; ſtatuimus et ordinamus, ut in quolibet monaſterio, et loco religioſo ſit, juxta "Clement. Ne in agro dominico," inſtructor aliquis grammatices ſufficienter eruditus ad informandum religioſos in grammatica et aliis primitivis ſcientiis; ex quibus illi, qui in ſingulis locis ad capeſſendas literas aptiores fuerint juxta facultatum poſſeſſionem eorundem, mittantur ad univerſitatem Oxon. vel Cantabrig. ad ſtudendum in ſacris literis, ut eo modo cognita lege divina, magis convaleſcat obſervantia verae religionis. Et ut abbates et priores diligenter et aſſidue curent ſuos religioſos ſubditos juniores per alios ſuorum monaſteriorum provectiores in regulis, conſtitutionibus, et ceremoniis ſui ordinis inſtitui et informari. Et quos ad adminiſtrationem ſpiritualium ſeu temporalium aptiores inter ſuos fratres arbitrentur, eos in adminiſtrationibus competentibus exercere ſatagant; officia cellarii, camerarii, hoſpitalarii, et alia tum clauſtralis obſervantiae, quum exterioris induſtriae, fratribus ad hoc aptioribus ita impertiendo et committendo, ut in utriſque viciſſim triti et exercitati, ad abbatis ſeu prioris officium, cum vacaverit, habiliores reddantur.

De recipiendis apoſtatis, et aliis religioſis poenitentibus.

Quum inter opera charitatis numerari ſoleat, ſi quis errantem ab errore revocet, et eccleſia nunquam claudat gremium redeunti; ſtatuimus et ordinamus, quod religioſi, qui praetextu capacitatum, ſeu literarum ſuorum praeſidentium, vel alias ſuperioribus ſive invitis, ſive conſentientibus, ſe ab obſervantia regulari abſentarunt in mundo aliquamdiu degentes, ſe poenitentes fuerint, et bono ſpiritu ad loca ſuae profeſſionis redire nitantur, dictorum locorum abbates ſeu priores ipſos in ſua monaſteria recipere, et cum omni charitate, quantum per ſtatuta religionis poſſunt, in iiſdem tractare teneantur. Illis duntaxat exceptis, qui dioeceſano loci, ex ſignis et judiciis vehementibus, videantur in necem abbatum, priorum, ſeu fratrum ſui monaſterii vel olim conſpiraſſe, vel inpoſterum conſpiraturi, vel eandem necem alioqui molituri. Exiſtimabitur autem bono ſpiritu reditum ad ſuum monaſterium religioſis precari, ſi quemvis locum, gradum, aut conditionem in eodem pro ſui abbatis aut prioris ſecundum regulam arbitrio humiliter acceptet et ſervet; et per teſtimonium proborum virorum coram abbate, priore, ſeu ordinario ſuo, ſi requiratur, conſtare poterit, eum, dum extra monaſterium agebat, vel ſaltem per annum ante hujuſmodi petitionem proxime praecedentem, ſi in ſeculo diutius commoratus eſt, honeſte fuiſſe converſatum et propoſitum habuiſſe redeundi. Quod ſi taliter receptus poſtea a ſuo monaſterio, deſerta religione, diſceſſerit, eum poſtea ſuperior ejus in ſuum monaſterium recipere minime hujus vigore ſtatuti teneatur.

Quod literae ex falſa ſuggeſtione impetratae non ſuffragentur apoſtatis.

Praeterea ſtatuimus et ordinamus, quod nullus religioſus, qui tria cujuſvis probatae religionis vota emiſerit, poſſit per aliquam diſpenſationem etiam apoſtolicam, etiam ſub plumbo conceſſam

ſam, ſuum monaſterium, domum, hoſpitale, ſive collegium exire, aut aliquod beneficium, ſervitium, aut cantariam acceptare, niſi prius coram ordinario loci, in quo moratur, ſuo primitus abbate, priore, magiſtro, ſive ſuperiore ad hoc vocato, cauſam ſive cauſas in hujuſmodi diſpenſationis ſuggeſtione expreſſas, veras ac juſtas eſſe et fuiſſe probaverit; et pro ſic probatis per eundem ordinarium declarari et decerni obtinuerit. Qui contra fecerit, tanquam verus apoſtata per ſuum abbatem, priorem, magiſtrum, ſive ſuperiorem quemcunque apprehendi, corrigi, et puniri licite poterit, juxta canonicas ſanctiones contra apoſtatas ſalubriter editas, atque juxta ſtatuta, ordinationes, et conſuetudines laudabiles loci illius, a quo ſic illicite receſſerit.

De eccleſiis appropriatis et hoſpitalibus.

Curent quoque epiſcopi ſinguli in ſuis dioeceſibus, ut proprietarii faciant diſtributiones debitas in parochiis appropriatis, juxta juris exigentiam, ſub poena ſequeſtrationis fructuum; et quod infra annum a tempore publicationis praeſentis ſtatuti, in ſingulis eccleſiis parochialibus, monaſteriis appropriatis, quarum proventus ad id ſufficiant, judicio ordinarii vel loci dioeceſani habentis juriſdictionem epiſcopalem, canonice inſtituatur unus vicarius perpetuus, cum ſufficienti portione, ſecundum proventus eccleſiae appropriatae quantitatem et qualitatem curae animarum; et quod infra triennium a publicatione praeſen. idem vicarius habeat ſufficientem manſionem ſumptibus ipſorum proprietariorum (modo emolumenta ex eiſdem eccleſiis proprietariis provenientia ad id ſufficiant) primitus erectam, et per eundem vicarium poſtea ſuſtentandam et manutenendam. Et caſu, quo emolumenta praedicta ad hoc non ſufficiant (quod intelligi volumus ex ipſo, quod ad novem libras non extendant) redeat eccleſia in priſtinum ſtatum, et inſtituatur ibidem rector, ſicut ante appropriationem fieri conſuevit. Hoſpitalium quoque quorumcunque fundationes, quibus jam magnus cernitur abuſus, ſerventur juxta Clementinam " De religioſis domibus: Quia contingit:" et tam proprietarii praedicti, quam etiam hii, qui hoſpitalibus praeſunt, ad omnia, de quibus ſupra reſpective obſervanda, per fructuum ſequeſtrationem, cenſuras eccleſiaſticas, et alia juris remedia ordinariorum arbitrio cogantur.

De abuſibus in capellis ſancti Johannis et ſimilium.

Quoniam in diverſis partibus hujus regni tam milites et alii, qui ſunt de religione crucis ſignatorum hoſpitalis ſancti Johannis Jeroſolymitani, in capellis ſuis vocatis " Lawleſs churches and chapels," quam illi in turri London. et alii complures alibi in eccleſiis ſeu capellis admittunt alienos parochianos ad clandeſtinorum et illicitorum conjugiorum ſolemnizationem, etiam bannis non editis, et ad aliorum perceptionem ſacramentorum et ſacramentalium, in eccleſiae ſcandalum et animarum multarum maniſeſtiſſimum periculum; prohibemus itaque, ne quis deinceps in eccleſiis ſeu capellis antedictis, vel aliis exemptis, et non exemptis, alterius parochiae parochianum, niſi in caſibus a jure permiſſis, ad ſolemnizationem matrimonii, ſive bannis editis ſive non editis, vel aliorum ſacramentorum perceptionem, ſine licentia ordinarii, admittat, ſeu eorum aliquod adminiſtret, ſub poena excommunicationis, quam contravenientes atque eorum fautores, necnon omnes, qui matrimonium in aliqua hujuſmodi eccleſia vel capella, abſque licentia dioeceſani, ſolemnizare procurant, ſeu euchariſtiam in feſto Paſchatis vel circiter, abſque licentia ſui proprii curati, ſeu ſaltem dioeceſani, ſuſcipere praeſumpſerint, noverint ſe ipſo facto incurſuros; a qua a nemine abſolvi poſſunt, praeterquam ab epiſcopo, infra cujus dioeceſim hujuſmodi eccleſiae vel capellae ſituatae ſunt, aliis tam ordinariis, et curatis, quam partibus etiam laeſis prius ſatisfact. Et praeterea ipſi ſacerdotes huic ordinationi aliqua ex parte contravenientes, ad quodcunque beneficium eccleſiaſticum, per ſeptennium proxime ſequens, ipſo facto ſint inhabiles.

De dilapidationibus.

Salubriter ab Edmundo, olim Cant. archiepiſcopo extitit ordinatum, ut, decedente rectore, ex bonis ipſius tanta portio per loci ordinarium deduci deberet, quanta ad reparandas eccleſiae, et aliarum ejuſdem beneficii aedium ruinas videretur ſufficere; nos eidem ordinationi addere cupientes, praeſenti decreto ſtatuimus et ordinamus, ut beneficiati, qui deinceps aliquid ex bonis praedeceſſorum ſuorum, ſub nomine vel praetextu reparandarum aedium, vel ſupplendorum eccleſiae defectuum, ex decreto ordinarii, compoſitione cum haeredibus, executoribus, vel adminiſtratoribus bonorum defuncti, vel alio quocunque modo acceperint, illud totum in earundem aedium reparatione, et defectuum earundem ſuppletione infra biennium a tempore receptionis exponere teneantur, deductis expenſis (ſi quae expoſitae fuerint) circa litem et recuperationem dictae ſummae receptae. Quod ſi incumbens reſignaverit, aut deceſſerit, ſeu alio quocunque modo a beneficio ſuo receſſerit, tunc ſumma per eum pro dilapidationibus recepta, et non expoſita, relinquatur, et realiter tradatur futuro ſucceſſori, qui, ſicut dictam ſummam nomine dilapidationum recepit, ita in eoſdem uſus exponat, ut ſupra dictum eſt. Et ad obſervationem praemiſſorum in ſua inſtitutione, ſive admiſſione juramentum praeſtent corporale; alioqui inſtitutio ipſa, ſive admiſſio ipſo jure nulla cenſeatur.

Articles

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 3.	REGIN. POLI 2	1557.	MARIAE 5.

Articles ſet forth by cardinal Pole to be enquired in his ordinary viſitation within his dioceſe of Cant. Ex Holinſhead Q. M. p. 1162. &c.

Touching the clergy.

FIRST, Whether the divine ſervice in the church at times, days, and hours be obſerved, and kept duly, or no?

II. Item, Whether the parſons, vicars, or curates do comely and decently in their manners and doings behave themſelves, or no?

III. Item, Whether they do reverently and duly miniſter the ſacraments or ſacramentals, or no?

IV. Item, Whether any of the pariſhioners do die without miniſtration of the ſacraments through the negligence of their curates, or no?

V. Item, Whether the ſaid parſons, vicars, or curates do haunt taverns or alehouſes, increaſing thereby infamy, ſlander, or no?

VI. Item, Whether they be diligent in teaching the midwives how to chriſten children in time of neceſſity, according to the canons of the church, or no?

VII. Item, Whether they ſee, that the font be comely kept, and have holy water always ready for children to be chriſtened?

VIII. Item, If they do keep all the names of them, that be reconciled to the duty of the church?

IX. Item, Whether there be any prieſts, that late unlawfully had women under pretended marriage, and hitherto are not reconciled; and to declare their names and dwelling places?

X. Item, Whether they do diligently teach their pariſhioners the Articles of the faith, and the Ten commandments?

XI. Item, Whether they do decently obſerve thoſe things, that do concern the ſervice of the church, and all thoſe things, that tend to a good and chriſtian life, according to the canons of the church?

XII. Item, Whether they do devoutly in their prayers pray for the proſperous eſtate of the king and queen's majeſties?

XIII. Item, Whether the ſaid parſons and vicars do ſufficiently repair their chancels, rectories, and vicarages, and do keep and maintain them ſufficiently repaired and amended?

XIV. Item, Whether any of them do preach or teach any erroneous doctrine, contrary to the catholic faith, and unity of the church?

XV. Item, Whether any of them do ſay the divine ſervice, or do miniſter the ſacraments in the Engliſh tongue, contrary to the uſual order of the church?

XVI. Item, Whether any of them do ſuſpiciouſly keep any women in their houſes, or do keep company with men ſuſpected of hereſies, or of evil opinions?

XVII. Item, Whether any of them, that were under pretence of lawful matrimony married and now reconciled, do privily reſort to their pretended wives, or that the ſaid women do privily reſort unto them?

XVIII. Item, Whether they go decently apparelled, as it becometh ſad, ſober, and diſcreet miniſters; and whether they have their crowns and beards ſhaven?

XIX. Item, Whether any of them do uſe any unlawful games; as dice, cards, and otherwiſe, whereby they grow to ſlander and evil report?

XX. Item, Whether they do keep reſidence and hoſpitality upon their benefices, and do make charitable contributions, according to all the laws eccleſiaſtical?

XXI. Item, Whether they do keep the book or regiſter of chriſtenings, buryings, and marriages, with the names of the godfathers and godmothers?

Touching the lay people.

Firſt, Whether any manner of perſon, of what ſtate, degree, or condition ſoever he be, do hold, maintain, or affirm any hereſies, errors, or erroneous opinions, contrary to the laws eccleſiaſtical, and the unity of the catholic church?

II. Item, Whether any perſon do hold, affirm, or ſay, that in the bleſſed ſacrament of the altar there is not contained the real and ſubſtantial preſence of Chriſt; or that by any manner of means do contemn and deſpiſe the ſaid bleſſed ſacrament, or do refuſe to do reverence or worſhip thereunto?

III. Item, Whether they do contemn or deſpiſe by any manner of means any other of the ſacraments, rites, or ceremonies of the church, or do refuſe or deny auricular confeſſion.

IV. Item, Whether any do abſent or refrain, without urgent and lawful impediment, to come to the church, and reverently to hear divine ſervice upon Sundays and holy days?

V. Item, Whether being in the church, they do not apply themſelves to hear divine ſervice, and to be contemplative in holy prayer, and not to walk, jangle, or talk in time of the divine ſervice?

VI. Item, Whether any be fornicators, adulterers, or do commit inceſt, or be bauds, and receivers of evil perſons, or be vehemently ſuſpected of any of them?

VII. Item, Whether any do blaſpheme, and take the name of God in vain, or be common ſwearers?

VIII. Item, Whether any be perjured, or have committed ſimony or uſury, or do ſtill remain in the ſame?

IX. Item, Whether the churches, and church-

yards, be well and honeſtly repaired and incloſed?

X. Item, Whether the churches be ſufficiently garniſhed and adorned with all ornaments and books neceſſary; and whether they have a rood in their church, of a decent ſtature with Mary and John, and an image of the patron of the ſame church?

XI. Item, Whether any do withold or doth draw from the church any manner of money or goods, or that do withold their due and accuſtomed tithes from their parſons and vicars?

XII. Item, Whether any be common drunkards, ribalds, or men of evil living; or do exerciſe any lewd paſtimes, eſpecially in the time of divine ſervice?

XIII. Item, If there be any that do practiſe or exerciſe any arts of magic or necromancy, or do uſe or practice any incantations, ſorceries, or witchcraft, or be vehemently ſuſpected thereof.

XIV. Item, Whether any be married in the degrees of affinity or conſanguinity prohibited by the laws of holy church, or that do marry, the banns not aſked, or do make any privy contracts?

XV. Item, Whether in the time of Eaſter laſt any were not confeſſed, or did not receive the bleſſed ſacrament of the altar, or did unreverently behave themſelves in the receiving thereof?

XVI. Item, Whether any do keep any ſecret conventicles, preaching lectures, or reading in matters of religion, contrary to the laws?

XVII. Item, Whether any do now not duly keep the faſting and embring days?

XVIII. Item, Wherher the altars of the church be conſecrated, or no?

XIX. Item, Whether the ſacrament be carried devoutly to them, that fall ſick, with light, and with a little ſacring bell?

XX. Item, Whether the common ſchools be well kept, and that the ſchoolmaſters be diligent in teaching, and be alſo catholic and men of good and upright judgment, and that they be examined and approved by the ordinary?

XXI. Item, Whether any take upon them to miniſter the goods of thoſe, that be dead, without authority from the ordinary?

XXII. Item, Whether the people in every pariſh be charitably provided for?

XXIII. Item, Whether there do burn a lamp, or a candle before the ſacrament; and if there do not, that then it be provided for with expedition?

XXIV. Item, Whether infants and children be brought to be confirmed in convenient time?

XXV. Item, Whether any do keep or have in their cuſtody any erroneous or unlawful books?

XXVI. Item, Whether any do withhold any money or goods bequeathed to the mending of the highways, or any other charitable deed?

XXVII. Item, Whether any have put away their wives, or any wives do withdraw themſelves from their huſbands, being not lawfully divorced?

XXVIII. Item, Whether any do violate or break the Sundays and holy days, doing their daily labours and exerciſes upon the ſame?

XXIX. Item, Whether the taverns or alehouſes, upon the Sundays and holy days, in the time of maſs, matins, and evening ſong, do keep open their doors, and do receive people into their houſes to drink and eat, and thereby neglect their duties in coming to church?

XXX. Item, Whether any have, or do deprave, or contemn the authority or juriſdiction of the pope's holineſs, or the ſee of Rome?

XXXI. Item, Whether any minſtrels, or any other perſons do uſe to ſing any ſongs againſt the holy ſacrament, or any other rites and ceremonies of the church?

XXXII. Item, Whether there be any hoſpitals within your pariſhes, and whether the foundations of them be duly and truly obſerved and kept, and whether the charitable contributions of the ſame be done accordingly?

XXXIII. Item, Whether any goods, plate, jewels, or poſſeſſions be taken away or withholden from the ſaid hoſpitals, and by whom?

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 3.	REGIN. POLI 2.	1557.	MARIAE 5.

Synodus provincialis Ebor. Ex reg. decani et capit. Ebor. in ann.

IN ſynodo provinciali Ebor. juſſu Nicolai archiepiſcopi coacta pro proviſione et praeparatione [a] armorum pro defenſione hujus regni Angliae, habito tractatu ſuper praemiſſis, tandem convenerunt et conſenſerunt prout ſequitur. Nos igitur conſiderantes hoſtium hujus regni Angliae malevolentiam et protervam audaciam, maximum quoque et graviſſimum periculum eidem regno eccleſiaeque ejuſdem ea ratione imminere; ordinamus et conſtituimus, quod quilibet clericus provinciae Eborum terras ad modum in ſtatuto nuper pro proviſione, exhibitione, et ſuppeditatione armorum ex parte laicorum faciend. edito in parliamento apud Weſtm. vi-

[a] De hac proviſione armorum a clero in ſynodis provincialibus facta, ita loquitur Heylin in Introduct. ad Exam. Hiſtor. "In a memorable convocation in the 4th and 5th years of Philip and Mary, the clergy taking notice of an act of parliament then newly paſſed, by which the ſubjects of the temporalty having lands in the yearly value of five pounds and upwards, were charged with finding horſe and armour, according to the proportion of their yearly revenues and poſſeſſions, did by their ſole authority in the convocation impoſe upon themſelves and the reſt of the clergy of this land the finding of a like number of horſes, armour, and other neceſſaries for the war, according to their yearly income, proportion for proportion, and rate for rate, as by that ſtatute has been laid on the temporal ſubjects. And this they did by their own ſole authority, as was before ſaid; ordering the ſame to be levied on all ſuch, as were refractory, by ſequeſtration, deprivation, ſuſpenſion, excommunication, without relating to any ſubſequent confirmation by act of parliament, which they conceived they had no need of." H. J.

ceſimo die menſis Januarii ultimo effluxi inchoato et celebrato, poſſidens eodem cenſu et onere, quoad armorum proviſionem, exhibitionem, et ſuppeditationem praedict. teneatur, quo laici in dicto ſtatuto pro proviſione, exhibitione, et ſuppeditatione hujuſmodi pro ſuis terris onerantur. Item, quod quilibet ejuſdem provinciae in ordine clerici conſtitutus, beneficium aut beneficia, promotioneſve ſpirituales, unam vel plures aut penſionem aut penſiones habens ſeu poſſidens, quorum valores per ſe aut ſimul juncti, quantitatem triginta librarum aut ſupra conſtituunt, ad eam proportionem in effectu pro beneficiis, promotionibus, et penſionibus hujuſmodi, quoad proviſionem, exhibitionem, et ſuppeditationem hujuſmodi obligetur et aſtringatur, quo laici in dicto ſtatuto, pro rata bonorum ſuorum mobilium, pro hujuſmodi armis onerantur. Et ſi quis dictae provinciae Eboracen. in ordine clerici conſtitutus, ſimul terras et beneficia eccleſiaſtica habeat, is altero cenſu tantum, praeſtantiori ſcilicet et uberiori, non autem utroque, cenſeatur et oneretur. Si quis autem hoc noſtrum decretum effectualiter non obſervaverit, ſed in aliquo violaverit vel infregerit, is per eccleſiaſticas cenſuras, ſequeſtrationem, et deprivationem, excommunicationem, ſuſpenſionem, aut aliter, pro arbitrio epiſcopi ſeu loci dioeceſani, mulctabitur et punietur. Caeterum in eodem decreto noſtro univerſitates Oxoniae et Cantabrigiae, necnon collegia Eaton juxta Windſoriam, et Wickamenſe prope Wintoniam, ac omnia eorum praedia et bona, ob literarum reſpectum, ac honeſtas et pias conſiderationes, juxta laudabilem et vetuſtum morem ex hac parte obſervatum, ab omni armorum ſumptu et onere in hac parte ferend. excepimus, et exempta eſſe volumus. Per hanc vero conceſſionem noſtram ultro et ſponte optimis conſiderationibus factam et oblatam, non intendimus alio modo, quoad praemiſſa, ulterius aſtringi, vel obligari, quam laici in dicto ſtatuto de armorum proviſione, exhibitione, et ſuppeditatione teneantur et obligentur. Imo volumus et intendimus, ac tenore praeſentium declaramus, quod omnes proviſiones, exceptiones, commoditates, et favores, quae aliquo caſu et modo dictis laicis in eorum conceſſione hujuſmodi per dictum ſtatutum competunt, aut competere poſſunt, vel conceduntur, nobis, praelatiſque, et clero, et noſtrum cuilibet in omnibus competant et reſerventur.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 3.	REGIN. POLI 3.	1558.	MARIAE 5.

Decretum archiepiſcopi Cantuar. de armorum proviſione epiſcopo Norwicenſi directum cum certificatorio R Rmi regi et reginae de iiſdem facto. Ex reg. Norwic. Hopton.

REVERENDISSIMO in Chriſto patri et domino, dom. Reginaldo, miſeratione divina tit. S. Mariae in Coſmedin, S. Romanae eccleſiae preſbytero Cardinali, Polo nuncupato, Cantuar. archiepiſcopo, totius Angliae primati, et apoſtolicae ſedis legato nato, Johannes, permiſſione divina Norwic. epiſcopus, obedientiam et reverentiam tanto reverendiſſimo patri debitas cum honore. Literas reverendi in Chriſto confratris noſtri et domini, dom. Edmundi, permiſſione divina London. epiſcopi, nuper undecimo, viz. die menſis Aprilis ult. praeterit. cum reverentia recepimus ſub eo, qui ſequitur, verborum tenore: Edmundus, permiſſione divina London. epiſcopus, reverendo in Chriſto confratri noſtro domino Johanni, eadem permiſſione divina Norwicenſi epiſcopo, ſalutem in auctore ſalutis. Literas reverendiſſimi in Chriſto patris ac domini, dom. Reginaldi, miſeratione divina etc. legati nati, ad nos una cum quodam decreto annexo directas, et ſubſcriptione dicti reverendiſſimi patris munitas, ſigilloque ejuſdem magno ſigillatas, nuper recepimus exequend. quarum tenores ſequuntur, et ſunt tales:

Reginaldus, miſeratione divina tituli S. Mariae in Coſmedin, S. Romanae eccleſiae preſbyter cardinalis, Polus, Cantuar. archiepiſcopus, totius Angliae primas, et apoſtolicae ſedis legatus natus, venerabili confratri noſtro domino Edmundo, eadem miſeratione divina London. epiſcopo, ſalutem, et fraternam in Domino charitatem. Cum in ſacra ſynodo provinciali ſive convocatione praelatorum et cleri noſtrae Cantuar. provinciae, auctoritate brevis regii nobis inſcripti et directi, in domo capitulari eccleſiae cathedr. D. Pauli London. 21. die menſis Januar. ult. praeterit. inchoata et celebrata, ac de die in diem, et de loco in locum ſaepius continuata et prorogata, de conſilio et aſſenſu veſtris, et aliorum venerabilium confratrum et ſuffraganeorum noſtrorum, totiuſque cleri noſtrae Cantuar. provinciae in eadem ſacra ſynodo ſive convocatione congregat. inter nonnulla alia per nos mutuo et unanimi noſtro aſſenſu ad Dei gloriam illuſtrandam, divini cultus augmentum, eccleſiae Anglicanae utilitatem, ordinis clericalis honeſtatem, regum noſtrorum ſereniſſimorum regnique Angliae et ditionum ejuſdem tuitionem et defenſionem tendentia, ordinata et ſtabilita ex certis, magnis, arduis, et urgentibus cauſis per nos eiſdem confratribus noſtris, et clero praedictae provinciae noſtrae Cantuar. propoſitis, ac inter nos matura deliberatione conſideratis et ponderatis, quoddam decretum ſive inſtitutum pro armorum proviſione, exhibitione, et ſuppeditatione ordinaverimus, promulgaverimus, et ſtabiliverimus, quod fraternitatem veſtram non latere credimus. Nos igitur decretum ſive inſtitutum hujuſmodi in et per totam provinciam noſtram Cantuar. praedictam debitae executioni demandari volentes, decretum ipſum ſigillo noſtro ſigillatum praeſentibus annexum (ne quiſquam ignorantiam praetendere poſſit) vobis tranſmittimus publicandum; volentes et fraternitati veſtrae firmiter injungendo mandantes, quatenus veras copias ſive exemplaria praedicti decreti ſive inſtituti ſub

ſigillo

ſigillo et literis veſtris, harum ſeriem in ſe continentibus, univerſis et ſingulis venerabilibus confratribus et ſuffraganeis noſtris dictae provinciae noſtrae tranſmittentes, ex parte noſtra eis injungatis, quibus nos etiam tenore praeſentiam injungimus, quatenus eorum ſinguli in ſingulis civitatibus et dioeceſ. eorundem coram decano et capitulo cujuſlibet eccleſiae cathedralis, ac archidiaconis, et clero ſuae dioeceſeos, prout ad nos et eorum quemlibet pertinet, decretum ſive inſtitutum praedictum debite publicent et denuncient, ac ab omnibus, quos illud concernit, obſervari, et debitae executioni demandari mandent, ſeu ſic publicari et denunciari ac obſervari faciant cum effectu, et curent efficaciter fieri ſub poenis et cenſuris in eodem promulgatis; voſque venerabilis confrater noſter, dictum decretum ſive inſtitutum in et per eccleſiam veſtram cathedralem D. Pauli, ac civitatem et dioec. veſtras London. prout ad vos attiner, debite et effectualiter publicari, denunciari, et exequi faciatis. De die vero receptionis praeſentium, modoque et forma executionis veſtrae earundem, necnon et quid in praemiſſis feceritis, nos citra primum diem menſis Maii prox. futur. debite certificetis literis veſtris patentibus, harum ſeriem in ſe habentibus; eiſdem venerabilibus confratribus et ſuffraganeis noſtris auctoritate noſtra firmiter injungentes, quod eorum ſinguli citra dictum diem ſimiliter nos certiores facere debite et diſtincte curent. In cujus rei teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambehith Winton. dioeceſ. 25. die menſis Martii, A. D. M.D.LVIII. et noſtrae conſecrat. anno tertio.

REG. cardinalis Cantuarienſis.

Illuſtriſſimis, ſereniſſimis, et invictiſſimis in Chriſto principibus et dominis noſtris clementiſſimis, dominis Philippo et Mariae, Dei gratia regi et reginae Angliae, Hiſpaniarum, Franciae, utriuſque Siciliae, Iheruſalem, et Hiberniae, fidei defenſoribus, archiducibus Auſtriae, ducibus Burgundiae, Mediolani, et Brabantiae, comitibus Haſpurgi, Flandriae, et Tirolis, Reginaldus, miſeratione divina tit. S. Mariae in Coſmedin, S. Romanae eccleſiae preſbyter cardinalis Polus, Cantuar. archiepiſcopus, totius Angliae primas, et apoſtolicae ſedis legatus natus, gratiam, felicitatem, obedientiam, fidem, et honorem, in et per quem reges regnant et principes dominantur. Veſtris majeſtatibus regiis per praeſens publicum inſtrumentum, ſive has literas noſtras teſtimoniales ſigillo noſtro ſigillatas, ac ſignis et nominibus notariorum publicorum ſcribarum noſtrorum in hac parte aſſumptorum ſubſcriptas et conſignatas, ſignificamus et notum facimus, quod nos, Reginaldus, archiepiſcopus antedict. praelatique et clerus noſtrae Cantuar. provinciae in ſacra ſynodo provinciali ſive convocatione per nos nuper vigore et auctoritate brevis veſtri regii nobis inſcripti et directi, in domo capitulari eccleſiae cathedralis D. Pauli London. 21. die menſis Januarii ultimo effluxi, inchoata et celebrata, ac de die in diem, et de loco in locum ſaepius continuata et prorogata, legitime convocati et congregati, pro quibuſdam arduis, urgentibus, et neceſſariis cauſis ibi per nos propoſitis et expoſitis, et inter nos matura deliberatione conſideratis ac ponderatis, inter alia plurima, quae neceſſariam quandam et praeſentaneam proviſionem expoſcere merito videbantur, illud etiam in conſilium adhibuimus, et recta ratione perpendimus; quod quanquam in republica chriſtiana miniſtrorum Dei ac totius cleri potiſſimum intereſſe videatur, ut cum alias ſemper, tum vel maxime, cum ab hoſtibus aliquod grave periculum immineat, precibus ardenter ad Deum optimum maximum fundendis ſe totos dedant, jejunio atque lachrymis ejus iram et indignationem placare nitantur, et armis ſpiritualibus (quae ſunt ipſorum militiae propria) alacriter pugnent, quo hoſtium impetus ſine ullo regni diſcrimine penitus depellatur, et reſpublica tota ſalva et incolumis maneat; tamen ea nonnunquam incidit temporis ratio, ut tam clero, quam laicis illa etiam arma, quibus corpora in bello tegi et muniri ſolent, neceſſario paranda, et in promptu habenda ſint, eo quidem conſilio, ut veſani et perditi hoſtium conatus utroque armorum genere retardari, et prorſus reprimi poſſint. Nos igitur hoc tempore non modo perverſam et perfractam hoſtium malevolentiam et audaciam, verum etiam maximum et graviſſimum periculum, quod patriae atque eccleſiae et fidei catholicae impendere videtur, ante oculos ſtatuentes, noſtrarum ſane partium duximus nihil omnino praetermittere, quod ad firmam regiarum veſtrarum majeſtatum et univerſi regni veſtri defenſionem, et ad communem noſtrorum ſalutem et conſervationem ullo modo facere videatur. Ac propterea uno omnium aſſenſu et conſenſu inter nos convenit, ut quilibet provinciae noſtrae Cantuar. antedictae in ordine cleri conſtitutus, terras ad modum praefinitum in ſtatuto nuper pro proviſione, exhibitione, et ſuppeditatione armorum ex parte laicorum fienda edito, in parliamento apud Weſtmonaſterium 20. die menſis Januar. ultimo effluxi, inchoato et celebrato, poſſidens eodem cenſu et onere, quoad armorum proviſionem, exhibitionem, et ſuppeditationem praedictam teneatur, quo laici in dicto ſtatuto pro proviſione, exhibitione, et ſuppeditatione hujuſmodi pro ſuis terris onerantur. Item, quod quilibet ejuſdem provinciae in dicto ordine cleri conſtitutus, beneficium aut beneficia, promotioneſque ſpirituales, unam vel plures aut penſionem vel penſiones habens ſeu poſſidens, quorum valores per ſe aut ſimul juncti, quantitate triginta librarum aut ſupra conſtituunt, ad eam proportionem in effectu pro beneficiis, promotionibus, et penſionibus hujuſmodi, quoad proviſionem, exhibitionem, et ſuppeditationem armorum hujuſmodi obligetur et aſtringatur, quo laici in dicto ſtatuto pro rata bonorum ſuorum mobilium pro hujuſmodi armis onerantur. Et ſi quis dictae provinciae noſtrae Cantuar. in ordine cleri conſtitutus, ſimul terras et beneficia eccleſiaſtica habeat, is altero cenſu tantum, praeſtantiori ſcilicet et uberiori, non autem utroque, cenſeatur et oneretur. Si quis autem hoc noſtrum decretum effectualiter non obſervaverit, ſed in aliquo violaverit vel infregerit, is per eccleſiaſticas cenſuras ſequeſtrationem

nem et deprivationem, excommunicationem, ſuſpenſionem, aut aliter pro arbitrio epiſcopi ſeu loci dioeceſani mulctabitur et punietur. Caeterum in eodem decreto noſtro univerſitates Oxoniae et Cantabrigiae, necnon collegia Eaton juxta Windeſoram, et Wickhamienſe prope Wintoniam, ac omnia eorum praedia et bona ob literarum reſpectum, ac honeſtas et pias conſiderationes juxta laudabilem et vetuſtum morem in hac parte obſervatum, ab omni armorum ſumptu et onere in hac parte ferendo excepimus, et excepta eſſe volumus. Per hanc vero conceſſionem noſtram, ultro, et ſponte, et optimis conſiderationibus factam et oblatam, non intendimus aliquo modo, quoad praemiſſa ulterius aſtringi vel obligari, quam laici in dicto ſtatuto de armorum proviſione, exhibitione, et ſuppeditatione tenentur et obligantur. Immo volumus et intendimus, ac tenore praeſentium declaramus, quod omnes proviſiones, exceptiones, commoditates, et favores, qui aliquo caſu aut modo dictis laicis in eorum conceſſione hujuſmodi praedictum ſtatutum competunt, aut competere poſſunt vel conceduntur, nobis, praelatiſque, et clero, et noſtrum cuilibet integre in omnibus competant et reſerventur. In quorum omnium et ſingulorum praemiſſorum fidem et teſtimonium nos Reginaldus, cardinalis et archiepiſcopus antedictus, has praeſentes literas teſtimoniales, ſive hoc praeſens publicum inſtrumentum ad humilem rogatum praelatorum et cleri praedicti ſigilli noſtri appenſione, manus noſtrae ſubſcriptione, ſignis et ſubſcriptionibus Anthonii Huſe armigeri, regiſtrarii, et ſcribae noſtri principalis, et Johannis Incent, notariorum publicorum, fecimus et juſſimus communiri. Dat. octavo die menſis Martii, A. D. juxta computationem eccleſiae Anglicanae M.D.LVII. indictione prima, pontificatus vero ſanctiſſimi in Chriſto patris et domini noſtri, dom. Pauli, div. prov. ejus nominis papae quarti, anno tertio, et noſtrae conſecrationis anno ſecundo.

Quarum quidem literarum vigore et auctoritate nos Edmundus, epiſcopus antedictus, literas praedictas, ac decretum antedictum veſtrae fraternitati praedictae tenore praeſentium publicamus, ac veram copiam eorundem noſtra manu ſubſcriptas eidem fraternitati veſtrae tranſmittimus, firmiter injungentes, et debita cum reverentia mandantes, quod omnia et ſingula in literis et decreto hujuſmodi contenta in omnibus et per omnia, quantum ad eos quovismodo attinet, executioni mandare et perimplere; ac certificatorium debite tranſmittere eadem veſtra fraternitas infra tempus limitatum diligenter et ſolicite curet, ac fideliter et efficaciter curari faciat. In cujus rei teſtimonium has literas noſtras fieri fecimus, et ſigillo et ſubſcriptione noſtris roboravimus. Dat in palatio noſtro London. 28. die menſis Martii, A. D. M.D.LVIII. et noſtrae tranſlat. anno xix.

Quarum quidem literarum reverendiſſimarum auctoritate et vigore nos Johannes, epiſcopus antedictus, decretum ſive inſtitutum, de quo ſupra fit mentio infra eccleſiam noſtram cathedralem S. Trinitatis Norwicen. in ſacra ſynodo ibidem poſt feſtum Paſchae ultimae jam elapſae celebrata coram decano et capitulo ejuſdem eccleſiae, ac archidiaconis noſtris, et coram nonnullis aliis cleri noſtri dioec. publicavimus, et denunciavimus, ac in aliis partibus dictae dioec. noſtrae Norwicenſis per commiſſarios noſtros legitime deputatos publicari et denunciari fecimus, ac debitae executioni juxta omnem vim, formam, tenorem, et effectum dictarum literarum reverendiſſimarum, quantum in nobis eſt, demandari demandavimus. In cujus rei teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. Norwici 20. die menſis Maii, A. D. M.D.LVIII.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
PAULI IV. 3.	REGIN. POLI 3.	1558.	MARIAE 5.

Cardinalis Poli commiſſio ad procedend. contra haereticos. Ex reg. Pole fol. 29. b.

REGINALDUS, etc. dilectis nobis in Chriſto filiis, magiſtris Nicolao Harpesfeld legum doctori, archidiacono noſtro Cant. Roberto Collins in legibus bacalareo, civitatis et dioec. noſtrae Cant. commiſſario generali, Richardo Fawcett, et Hugoni Turnbull, ſacrae theologiae profeſſoribus, necnon Johanni Milles, Hugoni Glaſier, et Johanni Warren, ſacrae theologiae bacalareis, eccleſiae noſtrae cathedralis et metropoliticae Chriſti Cant. canonicis et praebendariis, ſalutem, gratiam, et benedictionem. Quum ex nonnullorum fide dignorum relatione et inſinuatione non ſine cordis noſtri amaritudine intelleximus, quod nonnulli noſtrarum civitatis et dioec. Cantuar. ſubditi quoſdam errores, haereſes, et damnatas opiniones, juri divino, ac catholicae et apoſtolicae eccleſiae determinationi obviantes, contrarias, et repugnantes, non modo tenent, credunt et affirmant; verum etiam errores, haereſes, et damnatas opiniones in aliorum Chriſti fidelium aures ſerere et inſtillare, ac imperitae plebis mentes ſuis nephariis opinionibus inficere ſatagunt, et conantur, in animarum ſuarum ſalutis interitum et detrimentum, ac aliorum Chriſti fidelium exemplum longe pernicioſum, in eccleſia Dei non ferend. nos autem praemiſſa conniventibus oculis praeterire nolentes, ſed, ne illud venenum latius ſerpat, opportunum et neceſſarium remedium pro paſtoris officii noſtri debito, quantum cum Deo poſſumus, adhiberi volentes, de veſtra ſana doctrina, fidei zelo, vitaeque et morum integritate, exactaque in rebus gerendis dexteritate ſpecialem in Domino fiduciam obtinentes, ad inquirend. de et ſuper omnibus et ſingulis articulis haereſis cujuſcunque, ac etiam ad examinandum omnes et ſingulos ſubditos infra civitatem et dioec. ac immediatas juriſdictiones eccleſiae noſtrae Chriſti Cant. reſidentes et commorantes, de et ſuper haereſibus et erroribus quibuſcunque in fide chriſtiana ſuſpectos, detectos, denunciatos, inquiſitos, vel accuſatos, aut inpoſterum detegendos, denunciandos, inquirendos, vel accuſandos, ac quoſcunque teſtes ubicunque locorum infra civitatem et dioec. ac immediatas juriſdictiones eccleſiae noſtrae Chri-

ſti Cant. commorantes et degentes, aliaque probationum genera quaecunque pro veritate praemiſſorum eruend. quomodolibet requiſita, recipiend. et admittend. teſteſque hujuſmodi in forma jurandorum teſtium jurand. et examinand. ac omnibus aliis viis, modis, et juris formis, quibus melius et efficacius poteritis, de veritate praemiſſorum, etiam ſummarie et de plano, ac ſine ſtrepitu et figura judicii cognoſcend. inquirend. et inveſtigand. et ſi per examinationem et inveſtigationem hujuſmodi aliquem, vel aliquos, alicujus haereſis, ſeu impiae opinionis crimine contractum ſeu contractos, involutum ſeu involutos eſſe compereritis et inveneritis, ab erroribus ſuis revocand. eumque et eos, ſi errorum ſuorum pertaeſum vel pertaeſos eſſe inveneritis, ad errorum ſuorum hujuſmodi retractationes, abjurationes, et renunciatione, inducend. et ſubſequenter in ſacroſanctae eccleſiae gremium admittend. et recipiend. ac alias, prout juris et aequitatis ratio perſuaſerit, abſolvend. et dimittend. paenitentioſque ſalutares et condignas pro commiſſis ſuis hujuſmodi infligend. et imponend. pertinacem vero vel pertinaces, obſtinatum aut obſtinatos, erroribuſque, haereſibus, et damnatis opinionibus ſuis obſtinate et pertinaciter inhaerentes, et ad unitatem eccleſiae redire nolentes, ex coetu fidelium rejiciend. et exterminand. ac ſeculari poteſtati (ſi facti atrocitas ita expoſceret) committend. tradend. et liberand. caeteraque omnia et ſingula faciend. exercend. et expediend. quae in praemiſſis et circa ea neceſſaria fuerint, ſeu quomodolibet opportuna; vobis et veſtrum cuilibet, conjunctim et diviſim (ita tamen quod ſingulis ſententiis diffinitivis contra haereticos quoſcunque ferend. et promulgand. duorum veſtrum, ad minus, acceſſerit unanimis aſſenſus et conſenſus) vices noſtras committimus cum cujuſlibet coercionis canonicae poteſtate; voſque commiſſarios et delegatos noſtros in hac parte, conjunctim et diviſim, ſub qualitate praemiſſa ordinamus, deputamus, et conſtituimus per praeſentes, ad noſtrum beneplacitum duntaxat duratur. prioribus noſtris literis commiſſionalibus tibi praefato magiſtro Roberto Collins alias factis, in ſuo robore nihilominus permanſuris. In cujus rei teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambehith viceſimo octavo die menſis Martii, anno Domini M.D.LVIII. et noſtrae conſecrationis anno tertio.

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Paul. IV. 4.	Regin. Poli 3.	1558.	Mariae 6.

Card. Poli ſignificatio regiae majeſtati contra quoſdam haereticos. Ex reg. Pole fol. 30. b.

Illustrissimis et ſereniſſimis in Domino principibus et dominis noſtris, dominis Philippo et Mariae, Dei gratia regi et reginae Angliae, Hiſpaniarum, etc. Reginaldus, miſeratione divina tituli ſanctae Mariae in Coſmedin ſanctae Romanae eccleſiae preſbyter cardinalis Polus, Cant. archiepiſcopus, etc. honorem, reverentiam, et obedientiam in eo, per quem reges regnant et principes dominantur. Veſtris regiis majeſtatibus tenore praeſentium ſignificamus, quod dilecti nobis in Chriſto magiſtri Nicolaus Harpesfeld legum doctor, archidiaconus noſter Cant. et Robertus Collins in legibus bacalareus, commiſſarii noſtri in hac parte, una cum magiſtris Richardo Fawcett, et Hugone Turnbull, ſacrae theologiae profeſſoribus, Johanne Milles, Hugone Glaſier, et Johanne Warren, ſacrae theologiae bacalareis, conjunctim et diviſim commiſſarii noſtri in hac parte ſufficienter et legitime conſtituti, contra et adverſus quoſdam Johannem Corneford paroch. de Wrotham, Chriſtophorum Browne de villa de Maydſtone, Johannem Hurſt paroch. de Aſheford, Catherinam Knight paroch. de Thorneham, et Aliciam South paroch. de Beddenden, noſtratum Cantuar. dioec. et juriſdictionis, de et ſuper nefando crimine haereſeos apud bonos et graves enormiter diffamatos, ac ſuper reatu earundem iiſdem commiſſariis noſtris reſpective detectos, delatos, et denunciatos rite et legitime procedentes (examinatione praevia) comperenint et invenerint eoſdem Johannem Corneford, Chriſtophorum Browne, Johannem Hurſt, Catherinam Knight, et Aliciam South, ac eorum quemlibet nonnullos errores, haereſes, ac damnatas et ſcandaloſas opiniones catholicae et apoſtolicae eccleſiae determinationi obviantes, contrarias, et repugnantes, coram eiſdem commiſſariis noſtris confeſſos fuiſſe, affirmaſſe, defendiſſe, et eiſdem firmiter crediiſſe; necnon eoſdem errores, haereſes, et damnatas opiniones pertinaciter et animo indurato ſaepenumero manutenuiſſe, et defendiſſe, ac in eiſdem permanſiſſe, ac ab eiſdem nullo modo reſipiſcere curaſſe, ſed ad ſanctae matris eccleſiae gremium redire penitus neglexiſſe ac recuſaſſe; ideo iidem commiſſarii noſtri eoſdem Johannem, Chriſtophorum, Johannem, Catherinam, et Aliciam, ac eorum quemlibet ſaepius reſpective monitos, et ad eccleſiae unitatem redire hortatos, et eorum ſalutaribus monitis parere omnino ſpernentes, tanquam oves morbidas, a grege dominico (ne alios veſtros ſubditos ſua contagione inficiant) ejiciendos et eliminandos fore decreverint; ipſoſque Johannem, Chriſtophorum, Johannem, Catherinam, et Aliciam, ac eorum quemlibet reſpective, occaſione iniquitatum ſuarum inveteratarum hujuſmodi haereticos, et haereticis opinionibus credentes et inhaerentes, mediantibus eorum ſententiis diffinitivis reſpective, pronunciaverint et decreverint. Cum igitur ſancta mater eccleſia non habeat, quod ulterius facere et exequi debeat in hac parte, veſtris regiis ſublimitatibus et brachio veſtro ſeculari dictos haereticos et relapſos relinquimus, condigna animadverſione plectendos. In cujus rei teſtimonium nos Reginaldus cardinalis, archiepiſcopus et legatus natus antedictus, ſigillum noſtrum praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambehith ſeptimo die menſis Julii, anno Domini M.D.LVIII. et noſtrae conſecrationis anno tertio.

Cardinal

Cardinal Pole's letter about the diſcharge of firſt fruits. Ex reg. Bonner fol. 439. et ex reg. Lacey Exon. fol. 34, 35.

AFTER our hartye commendacyons. Wheare it pleaſed the kinge and quenes majeſties by acte of parlyamente to give up to our dyſpoſycion, all the ſpyrituall revenues beinge in there poſſeſſyon or reverſion, and alſo to renounce, and clerlye to relinquiſhe from theym all the perpetuall tenthes and annual rentes payde by the clergye, and reſerved by literes patentes "Nomine decimae;" all whiche revenues, tenthes, and rents reſerved, were aſſigned to the paymente of all ſuche penſyons, annuyties, fees, and other chardges, as the clergy undertoke to paye, and thereof to diſcharge the kinge and quenes majeſties; we according to the truſte committed to us, have beyn very carefull, not onlye to diſpoſe the ſaide revenues with all conveniente ſpede poſſible, but alſo to diſcharge the ſaide clergye from paymente of their perpetuall tenthes, and rentes reſerved "Nomine decimae." Which thinges before this tyme, for wante of perfecte underſtandinge of the ſtate of the foreſayde revenuew, we colde not ſo fullye performe, as our deſire was; and yet nevertheles, by our lettres hearetofore ſente to yow, we gave order of all the benefices of twenty marks, and under, to be diſcharged of there ſayde tenthes at and from Chriſtmas laſte paſte, as by our ſaid letters moore at large maye appear. Now underſtanding by the view of ſuche accomptes, as have beyn taken this two yeares paſte, that there dothe remayne (the ſaide penſyons and other paymentes diſcharged) ſuche an overplus, and ſome of money, as will ſuffice for the diſcharge of th' one halfe of all the tenthes, as well of byſhopricks, as of other benefices eccleſiaſtical, as alſo of the annuall rentes payde by the cathedral churches and other eccleſiaſtical perſons "Nomine decimae;" and calling alſo to our remembraunce the great charges, wherewith the clergy is burdened, aſwell with the paymentes of ſubſidies, as proviſion of armour for defence of the realm, we have thoughte good for the eaſe and helpe of the reſidewe of the ſayde clergie to remitt and clyerlie diſcharge th' one half of there ſayde perpetuall tenths at and from Chriſtmas laſte paſte; and likewyſe alſo clyerlye to remitt th' one half of the annual rentes reſerved by lettres patentes "Nomine decimae" from hensforthe. And for your better underſtandinge of our pleaſure and order hearein, we have ſente unto you hearwithe certain articles deviſed for the better executyon of the premiſes, the which we require you to conſider and diligentlie to execute, according as the ſame or any of theym ſhall appertayne to you; to the intent, that not onlye this our order may take good effecte accordinge to our deſire, but that alſo the ſaid clergye may the ſooner be exonerate from paymente of the reſydewe, and there tenthes; and alſo ſuche impropriatyons, portyons, penſyons, glebe, tithes, and other commodities ſpirituall and eccleſiaſticall, lefte to our order and diſpoſityon for the benefit of the church, maye the ſoner and the better be diſpoſed accordinge to the godly intentes of the kinge and quene's majeſties, and the deſired purpoſe of our travell. And this we require you earneſtlye to attende as well for the wealth of the clergy, as for your owne profitt and commoditye. And further alſo, wheare there dothe remayne certeyn ſomes of money dewe uppon your two laſte accomptes ended at Michilmas laſte, the ſtate whereof you have in writing, as well what is in your handes alredy receaved, as what is dewe by others; we require you and alſo charge you, that immediately upon the receipt hereof, or at the furtheſt, before the 5th. day of Maye nexte cominge, you ſende all ſuche money, as well remaininge in your handes, as ſhall come to your handes, as alſo all that, whiche the laſte yeare we willed you to beſtow in cheſts ſafelye to be kepte, and to paye the ſame, where at your ſendinge we ſhall appointe you. And yf uppon the concluſyon of youre nexte accompte there ſhall remayne any ſum of money (all paymentes of penſyons, annuities, etc. diſcharged) we require and chardge you, that the ſayde money may be ſente hither to be payd to ſuch perſons, as we ſhall appointe; all which ſomes as well remaining upon your laſte accomptes, as ſhall remaine uppon your nexte accompte, ſhal be employed to the benefit of the church in ſuche ſorte, as by us, with th' advice of ſuch, as were put in truſte by the conſente of all the byſhoppes being here preſent at the laſte parliament, ſhall be ordered. Thus far you well. From Grenewiche the firſte of April, M.D.LVIII.

REGINALDUS cardinalis Cantuar.

Articles deviſed for the diſcharge of the clergye in ſome portyon of their tenthes.

FIRSTE, My lordes grace is contented, that the haulfe tenthes dewe at and from the feaſte of Chriſtmas laſte paſte, as wel of benefices and prebendes, as of rentes[a] reformed by lettres patentes "Nomine decimae," ſhall be diſcharged, over and beſydes the tenthes of benefices of twenty marks, and under, already remitted by former lettres.

[a] F. *reſerved*

Item,

Item, That there be made by the bysſhopp or his channcellor, and two of the clergye ſpeciallye choſen for that purpoſe, a diligente ſerche of all the pencyonaries deade, promoted, and marryed, and likewiſe of all other having fees, annuyties, and corrodies, by any means extincte; and the ſame to be certifyed before the nexte accompte.

Item, Wheare certaine bysſhopps, upon the order of the remiſſion of the halfe tenthes, ſhall not be liable to paye the pencyons, annuytes, etc. allotted to there charges; and divers other bysſhopps ſhall have remayninge in there handes an overplus above there charge; it is ordered, that the overplus of the one ſhall ſupply the wantes of the other, as hereafter particularlye followeth.

Firſt, Wheare the dioceſſe of Canterbury and Rocheſter is overburthened in the ſome of clxviii. l. xvi. s. i. d. ¼. and muſt be releaved thereof; it is ordered, that the annuyties of maiſter Lee lx. l. Mr. Godfrey xl. l. Mr. Argall xl. l. and Maiſter Childey xxvi. l. xiii. s. iiii. d. beinge in the hole clxvi. l. xiii. s. iiii. d. ſhall be taken from the charge of Canterbury and Rocheſter, and allotted to the charge to the bysſhopp of Sarum, who hath an overplus of ccxxvi. l. ix. s. ix. d. his payments and the half tenthes diſcharged.

Item, Wheare the bysſhopp of London is overcharged, over and above ccxxxv. l. xiiii. s. viii. d. for ſynodals appointed to the abbot of Weſtminſter in the ſome of DCCCLVI. l. viii. s. viii. d. it is ordered, that the byſhopp of Norwiche, who hath an overplus of DVI. l. xix. s. viii. d. ob. ſhall take to his charge owte of the ſame ſome ſo many of the penſyons, annuities, etc. of ſuch, as be allotted to the ſayde bysſhopp of London, as ſhall amounte to the ſome of cccc. l. and the bysſhopp of Exon, who hath an overplus of DXII. l. xvii. s. xi. d. ſhall have allotted to his charge of the pencyons, annuyties, etc. nowe beinge in the chardge of the ſaide bysſhopp of London, as ſhall amounte to the ſome of cccclvi. l. viii. s. viii. d.

And wheare the dioceſs of Elie is overcharged by xxxiii. l. xii. s. ii. d. and Lincolne likewiſe overcharged xlviii. l. xviii. s. iii. d. and Bathe likewiſe overcharged cvii. l. iiii. d. and Gloceſter likewiſe overcharged cxxx. l. xvi. s. vi. d. and Oxforde cxv. l. xvi. d. amountinge in the hoole to ccccxxxv. l. viii. s. vii. d. it is ordered, that ſo many pencyons, annuyties, fees, and corrodies, as do amounte to the ſaid ſeverall ſome, ſhall be taken from the charge of the ſayde byſhoppes, and allotted to the bysſhopp of Peterborough, who hathe an overplus of ccccxxxvi. c. l. xii. s. iiii. d.

Item, Wheare the dioceſs of Wigorn is overcharged by cxxxii l. v. s. viii. d. it is ordered, ſo many pencyons, annuities, etc. as do amounte to the ſaide ſome, ſhall be taken from the chardge of the ſaid bysſhopp, and allotted to the biſhop of Hereford, who hath an overplus of ccl. l. xvi. s.

Item, Wheare the dioces of Winton is overcharged by the ſome of cxxix. l. iii. s. vii. d. it is ordered, that ſo many penſyons, annuyties, etc. as doo amounte to the ſaid ſome, ſhall be taken from the charge of the ſaide biſhop [b] of Chiceſter, who hath an overplus of cxxxv. l. xviii. s. viii. d.

Item, Wheare the dioceſs of Coven. and Lich. is overcharged by DCIIII. l. ii. s. vi. d. it is ordered, that ſo many penſyons, annuyties, etc. as doo amounte to the ſayde ſome, ſhall be taken from the charge of the ſaide bysſhopp, and allotted to the charge of the bysſhopp of St. David, who hathe an overplus DCXLI. l.

Item, Wheare the moyte of the tenthes is diſcharged after and from Michalmas laſte paſte, if any of the collectors ſhall have gathered anye of the ſayde tenthes due at Chriſtmas M.D.LVII. that they every ſuch collectors ſhall repaye all and every ſuch ſome, as he hath receaved over and above the moytie thereof, or elſe to returne ſorſomuch in dyſcharge of the ſubſidie graunted by the clergie to the quenes majeſties this yeare.

Item, It is ordered, that wheare diverſe bysſhopps (the moytie of the tenthes now beinge diſcharged) have a wante of revenue for the payment of ſuch fees, annuyties, pencyons, and corrodies, as be in there chardge to paye, and therefore muſte turne over parte of there paymente to the other bisſhoppes, who have an overplus of revenue remayninge as is afore ſpecified; it is ordered, that ſuch as ſhall be turned over, ſhall be penſioners onlye, and ſuche as be nowe preiſtes, or have beyn religious men, for the advoydinge of exclamacyon.

Item, Foraſmuch as the feaſte of our Ladie is nowe paſte, and pencyons then due cannot be well ſet over at this tyme to ſuche bysſhopp, as ſhulde [c] relicte theym, that be overcharged; it is ordered, that all theſe bisſhopps, whiche by this order ſhulde releve the overcharged, ſhall ſende to the bysſhoppes ſo overcharged, the moyty of ſo much money, as is appointed to theym for the overcharge of the hole yeares, for the payment of the ſaid penſyons, etc. due at our Ladieday laſte paſte, and betwixte this and Michalmas nexte th' order before ſpecifyed to be put in execution.

REGINALDUS cardinalis Cantuar.

[b] F. inferenda "*and allotted to the biſhop.*" [c] F. *relieve.*

Breve

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angl.
PAULI IV. 4.	REGIN. POLI 3.	1558.	MARIAE 6.

Breve regium de comburendis haereticis. Ex Fox pr. ed. fol. 1676.

Vicecomiti M. de haereticis comburendis.

PHILIPPUS et Maria, Dei gratia rex et regina Angliae, Hiſpaniarum, Franciae, utriuſque Siciliae, Hieruſalem, et Hiberniae, fidei defenſores, archiduces Auſtriae, duces Burgundiae, Mediolani, et Brabantiae, comites Haſpurgi, Flandriae, et Tirolis, vicecomiti M. ſalutem. Cum reverendus in Chriſto pater Edmundus, London. epiſcopus S. T. R. D. et R. P. ſuae dioeceſis in cauſa haereticae pravitatis ex officio ſuo legitime procedens, haereticos manifeſtos pronunciaverit et declaraverit, ipſoſque foro ſeculari relinquendos fore decreverit, et realiter reliquit, juxta leges et ſanctiones in hac parte editas; prout per literas ſuas nobis inde directas, plenius apparet et continetur: nos igitur, ut zelatores juſtitiae, et fidei catholicae defenſores, conſiderantes, quod ſancta mater eccleſia non habet ulterius, quod faciat in praemiſſis, volentes ipſam ſanctam matrem eccleſiam, ac jura et libertates ejuſdem manutenere et defendere, ac hujuſmodi haereſes et errores de regno noſtro Angliae, quantum in nobis eſt, radicitus extirpare, ac haereticos ſic convictos animadverſione condigna puniri, attendentes hujuſmodi haereticos ſic convictos, et damnatos, juxta legem et conſuetudinem regni noſtri Angliae, ignis incendio comburi debere; tibi praecipimus firmiter injungentes, quod praefatos, &c. ſtatim poſt receptionem praeſentium apud villam noſtram de B. infra comitatum praedictum, ubi magis expedire videris, coram populo igni committi, et in eodem igne realiter comburi facias, in hujuſmodi criminis deteſtationem, aliorumque chriſtianorum exemplum manifeſtum: et hoc ſub periculo incumbent. nullatenus omittas. Teſtibus nobiſmetipſis apud Weſtmonaſterium 13. die N. annis regnorum noſtrorum 5. et 6.

MARTEN.

Conceſſio juris patronatus beneficiorum, etc. per reginam. Ex reg. Pole fol. 31. b.

PHILIPPUS et Maria, Dei gratia rex et regina Angliae, Hiſpaniarum, Franciae, utriuſque Siciliae, Jeruſalem, et Hiberniae, fidei defenſores, archiduces Auſtriae, duces Burgundiae, Mediolani, et Brabantiae, comites Haſpurgi, Flandriae, et Tirolis, omnibus, ad quos praeſentes literae noſtrae pervenerint, ſalutem. Cum in parliamento inchoat. et tent. apud Weſtmonaſter. viceſimo primo die Octobris, annis regnorum noſtrorum ſecundo et tertio, inter alia inactitatum exiſtat, quod diverſae et nonnullae rectoriae, et beneficia impropriata, terrae glebales, decimae, oblationes, penſiones, portiones, proficua, et emolumenta eccleſiaſtica et ſpiritualia, quae a viceſimo anno regni nuper regis Henrici octavi, patris noſtrum praefatae reginae, ad manus et poſſeſſionem ejuſdem nuper regis, et ſimiliter a morte ipſius nuper regis ad manus nuper regis Edwardi ſexti, fratris noſtri praefatae reginae, et poſtea ad manus et poſſeſſionem noſtras, ut in jure noſtrum dictae reginae de ſtatu haereditario devenerunt, diſponerentur, ordinarentur, applicarentur, et converterentur per reverendiſſimum in Chriſto patrem Reginaldum Polum cardinalem, et adtunc de latere legatum ſanctiſſimi domini noſtri papae et ſedis apoſtolicae, et nunc Cantuar. archiepiſcopum, ac primatem et metropolitanum Angliae, ad inaugmentationem et incrementum victuum incumbent. praedict. vel aliorum curarum et beneficiorum indigent. vel aliter in praedicatorum ſuſtentationem, aut ſcholarium exhibitionem infra regnum noſtrum Angliae et dominia ejuſdem, prout ejuſdem domini cardinalis ſapientiae divinitus imbutae et diſcretioni ſuae commodiſſimum videbitur maxime opportunum; prout per eundem actum plenius apparet. Quorum quidem beneficiorum ac rectoriarum impropriatarum patronatus et vicariarum in manibus et poſſeſſione noſtris in jure noſtrum praefatae reginae ut de ſtatu haereditario jam exiſtunt; cumque etiam nobis datur intelligi, quod permultae praedictarum vicariarum ad praeſens ſunt vacuae, et curatoribus omnino indigent infra univerſas regni noſtri dioeceſes, partim ratione mortis incumbentium earundem vicariarum nuper morientium, ac praecipue pro eo, quod reditus et reventiones earundem vicariarum adeo tenues et anguſti ſunt, quod non ſufficiant ad habiles et eruditos curatores ibidem alend. et ſuſtentand. per cujus defectum eo deventum eſt, quod populus et plebs noſter hujus regni noſtri Angliae, in ſincera et catholica doctrina atque religione minime erudiantur, nec ſacramenta neque ſacramentalia congruenter eiſdem adminiſtrentur, non ſine ſumma omnipotentis Dei ira et indignatione, ac animarum multorum chriſtianorum maximo periculo atque diſcrimine: quorum quidem omnium onus et cura ad ordinarium cujuſque dioec. potiſſimum et proprie ſpectant; cui ſi omnium et ſingulorum beneficiorum patronatus, infra fines ſuae dioec. exiſtentium diſtributio committeretur, tanto magis obligaretur ad habiles et idoneas perſonas in et ſuper omnibus et ſingulis vicariis et beneficiis praedictis providend. et collocand. Nos igitur cupientes de hac cura nos penitus exonerare, ac in conſideratione ſummae ſeptem mille librarum legalis monetae Angliae, quam dictus reverendiſſimus in Chriſto pater, dominus cardinalis Polus, una cum conſenſu reliquorum praelatorum hujus regni noſtri Angliae, de reditibus, reventionibus et commoditatibus praedictorum beneficiorum, ſua

ſponte, gratiſſime, non rogatus, ſed ex mera et ſpontanea ſua voluntate nobis obtulit, et ad manus noſtras proprias dictae reginae deliberavit, ad ſuſtentationem et meliorem ſupportationem grandium onerum, per nos in defenſione regni noſtri praedict. ac dominiorum ſubditorumque noſtrorum ejuſdem regni, antehac neceſſario ſuſtentatorum; in quorum quidem cardinalis et reliquorum praelatorum gratitudinis et benevolentiae conſideratione, abſque aliquali eorum in hac parte petitione ſeu interceſſione, ſed maxime in conſcientiae noſtrae oneris exonerationem, ſtatutum et decretum eſt nobis, concedere cuilibet archiepiſcopo et epiſcopo, infra praedictum regnum noſtrum Angliae, omnes et ſingulos noſtros patronatus rectoriarum, vicariarum praedict. rectoriarum impropriatarum infra dioec. ſuas proprias exiſtentium, et pro pleniori declaratione voluntatis noſtrae in hac parte, et pro meliori ſecuritate et aſſurantia praedictorum patronatuum praedict. vicariarum, rectoriarum, et promotionum ſpiritual. infra dioec. praedict. reverendiſſimi in Chriſto patris, domini cardinalis Poli, Cantuar. archiepiſcopi; ſciatis quod nos praefat. rex et regina, tam pro ſpecialibus conſiderationibus ſupradictis, quam pro diverſis aliis rationabilibus cauſis et conſiderationibus nos ad praeſens ſpecialiter moventibus, de gratia noſtra ſpeciali, ac ex certa ſcientia, et mero motu noſtris, dedimus et conceſſimus, ac per praeſentes pro nobis, haeredibus, et ſucceſſoribus noſtrum praefatae reginae, damus et concedimus praefato reverendiſſimo patri, cardinali Polo, Cant. archiepiſcopo, omnia illa noſtra patronatus, advocationes, donationes, liberas diſpoſitiones, et jura patronatuum vicariarum, rectoriarum, et eccleſiarum noſtrarum de Hernehil, Folkeſton, Reynham, Bredgar, Sellinge, Smerden, Graveney, Sitingborne, Lydde, Tilmanſton, Kennington, Maydeſton, Nonnyngeton, Godneſton, Aſſhe, Whiteſtable, Leede, et Salmiſton, cum Deane, cum eorum juribus et pertinentiis univerſis, in comitatu noſtro Cant. ac infra dictam dioec. Cantuar. adeo plene, libere, et integre, ac in tam amplis modo et forma, prout nos, aut dictus pater, vel frater noſtrum praefatae reginae, a dicto anno viceſimo regni dicti nuper regis Henrici octavi, patris noſtrum praefatae reginae, eadem patronatus, advocationes, donationes, liberas diſpoſitiones, et jura patronatuum unquam habuimus, tenuimus, vel gaviſi fuimus, habuerunt, tenuerunt, vel gaviſi fuerunt, ſeu habere, tenere, vel gaudere debuimus aut debuerunt; et adeo plene libere, et integre, ac in tam amplis modo et forma, prout ea omnia cum pertinentiis, ad manus et poſſeſſionem noſtras, ſeu ad manus et poſſeſſionem praedictorum fratris et patris noſtrum praefatae reginae, Henrici octavi, et Edwardi ſexti, ſeu ad manus et poſſeſſionem eorum alterius, a dicto anno viceſimo regni regis Henrici octavi, patris noſtrum dictae reginae devener. ſeu devenire debuer. ac in manibus et poſſeſſione noſtris jam exiſtunt, ſeu exiſtere debent vel deberent, ratione vel praetextu alicujus actus parliamenti, ſeu aliquorum actuum parliamentorum, ſeu quocunque alio legali modo, jure, et titulo habend. tenend. et gaudend. et ſingula praedictos patronatus, advocationes, donationes, liberas diſpoſitiones, et jura patronatuum, vicariarum, rectoriarum, et eccleſiarum praedictarum, cum eorum pertinentiis univerſis, praefato reverendiſſimo in Chriſto patri, cardinali Polo, Cant. archiepiſcopo, et ſucceſſoribus ſuis, Cant. archiepiſcopis, in perpetuum tenend. de nobis, haeredibus, et ſucceſſoribus noſtrum praefatae reginae, in liberam, puram, et perpetuam eleemoſynam, pro omnibus ſervitiis et demandand. quibuſcunque. Eo, quod expreſſa mentio de vero valore annuo, aut de certitudine praemiſſorum, ſive eorum alicujus, aut de aliis donis ſive conceſſionibus per nos, ſeu per aliquem progenitorum noſtrum praefatae reginae, praefato reverendiſſimo in Chriſto patri, card. Polo, Cant. archiepiſcopo, ante haec tempora fact. in praeſentibus minime fact. exiſtit, aut aliquo ſtatuto, actu, ordinatione, proviſione, ſive reſtrictione inde in contrarium fact. edit. ordinat. ſeu proviſ. aut aliqua alia re, cauſa vel materia quacunque in aliquo non obſtantibus. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſtibus nobiſipſis apud Weſt. quinto die Novembris, annis regnorum noſtrorum quinto et ſexto. Per breve de privato ſigillo.

KEMPE.

Papae Rom. PAULI IV. 4.	Archiepiſc. Cant. REGIN. POLI 3.	Anno Chriſti 1558.	Reg. Angliae MARIAE 6.

Convocatio provinciae Cantuar.

CONVOCATIO provinciae Cantuar. ad 11. Novembris prorogata, eo die ad 17. ejuſdem menſis continuata, et per mortem reginae Mariae et cardinalis Poli ſoluta fuit,

Alia

Alia convocatio poſt bimeſtre ſpatium per breve Elizabethae reginae, ſede archiepiſcopali vacante, decano et capitulo Cant. directum 24 Jan. M.D LVIII. *celebratur.* Ex regiſt. convoc.

In quo brevi conceditur, quod convocatio fiat in templo D. Pauli London. vel alibi.

VICESIMO quarto Januarii die epiſcopo London. cum epiſc. Wigorn. Cov. et Lichf. domum capitularem S. Pauli intrantibus, ac more ſolito ſedentibus, Henricus Cole L. L. D. vicarius generalis decani et capituli Cant. nomine eorum praeſentavit praedictis epiſcopis literas commiſſionales decani et capituli Cant. Quibus lectis, praedicti epiſcopi acceptaverunt onus commiſſionis in ſe. Deinde epiſc. London. exhibuit certificatorium, et continuavit in diem Vener. prox. 27. Jan.

Quo die epiſc. London. commiſſarius, cum caeteris epiſcopis, Jo. Winton. Rich. Wigorn. Rad. Cov. et Lichf. Jo. abbate Weſtm. una cum clero convenerunt in choro D. Pauli. Ubi miſſa de Spiritu Sancto finita, intrarunt domum capitularem; et praeconizatione facta, et inferiori domo evocata, expoſuit epiſcopus ibidem cauſam convocationis, et quod non futura ſit concio, pro more, quia ſedes archiepiſcopalis deſtituta exiſtit, et quia conſiliarii regii in mandatis dederunt, ne conciones in eadem eccleſia fierent, donec de beneplacito reginae conſtaret. Tum declaravit, quod decanus et capitulum Cant. intereſſe nequeunt, et commiſerunt vices ſuas praedicto epiſcopo, &c. Deinde epiſcopus London. monuit, ut eligerent ſibi prolocutorem; et electum praeſentarent die Vener. prox. intra 9. et 10. ſi parliamentum tunc non habeatur; alioquin ad horam 3. poſt meridiem. Et continuavit ad diem Vener. prox.

Quo die epiſc. London. etc. juſſit accerſiri praelatos inferioris domus, et ibidem dom. Henricus Cole, decanus Pauli, et Jo. Harpsfield, archidiaconus London. praeſentarunt oratione Latina Nicolaum Harpsfield prolocutorem, qui orationem fecit et admiſſus eſt. Tandem epiſcopus London. continuavit uſque ad diem Vener. prox. ſi parliamentum non habeatur; alioquin inter ſecundam poſt meridiem, etc.

Quo die Veneris epiſc. London. commiſſarius ſciſcitavit, an clerus inferioris domus aliquid excogitavit, quod vellent exponere illo die. Ubi prolocutor, cum Tho. Raynolds, Jo. Harpsfield, et Will. Chedſey reſponderunt, ſe neſcire, ob quam cauſam, et quibus de rebus tractaturi ſint. Et rogarunt ut ratio ineatur, quomodo religio poſſet conſervari. Quibus epiſcopi reſponderunt, quod eis expedire videtur, ut clerus, etc. preces faciant dominae reginae, ne quid oneris imponatur clero in illo parliamento. Deinde tractaverunt de ſupplemento ſubſidii, qua ratione ſit ſolvendum. Et tunc epiſcopus London. continuavit in diem Veneris 17. Febr.

Quo die epiſcopus London. commiſſarius continuavit in diem Sabbati 25. Febr.

Quo die epiſcopus London. commiſſarius convocavit prolocutorem et clerum. Qui quidem prolocutor porrexit eis quoſdam articulos in ſcriptis, quos dictus clerus, ut aſſeruit, excogitavit ad exonerationem conſcientiarum ſuarum, et proteſtationem fidei ſuae. Et petierunt, ut ipſi epiſcopi ſint duces ſibi hac in re. Et tunc epiſcopus London. continuavit in diem Martis.

Quo die ult. Febr. A. D. M.D.LVIII. epiſcopus London. commiſſarius, etc. et clerus inferioris domus exhibuerunt articulos ſuos in priori ſeſſione conceptos, quos lectos epiſcopi praeſentandos promiſerunt ſuperiori domui parliamenti craſtino die. Et continuavit uſque in diem Veneris.

Sequuntur articuli cleri [a].

Reverendi in Chriſto patres, ac domini colendiſſimi. Quoniam, fama publica referente, ad noſtram nuper notitiam pervenit, multa religionis chriſtianae dogmata publico et unanimi gentium chriſtianarum conſenſu hactenus recepta et probata, ac ab apoſtolis ad nos uſque concorditer per manus deducta, praeſertim articulos infra ſcriptos in dubium vocari. Hinc eſt, quod nos Cant. provinciae inferior ſecundarius clerus in uno (Deo ſic diſponente, ac ſereniſſimae dom. noſtrae reginae, decani ac capituli Cant. mandato, brevi parliamenti ac monitione eccleſ. ſolit. declarat. id exigente) convenientes, partium noſtrarum eſſe exiſtimavimus, tum noſtrae, tum eorum, quorum cura nobis committitur, aeternae ſaluti omnibus, quibus poterimus, modis proſpicere. Quocirca majorum noſtrorum exemplis commoti, qui in ſimilia ſaepe tempora inciderunt, fidem, quam in articulis infra ſcriptis veram eſſe credimus, et ex animo profitemur, ad Dei laudem et honorem, officiique et animarum noſtrae curae commiſſarum exonerationem, praeſentibus duximus publice inferendam, affirmantes, et, ſicut Deus nos in die judicii adjuvet, aſſerentes,

I. Quod in ſacramento altaris virtute verbi Chriſti a ſacerdote debite prolati exiſtentis, praeſens eſt realiter ſub ſpeciebus panis et vini naturale corpus Chriſti, conceptum de virgine Maria; item naturalis ejus ſanguis.

II. Item, Quod poſt conſecrationem non remanet ſubſtantia panis et vini, neque ulla alia ſubſtantia, niſi ſubſtantia Dei et hominis.

III. Item, Quod in miſſa offertur verum Chriſti corpus, et verus ejuſdem ſanguis, ſacri-

[a] Fuller Ch. Hiſt. p. 55.

ficium

ficium propitiatorium pro vivis et defunctis.

IV. Item, Quod Petro apoſtolo, et ejus legitimis ſucceſſoribus in ſede apoſtolica, tanquam Chriſti vicariis, data eſt ſuprema poteſtas paſcendi et regendi eccleſiam Chriſti militantem, et fratres ſuos confirmandi.

V. Item, Quod auctoritas tractandi et definiendi de iis, quae ſpectant ad fidem, ſacramenta, et diſciplinam eccleſiaſticam, hactenus ſemper ſpectavit, et ſpectare debet tantum ad paſtores eccleſiae, quos Spiritus S. in hoc in eccleſia Dei poſuit, et non ad laicos.

VI. Quam noſtram aſſertionem, affirmationem, et fidem nos inferior clerus praedictus ob conſiderationes praedictas veſtris paternitatibus tenore praeſentium exhibemus; humiliter ſupplicantes, ut, quia nobis non eſt copia hanc noſtram ſententiam et intentionem aliter illis, quos in hac parte intereſt, notificandi, vos, qui patres eſtis, iſta ſuperioribus ordinibus ſignificare velitis. Qua in re officium charitatis ac pietatis (ut arbitramur) praeſtabitis, et ſaluti gregis veſtri (ut par eſt) proſpicietis, et veſtras ipſi animas liberabitis.

Die Veneris proximo epiſcopus London. commiſſarius, etc. prolocutori et clero ſciſcitantibus, an articuli ſui propoſiti praeſentati eſſent ſuperioribus ordinibus; reſpondit ſe exhibuiſſe domino cuſtodi magni ſigilli in ſuperiori domo, qui erat os commune omnium dominorum illius domus. Qui articulos praedictos, ut apparebat, gratanter accepit, ſed nullum omnino reſponſum dedit. Et iterum prolocutor et clerus rogarunt, ut ipſi velint citra proximam ſeſſionem ſcire beneplacitum domini cuſtodis, &c.—Tunc tractatum habuerunt de ſolvendo ſupplemento ſubſidii, &c. Et dominus locumtenens continuavit uſque in diem Martis prox.

Quo die, 7. ſc. Martii, epiſcopus London. commiſſarius, etc. accerſiri fecit prolocutorem, et ſex alios de clero, ubi tractarunt de ſupplemento ſubſidii. Et deinde, quia non dabatur ei opportunitas petendi reſponſum domini de ſuperiori domo, continuavit uſque in diem Veneris.

Quo die, viz. 10. Martii, M.D.LVIII. epiſcopus London. commiſſarius, etc. inferiorem domum accerſiri fecit, quibus oſtendebat articulos ſcriptos, manu notarii publici exhibitos, uno tantum articulo, viz. ultimo excepto, approbatos per univerſit. Oxon. et Cantabr. Deinde poſt quaedam tractata continuavit uſque in diem Veneris. Et poſtea de die in diem uſque ad diem 7. futuri menſis Aprilis M.D.LIX.

Papae Rom. PAULI IV. 4.	Sede Cant. vacante.	Anno Chriſti 1558.	Reg. Angliae ELIZAB. 1.

Queen Elizabeth's proclamation to forbid preaching, and allowing only the reading of the epiſtles and goſpels, etc. in Engliſh in the churches. Strype's Ann. of the reform. vol. I. app. p. 3.

By the Queen.

THE quenes majeſty underſtanding, that there be certain perſons having in times paſt the office of miniſtry in the church, which now do purpoſe to uſe their former office in preaching and miniſtery, and partly have attempted the ſame; aſſembling ſpeciallie in the city of London, in ſondry places, great nomber of people; whereupon riſeth amonges the common ſort not only unfruitful diſputes in matters of religion, but alſo contention and occaſion to break common quiet; hath therefore according to the authority committed to her highneſs for the quiet governaunce of all maner her ſubjects, thought it neceſſary to charge and commaund, like as hereby her highneſs doth charge and commaund all maner of her ſubjects, as well thoſe, that be called to the miniſtery in the church, as all others; that they do forbear to preach, or teach, or to give audience to any maner of doctrine or preaching other, than to the goſpells and epiſtles commonly called The goſpell and epiſtle of the day, and to the Ten commandments in the vulgar tongue, without expoſition or addition of any maner ſenſe or meaning to be applyed and added; or to uſe any other manner of public prayer, rite, or ceremony in the church, but that which is already uſed, and by law received, as the Common letany uſed at this preſent in her majeſtys own chappel, and the Lord's prayer, and the Crede in Engliſh; untill conſultation may be had by parliament, by her majeſty, and her three eſtates of this realme, for the better conciliation and accord of ſuch cauſes, as at this preſent are moved in matters and ceremonies of religion.

The true advauncement whereof to the due honour of almighty God, the increaſe of virtue and godlineſs, with univerſal charity and concord amonges her people, her majeſty mooſte deſyreth, and meaneth effectually, by all maner of means poſſible, to procure and to reſtore to this her realme. Whereunto as her majeſty inſtantly requireth all her good, faithful, and loving ſubjects to be aſſenting and ayding with due obedience; ſo if any ſhall diſobediently uſe themſelves to the breach thereof, her majeſty both muſt and will ſee the ſame duely puniſhed, both for the quality of the offence, and for example to all others neglecting her majeſties ſo reaſonable commaundment. Yeven at her highneſs palais of Weſtminſter the 27. day of December, the firſt year of her majeſties reigne.

God ſave the quene.

Conci-

Concilium provinciale Ebor. Ex reg. Nic. Heath, arch. Ebor. fol. 27.

VIRTUTE brevis regii concilium hoc in eccleſia metropolitica B. Petri Ebor. celebrabatur 10. die menſis Februarii, M.D.LVIII. et ab hoc die in 16. Martii ſeq. et ab eo in ultimum diem ejuſdem menſis M.D.LIX. continuabatur.

Concilium provinciale Edinburgenſe. Ex Joh. Leſlaei rer. geſt. Scot. lib. X. p. 496.

" PRAESULES ac doctores quidam theologi cogitantes illam haereſis peſtem, niſi quamprimum medicina aliqua reprimeretur, latius graſſaturam, provincialem ſynodum Edinburgi inſtituerunt; ac plurimis, qui haereſis notam ſubiverant, damnatis, hanc ſolum poenam irrogarunt, ut ad cal. Septemb. proximas, qui dies divo Aegidio, urbis patrono, ſacer erat, publice in foro palinodiam canerent. Sed quidam haeretici tantos ſubito tumultus ciebant, ut multitudine, quae ſupplicationes publicas cum clero obibant, turbata, ac divi Aegidii imagine, quae circumferebatur, vi ablata et comminuta, illos, quibus haereſeos abjurandae poena impoſita fuit, ex media turba plane ſubtraherent. Regina indignata, furentem multitudinem ne a ſanctorum quidem ac Dei violatione continuiſſe, D. Setonium Edinburgo praefecit; qui populi audaciam, ne ſuperbius inſultaret, aliquandiu compreſſit." Haec LESLAEUS.

Concilium provinciale epiſcoporum et cleri Scotiae Edinburgi 2. die Martii habitum. Ibidem, p. 504.

DE hoc concilio, articuliſque in eo exhibitis et reſponſo eis dato ita narrat Leſlaeus. " Regina cum nihil hac ratione proficere intellexerat, aliam tentat viam, ut eccleſiaſtici viri, ac omnes regni theologi, qui eruditione reconditiori praeſtabant, provincialem ſynodum Edinburgi celebrantes, religionis vulneribus medicinam facerent. Cum igitur numeroſus clerus ſexto nonas Martii Edinburgum ad ſynodum conveniſſent; ecce barones quidam cum nonnullis aliis nobilibus ſupplicem libellum de quibuſdam ſchiſmaticorum commentis (quos ipſi primos reformationis articulos vocabant) ipſi reginae porrigunt, urgentes, ut his capitibus publice aſſerendis ac confirmandis regina aſſenſionem ſuam ſubjiceret: illa hunc protinus libellum ſupplicem per Huntlaeum, regni cancellarium, ſynodo exhibendum, ut de illis definiret, reddidit. Articulorum ſumma haec erat.

Ut vernacula lingua preces publice dicantur ac ſacramenta adminiſtrentur. Ut epiſcopi deinceps ac paſtores, illi dominorum ac nobilium cujuſcunque dioeceſis, hi parochorum aſſenſione ac voluntate ad beneficia cooptentur.

Ut, qui paſtoratus provinciae per ſe ſuſtinendae impares omnino fuerunt, beneficiis moveantur; ac alii, qui et poſſent et vellent plebeculam concionibus quotidianis informare, ſufficerentur.

Ut omnes inpoſterum, quorum aut mores parum probi, aut doctrina perexigua eſſet, ſacramentorum adminiſtratione, reliquiſque eccleſiae functionibus excludantur.

Qui ſynodo interfuerant, cum rem multis diſceptationibus in utramque partem agitaſſent, in hanc ſententiam reſponderunt.

De precibus ac ſacramentis alia lingua, quam Latina publice celebrandis, cum eccleſiae catholicae traditionibus, a tot retro ſeculis religioſe obſervatis, plane repugnet, omnem quoquo modo aſſenſionem eſſe cohibendam: non enim ſine divinae majeſtatis violatione fieri poſſe, ut quod eccleſia graviſſimis poenis ſancierit, id quiſquam antiquare cogitet.

De epiſcopis quoque ac paſtoribus eligendis aequum inprimis eſſe, ut, quae jure canonico caventur, ea ſarta tecta maneant, neque novi quid, abrogatis veteribus, ullo modo ſubrogetur. Id quoque prudenter adjecerunt, cum praelatorum electio in regia poteſtate, ſuffragante ſummo pontifice, eſſet, de ea in tenella reginae aetate contra quicquam ſtatui, ſine aperta temeritatis nota, ac regiae poteſtatis imminutione, nullo modo poſſe.

De reliquis duobus articulis, ne plus ſibi, quam veritati indulſiſſe viderentur, in eam ſententiam itum eſt, ut omnia ad antiquorum exemplar, ac concilii Tridentini normam conformarentur, ut epiſcopi, abbates, priores, decani, archidiaconi, paſtores, ac cujuſcunque ordinis religioſi intra ſex menſes vel munus quiſque ſuum praeſentes obirent, vel beneficiis eccleſiae quam primum cederent. Haec LESLAEUS.

Convocatio provinciae Cantuar.

CONVOCATIO provinciae Cantuar. ad ſeptimum diem menſis Aprilis prorogata, de die in diem uſque ad quintum menſis Maii proximum continuata, et deinde nono die ejuſdem menſis poſtero poſt diſſolutum parliamentum die diſſoluta fuit.

In hac convocatione ſedes archiepiſcopalis Cantuar. ſedes epiſcopales Sarum, Norwicen. Ciceſtrien. Hereforden. Gloceſtr. Oxon. Bangor. Briſtol. et Roffen. vacabant.

IN PROVINCIA EBOR. convocatio ad ultimum diem menſis Martii continuata, auctoritate commiſſarii archiepiſcopi ad 15. diem Aprilis prorogabatur; teſtante reg. Nic. arch. Ebor. fol. 29.

Injunctions given by the queen's majeſty, concerning both the clergy and laity of this realm, publiſhed anno Domini M.D.LIX. *being the firſt year of the reign of our ſovereign lady queen Elizabeth.*

THE queen's moſt royal majeſty, by the advice of her moſt honourable council, intending the advancement of the true honour of almighty God, the ſuppreſſion of ſuperſtition throughout all her highneſs's realms and dominions, and to plant true religion to the extirpation of all hypocriſie, enormities, and abuſes (as to her duty appertaineth) doth miniſter unto her loving ſubjects theſe godly injunctions hereafter following. All which injunctions her highneſs willeth and commandeth her loving ſubjects obediently to receive, and truly to obſerve and keep, every man in their offices, degrees, and ſtates, as they will avoid her highneſs's diſpleaſure, and pains of the ſame hereafter expreſſed.

I. The firſt is, That all deans, archdeacons, parſons vicars, and all other eccleſiaſtical perſons ſhall faithfully keep and obſerve, and as far as in them may lie, ſhall cauſe to be obſerved and kept of other, all and ſingular laws and ſtatutes made for the reſtoring of the crown, the ancient juriſdiction over the ſtate eccleſiaſtical, and aboliſhing of all forreign power, repugnant to the ſame. And furthermore, All eccleſiaſtical perſons having cure of ſouls, ſhall, to the uttermoſt of their wit, knowledge, and learning, purely and ſincerely, and without any colour or diſſimulation, declare, manifeſt and open four times every year at the leaſt, in their ſermons and other collations, that all uſurped and forreign power, having no eſtabliſhment nor ground by the law of God, is, for moſt juſt cauſes, taken away and aboliſhed; and that therefore no manner of obedience and ſubjection within her highneſs's realms and dominions is due unto any ſuch forreign power. And that the queens power within her realms and dominions is the higheſt power under God, to whom all men, within the ſame realms and dominions by God's law, owe moſt loyalty and obedience, afore and above all other powers and potentates in earth.

II. Beſides this, to the intent that all ſuperſtition and hypocriſie crept into divers mens hearts, may vaniſh away, they ſhall not ſet forth or extol the dignity of any images, relicts, or miracles; but, declaring the abuſe of the ſame, they ſhall teach, that all goodneſs, health, and grace ought to be both aſked and looked for only of God, as of the very author and giver of the ſame, and of none other.

III. Item, That they, the parſons above rehearſed, ſhall preach in their churches, and every other cure they have, one ſermon every month of the year at the leaſt, wherein they ſhall purely and ſincerely declare the word of God, and in the ſame exhort their hearers to the works of faith, as mercy and charity eſpecially preſcribed and commanded in ſcripture; and that the works deviſed by mans phantaſies, beſides ſcripture (as wandring of pilgrimages, ſetting up of candles, praying upon beads, or ſuch like ſuperſtition) have not only no promiſe of reward in ſcripture for doing of them, but contrariwiſe great threatnings and maledictions of God, for that they being things tending to idolatry and ſuperſtition, which of all other offences God almighty doth moſt deteſt and abhor, for that the ſame moſt diminiſh his honour and glory.

IV. Item, That they, the parſons above rehearſed, ſhall preach in their own perſons, once in every quarter of the year at leaſt, one ſermon, being licenſed eſpecially thereunto, as is ſpecified hereafter; or elſe ſhall read ſome homily preſcribed to be uſed by the queen's authority every Sunday at the leaſt, unleſs ſome other preacher ſufficiently licenſed, as hereafter, chance to come to the pariſh for the ſame purpoſe of preaching.

V. Item, That every holy day through the year, when they have no ſermon, they ſhall immediately after the goſpel openly and plainly recite to their pariſhioners in the pulpit the "Pater noſter," the "Creed," and "Ten commandments," in Engliſh, to the intent, that the people may learn the ſame by heart; exhorting all parents and houſholders to teach their children and ſervants the ſame, as they are bound by the law of God and conſcience to do.

VI. Alſo, That they ſhall provide within three months next after this viſitation, at the charges of the pariſh, one book of the whole Bible of the largeſt volume in Engliſh; and within one twelve months next after the ſaid

viſitation,

viſitation, the paraphraſes of Eraſmus alſo in Engliſh upon the goſpel, and the ſame ſet up in ſome convenient place within the ſaid church, that they have cure of, whereas the pariſhioners may moſt commodiouſly reſort unto the ſame, and read the ſame, out of the time of common ſervice. The charges of the paraphraſes ſhall be by the parſon or proprietory and pariſhioners born by equal portions; and they ſhall diſcourage no man from the reading any part of the Bible, either in Latin or in Engliſh, but ſhall rather exhort every perſon to read the ſame with great humility and reverence, as the very lively word of God, and the eſpecial food of mans ſoul, which all chriſtian perſons are bound to embrace, believe and follow, if they look to be ſaved; whereby they may the better know their duties to God, to their ſovereign lady the queen, and their neighbors; ever gently and charitably exhorting them, and in her majeſty's name ſtraightly charging and commanding them, that in the reading thereof, no man to reaſon or contend, but quietly to hear the reader.

VII. Alſo, the ſaid eccleſiaſtical perſons ſhall in no wiſe at any unlawful time, nor for any other cauſe, than for their honeſt neceſſities, haunt or reſort to any taverns or alehouſes. And after their meats, they ſhall not give themſelves to drinking or riot, ſpending their time idely by day and by night at dice, cards, or tables playing, or any other unlawful game; but at all times, as they ſhall have leiſure, they ſhall hear or read ſomewhat of the holy ſcripture, or ſhall buſie themſelves with ſome other honeſt ſtudy, or exerciſe; and that they always do the things, which appertain to honeſty, and endeavor to profit the commonwealth; having always in mind that they ought to excel all other in purity of life, and ſhould be examples to the people to live well and chriſtianly.

VIII. Alſo, that they ſhall admit no man to preach within any their cures, but ſuch as ſhall appear unto them to be ſufficiently licenſed thereunto by the queen's majeſty, or the archbiſhop of Canterbury, or York, in either of their provinces, or by the biſhop of the dioceſe, or by the queen's majeſty's viſitors. And ſuch as ſhall be ſo licenſed, they ſhall gladly receive to declare the word of God at convenient times, without reſiſtance or contradiction. And that no other be ſuffered to preach out of his own cure or pariſh, than ſuch as ſhall be licenſed, as is above expreſſed.

IX. Alſo, If they do or ſhall know any man within their pariſh or elſewhere, that is a letter of the word of God to be read in Engliſh, or ſincerely preached, or of the execution of theſe the queen's majeſty's injunctions, or a fautor of any uſurped and forreign power, now by the laws of this realm juſtly rejected and taken away, they ſhall detect and preſent the ſame to the queen's majeſty, or to her council, or to the ordinary, or to the juſtice of the peace next adjoyning.

X. Alſo, That the parſon, vicar, or curate, and pariſhioners of every pariſh within this realm, ſhall in their churches and chapels keep one book of regiſter, wherein they ſhall write the day and year of every wedding, chriſtning, and burial made within their pariſh for their time, and ſo every man ſucceeding them likewiſe; and alſo therein ſhall write every perſons name that ſhall be ſo wedded, chriſtned and buried. And for the ſafe keeping of the ſame book, the pariſh ſhall be bound to provide of their common charges one ſure coffer, with two locks and keys, whereof the one to remain with the parſon, vicar, or curate, and the other with the wardens of every pariſh church or chapel, wherein the ſaid book ſhall be laid up. Which book they ſhall every Sunday take forth, and in the preſence of the ſaid wardens, or one of them, write and record in the ſame all the weddings, chriſtnings, and burials, made the whole week before; and that done, to lay up the book in the ſaid coffer as before: And for every time, that the ſame ſhall be omitted, the party, that ſhall be in the fault thereof, ſhall forfeit to the ſaid church 3 s. 4 d. to be employed, the one half to the poor mens box of that pariſh, the other half towards the repairing of the church.

XI. Furthermore, becauſe the goods of the church are called the goods of the poor, and at theſe days nothing leſs ſeen, than the poor to be ſuſtained with the ſame; all parſons, vicars, penſionaries, prebendaries, and other beneficed men within this deanry, not being reſident upon their benefices, which may diſpend yearly twenty pounds or above, either within this deanry, or elſewhere, ſhall diſtribute hereafter among their poor pariſhioners, or other inhabitants there, in the preſence of the church-wardens, or ſome other honeſt man of the pariſh, the fortieth part of the fruits and revenues of the ſaid benefice; leſt they be worthily noted of ingratitude, which reſerving ſo many parts to themſelves, cannot vouchſafe to impart the fortieth portion thereof among the poor people of that pariſh, that is ſo fruitful and profitable unto them.

XII. And, to the intent, that learned men may hereafter ſpring the more, for the execution of the premiſes, every parſon, vicar, clerk, or beneficed man within this deanry having yearly to diſpend in benefices and other promotions of the church an hundred pounds, ſhall give 3 l. 6 s. 8 d. in exhibition to one ſcholar in either of the univerſities; and for as many C lib. more as he may diſpend, to ſo many ſcholars more ſhall give like exhibition in the univerſity of Oxford or Cambridge, or ſome grammar-ſchool, which, after they have profited in good learning, may be partners of their patrons cure and charge, as well in preaching, as otherwiſe in executing of their offices, or may, when time ſhall be, otherwiſe profit the commonweal with their counſel and wiſdom.

XIII. Alſo, that all proprietaries, parſons, vicars, and clerks having churches, chapels, or manſions within this deanry, ſhall beſtow yearly hereafter upon the ſame manſions, or chancels of their churches, being in decay, the fifth part of that their benefices, till they be fully

fully repaired, and ſhall always keep and maintain in good eſtate.

XIV. Alſo, That the ſaid parsons, vicars, and clerks, ſhall once every quarter of the year read theſe injunctions, given unto them, openly and deliberately before all their pariſhioners at one time, or at two ſeveral times in one day; to the intent, that both they may be the better admoniſhed of their duty, and their ſaid pariſhioners the more moved to follow the ſame for their part.

XV. Alſo, Foraſmuch as by laws eſtabliſhed, every man is bound to pay his tythes, no man ſhall by colour of duty omitted by their curates, detain their tythes and ſo requite one wrong with another, or be his own judge; but ſhall truly pay the ſame, as hath been accuſtomed, to their parſons, vicars, and curates, without any reſtraint or diminution; and ſuch lack and default as they can juſtly find in their parſons and curates, to call for reformation thereof at their ordinaries, and other ſuperiors, who, upon complaint and due proof thereof, ſhall reform the ſame accordingly.

XVI. Alſo, That every parſon, vicar, curate, and ſtipendary prieſt, being under the degree of a maſter of art, ſhall provide and have of his own, within three months after this viſitation, the new Teſtament both in Latin and in Engliſh, with paraphraſes upon the ſame, conferring the one with the other. And the biſhops and other ordinaries by themſelves or their officers, in their ſynods and viſitations, ſhall examine the ſaid eccleſiaſtical perſons, how they have profited in the ſtudy of holy ſcripture.

XVII. Alſo, That the vice of damnable deſpair may be clearly taken away, and that firm belief and ſtedfaſt hope may be ſurely conceived of all their pariſhioners, being in any danger; they ſhall learn and have always in a readineſs ſuch comfortable places and ſentences of ſcripture, as do ſet forth the mercy, benefits, and goodneſs of almighty God towards all penitent and believing perſons; that they may at all times when neceſſity ſhall require, promptly comfort their flock with the lively word of God, which is the only ſtay of mans conſcience.

XVIII. Alſo, To avoid all contention and ſtrife, which heretofore hath riſen among the queen's majeſty's ſubjects in ſundry places of her realms and dominions, by reaſon of fond courteſie, and challenging of places in the proceſſion; and alſo that they may the more quietly hear that, which is ſaid or ſung to their edifying, they ſhall not from henceforth in any pariſh-church at any time uſe any proceſſion about the church or churchyard, or at any place; but immediately before the time of communion of the ſacrament, the prieſts with other of the quire ſhall kneel in the midſt of the church, and ſing or ſay plainly ond diſtinctly the letany, which is ſet forth in Engliſh, with all the ſuffrages following, to the intent the people may hear and anſwer; and none other proceſſion or letany to be had or uſed, but the ſaid letany in Engliſh, adding nothing thereto, but as it is now appointed. And in cathedral or collegiate churches the ſame ſhall be done in ſuch places, and in ſuch ſort, as our commiſſioners in our viſitation ſhall appoint. And in the time of the letany, of the common prayer, of the ſermon, and when the prieſt readeth the ſcripture to the pariſhioners, no manner of perſons, without a juſt and urgent cauſe, ſhall uſe any walking in the church, nor ſhall depart out of the church; and all ringing and knolling of bells ſhall be utterly forborn at that time, except one bell at convenient time to be rung or knolled before the ſermon. But yet for retaining of the perambulation of the circuits of pariſhes, they ſhall once in the year at the time accuſtomed, with the curate and ſubſtantial men of the pariſh, walk about the pariſhes, as they were accuſtomed, and at their return to the church, make their common prayers.

XIX. Provided, That the curate in their ſaid common perambulations, uſed heretofore in the days of Rogations, at certain convenient places ſhall admoniſh the people to give thanks to God, in the beholding of Gods benefits, for the increaſe and abundance of his fruits upon the face of the earth, with the ſaying of the ciii. pſalm, "Benedic anima mea," etc. At which time alſo the ſame miniſter ſhall inculcate theſe or ſuch ſentences: "Curſed be he, which tranſlateth the bounds and dolles of his neighbor." Or ſuch other order of prayers, as ſhall be hereafter appointed.

XX. Item, All the queen's faithful and loving ſubjects ſhall from henceforth celebrate and keep their holyday according to Gods will and pleaſure; that is, in hearing the word of God read and taught, in private and public prayers, in knowledging their offences unto God, and amendment of the ſame, in reconciling themſelves charitably to their neighbors, where diſpleaſure hath been, in oftentimes receiving the communion of the very body and blood of Chriſt, in viſiting of the poor and ſick, uſing all ſoberneſs and godly converſation. Yet notwithſtanding, all parſons, vicars, and curates ſhall teach and declare unto their pariſhioners, that they may with a ſafe and quiet conſcience, after their common prayer in the time of harveſt, labour upon the holy and feſtival days, and ſave that thing, which God hath ſent; and if for any ſcrupuloſity or grudge of conſcience, men ſhould ſuperſtitiouſly abſtain from working upon thoſe days, that then they ſhould grievouſly offend and diſpleaſe God,

XXI. Alſo, Foraſmuch as variance and contention is a thing, that moſt diſpleaſeth God, and is moſt contrary to the bleſſed communion of the body and blood of our ſaviour Chriſt, curates ſhall in no wiſe admit to the receiving thereof any of their cure and flock, which be openly known to live in ſin without repentance, or who hath maliciouſly and openly contended with his neighbor, unleſs the ſame do firſt charitably and openly reconcile himſelf again, remitting all rancour and malice, whatſoever controverſie hath been between them. And nevertheleſs, the juſt titles and rights they may charitably

charitably proſecute before ſuch, as have authority to hear the ſame.

XXII. Alſo, That they ſhall inſtruct and teach in their cures, that no man ought obſtinately and maliciouſly to break and violate the laudable ceremonies of the church, commanded by publick authority to be obſerved.

XXIII. Alſo, That they ſhall take away, utterly extinct, and deſtroy all ſhrines, coverings of ſhrines, all tables, candleſticks, trindals, and rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and ſuperſtition, ſo that there remain no memory of the ſame in walls, glaſs windows, or elſewhere within their churches and houſes; preſerving nevertheleſs, or repairing both the walls and glaſs windows; and they ſhall exhort all their pariſhioners to do the like within their ſeveral houſes.

XXIV. And, That the churchwardens, at the common charge of the pariſhioners, in every church ſhall provide a comely and honeſt pulpit, to be ſet in a convenient place within the ſame, and to be there ſeemly kept for the preaching of God's word.

XXV. Alſo, They ſhall provide and have within three months after this viſitation, a ſtrong cheſt with a hole in the upper part thereof, to be provided at the coſt and charge of the pariſh, having three keys, whereof one ſhall remain with the parſon, vicar, or curate, and the other two in the cuſtody of the churchwardens, or any other two honeſt men, to be appointed by the pariſh from year to year; which cheſt you ſhall ſet and faſten in a moſt convenient place, to the intent the pariſhioners ſhould put into it their oblations and alms for their poor neighbors. And the parſon, vicar, and curate ſhall diligently from time to time, and eſpecially when men make their teſtaments, call upon, exhort, and move their neighbors to confer and give, as they may well ſpare, to the ſaid cheſt: declaring unto them, whereas heretofore they have been diligent to beſtow much ſubſtance, otherwiſe than God commanded, upon pardons, pilgrimages, trentals, decking of images, offering of candles, giving to fryers, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy; knowing that to relieve the poor is a true worſhipping of God, required earneſtly upon pain of everlaſting damnation; and that alſo whatſoever is given for their comfort, is given to Chriſt himſelf, and ſo is accepted of him, that he will mercifully reward the ſame with everlaſting life. The which alms and devotions of the people the keepers of the keys ſhall at all times convenient take out of the cheſt, and diſtribute the ſame in the preſence of the whole pariſh, or ſix of them, to be truly and faithfully delivered to their moſt needy neighbors. And if they be provided for, then to the reparation of highways next adjoyning, or to the poor people of ſuch pariſhes near, as ſhall be thought beſt to the ſaid keepers of the keys. And alſo the monies, which riſeth of fraternities, guilds, and other ſtocks of the church (except by the queen's majeſty's authority it be otherwiſe appointed) ſhall be put in the ſaid cheſt, and converted to the ſaid uſe; and alſo the rents of lands, the profit of cattle, and mony given or bequeathed to obits and dirges, and to the finding of torches, lights, tapers and lamps, ſhall be converted to the ſaid uſe; ſaving that it ſhall be lawful for them to beſtow part of the ſaid profits upon the reparation of the ſaid church, if great need require, and whereas the pariſh is very poor, and not able otherwiſe to repair the ſame.

XXVI. Alſo, To avoid the deteſtable ſin of ſimony, becauſe buying and ſelling of benefices is execrable before God, therefore all ſuch perſons, as buy any benefices, or come to them by fraud or deceit, ſhall be deprived of ſuch benefices, and be made unable at any time after to receive any other ſpiritual promotion; and ſuch as do ſell them, or by any colour do beſtow them for their own gain and profit, ſhall uſe their right and title of patronage and preſentment for that time, and the gift thereof for that vacation ſhall appertain to the queen's majeſty.

XXVII. Alſo, Becauſe through lack of preachers in many places of the queen's realms and dominions the people continue in ignorance and blindneſs, all parſons, vicars, and curates ſhall read in their churches every Sunday one of the homilies, which are and ſhall be ſet forth for the ſame purpoſe by the queen's authority, in ſuch ſort, as they ſhall be appointed to do in the preface of the ſame.

XXVIII. Item, Whereas many undiſcreet perſons do at this day uncharitably contemn and abuſe prieſts and miniſters of the church, becauſe ſome of them (having ſmall learning) have of long time favored fond fancies, rather than God's truth; yet foraſmuch as their office and function is appointed of God, the queen's majeſty willeth and chargeth all her loving ſubjects, that from henceforth they ſhall uſe them charitably and reverently for their office and miniſtration ſake, and eſpecially ſuch as labor in the ſetting forth of God's holy word.

XXIX. Item, Although there be no prohibition by the word of God, nor any example of the primitive church, but that the prieſts and miniſters of the church may lawfully, for the avoiding of fornication, have an honeſt and ſober wife, and that for the ſame purpoſe the ſame was by act of parliament in the time of our dear brother king Edward the ſixth made lawful, whereupon a great number of the clergy of this realm were then married, and ſo continue; yet becauſe there hath grown offence, and ſome ſlander to the church by lack of diſcreet and ſober behaviour in many miniſters of the church, both in chuſing of their wives, and undiſcreet living with them, the remedy whereof is neceſſary to be ſought: it is thought therefore very neceſſary, that no manner of prieſt or deacon ſhall hereafter take to his wife, any manner of woman without the advice and allowance firſt had upon good examination by the biſhop of the ſame dioceſe, and two juſtices of

of the peace of the ſame ſhire, dwelling next to the place, where the ſame woman hath made her moſt abode before her marriage; nor without the good will of the parents of the ſaid woman, if ſhe have any living, or two of the next of her kinsfolks, or, for lack of knowledge of ſuch, of her maſter or miſtreſs, where ſhe ſerveth. And before ſhe ſhall be contracted in any place, he ſhall make a good and certain proof thereof to the miniſter, or to the congregation aſſembled for that purpoſe, which ſhall be upon ſome holy day, where divers may be preſent. And if any ſhall do otherwiſe, that then they ſhall not be permitted to miniſter either the word or the ſacraments of the church, nor ſhall be capable of any eccleſiaſtical benefice. And for the manner of marriages of any biſhops, the ſame ſhall be allowed and approved by the metropolitan of the province, and alſo by ſuch commiſſioners, as the queen's majeſty thereunto ſhall appoint. And if any maſter or dean, or any head of any college ſhall purpoſe to marry, the ſame ſhall not be allowed, but by ſuch, to whom the viſitation of the ſame doth properly belong, who ſhall in any wiſe provide, that the ſame tend not to the hindrance of their houſe.

XXX. Item, Her majeſty being deſirous to have the prelacy and clergy of this realm to be had as well in outward reverence, as otherwiſe regarded for the worthineſs of their miniſtries, and thinking it neceſſary to have them known to the people in all places and aſſemblies, both in the church and without, and thereby to receive the honour and eſtimation due to the ſpecial meſſengers and miniſters of almighty God; willeth and commandeth, that all archbiſhops and biſhops, and all other, that be called or admitted to preaching or miniſtry of the ſacraments, or that be admitted into vocation eccleſiaſtical, or into any ſociety of learning in either of the univerſities, or elſewhere, ſhall uſe and wear ſuch ſeemly habits, garments, and ſuch ſquare caps, as were moſt commonly and orderly received in the latter year of the reign of king Edward the ſixth; not thereby meaning to attribute any holineſs or ſpecial worthineſs to the ſaid garments, but as St. Paul writeth: "Omnia decenter et ſecundum ordinem fiant." 1 Cor. 14. cap.

XXXI. Item, That no man ſhall wilfully and obſtinately defend or maintain any hereſies, errors, or falſe doctrine, contrary to the faith of Chriſt and his Holy Spirit.

XXXII. Item, That no perſons ſhall uſe charms, ſorceries, enchantments, witchcraft, ſoothſaying, or any ſuch like deviliſh device, nor ſhall reſort at any time to the ſame for counſel or help.

XXXIII. Item, That no perſon ſhall, neglecting their own pariſh church, reſort to any other church in time of common prayer or preaching, except it be by the occaſion of ſome extraordinary ſermon in ſome pariſh of the ſame town.

XXXIV. Item, That no inholders or alehouſe keepers ſhall uſe to ſell meat or drink in the time of common prayer, preaching, reading of the homilies or ſcriptures.

XXXV. Item, That no perſons keep in their houſes any abuſed images, tables, pictures, paintings, and other monuments of feigned miracles, pilgrimages, idolatry, and ſuperſtition.

XXXVI. Item, That no man ſhall willingly let or diſturb the preacher in the time of his ſermon, or let or diſcourage any curate or miniſter to ſing or ſay the divine ſervice now ſet forth; nor mock or jeſt at the miniſters of ſuch ſervice.

XXXVII. Item, That no man ſhall talk or reaſon of the holy ſcriptures raſhly, or contentiouſly, nor maintain any falſe doctrine or error, but ſhall commune of the ſame, when occaſion is given, reverently, humbly, and in the fear of God, for his comfort and better underſtanding.

XXXVIII. Item, That no man, woman or child, ſhall be otherwiſe buſied in the time of the ſervice, than in quiet attendance to hear, mark, and underſtand that is read, preached, and miniſtred.

XXXIX. Item, That every ſchoolmaſter and teacher ſhall teach the Grammar ſet forth by king Henry VIII. of noble memory, and continued in the time of king Edward VI. and none other.

XL. Item, That no man ſhall take upon him to teach, but ſuch as ſhall be allowed by the ordinary, and found meet as well for his learning and dexterity in teaching, as for ſober and honeſt converſation, and alſo for right underſtanding of God's true religion.

XLI. Item, That all teachers of children ſhall ſtir and move them to love and do reverence to God's true religion now truly ſet forth by public authority.

XLII. Item, That they ſhall accuſtom their ſcholars reverently to learn ſuch ſentences of ſcriptures, as ſhall be moſt expedient to induce them to all godlineſs.

XLIII. Item, Foraſmuch as in theſe latter days many have been made prieſts, being children, and otherwiſe utterly unlearned, ſo that they could read to ſay mattens or maſs; the ordinaries ſhall not admit any ſuch to any cure or ſpiritual function.

XLIV. Item, Every parſon, vicar, and curate, ſhall upon every holy day, and every ſecond Sunday in the year hear and inſtruct the youth of the pariſh for half an hour at the leaſt before evening prayer, in the ten commandments, the articles of the belief, and the Lord's prayer, and diligently examine them, and teach the catechiſm ſet forth in the book of public prayer.

XLV. Item, That the ordinary do exhibit unto our viſitors their books, or a true copy of the ſame, containing the cauſes, why any perſon was impriſoned, famiſhed, or put to death for religion.

XLVI. Item, that in every pariſh three or four diſcreet men, which tender God's glory, and his true religion, ſhall be appointed by the ordinaries diligently to ſee, that all the pariſhioners

oners duly reſort to their church upon all Sundays and holy days, and there to continue the whole time of the godly ſervice; and all ſuch as ſhall be found ſlack and negligent in reſorting to the church, having no great or urgent cauſe of abſence, they ſhall ſtraightly call upon them, and after due admonition if they amend not, they ſhall denounce them to the ordinary.

XLVII. Item, That the churchwardens of every pariſh ſhall deliver unto our viſitors the inventories of veſtments, copes, and other ornaments, plate, books, and ſpecially of grayles, couchers, legends, proceſſionals, manuals, hymnals, portueſſes, and ſuch like appertaining to the church.

XLVIII. Item, That weekly upon Wedneſdays and Fridays, not being holy days, the curate at the accuſtomed hours of ſervice ſhall reſort to church, and cauſe warning to be given to the people by knolling of a bell, and ſay the letany and prayers.

XLIX. Item, Becauſe in divers collegiate, and alſo ſome pariſh churches heretofore there have been livings appointed for the maintenance of men and children to uſe ſinging in the church, by means whereof the laudable ſervice of muſic hath been had in eſtimation, and preſerved in knowledge; the queen's majeſty neither meaning in any wiſe the decay of any thing, that might conveniently tend to the uſe and continuance of the ſaid ſcience, neither to have the ſame in any part ſo abuſed in the church, that thereby the common prayer ſhould be the worſe underſtanded of the hearers, willeth and commandeth, that firſt no alterations be made of ſuch aſſignments of living, as heretofore hath been appointed to the uſe of ſinging or muſic in the church, but that the ſame ſo remain. And that there be a modeſt and diſtinct ſong ſo uſed in all parts of the common prayers in the church, that the ſame may be as plainly underſtanded, as if it were read without ſinging; and yet nevertheleſs for the comforting of ſuch that delight in muſic, it may be permitted, that in the beginning, or in the end of the common prayers, either at morning or evening, there may be ſung an hymn, or ſuch like ſong to the praiſe of almighty God in the beſt ſort of melody and muſic, that may be conveniently deviſed, having reſpect that the ſentence of hymn may be underſtanded and perceived.

L. Item, Becauſe in all alterations, and ſpecially in rites and ceremonies, there happen diſcord amongſt the people, and thereupon ſlanderous words and railings, whereby charity, the knot of all chriſtian ſociety, is looſed; the queen's majeſty being moſt deſirous of all other earthly things, that her people ſhould live in charity both towards God and man, and therein abound in good works, willeth and ſtraightly commandeth all manner of her ſubjects to forbear all vain and contentious diſputations in matters of religion, and not to uſe in deſpight or rebuke of any perſon, theſe convicious words papiſt or papiſtical heretic, ſchiſmatic or ſacramentary, or any ſuch like words of reproach. But if any manner of perſon ſhall deſerve the accuſation of any ſuch, that firſt he be charitably admoniſhed thereof; and if that ſhall not amend him, then to denounce the offender to the ordinary, or to ſome higher power, having authority to correct the ſame.

LI. Item, Becauſe there is a great abuſe in the printers of books, which for covetouſneſs chiefly regard not what they print, ſo they may have gain, whereby ariſeth the great diſorder by publication of unfruitful, vain, and infamous books and papers; the queen's majeſty ſtraightly chargeth and commandeth, that no manner of perſon ſhall print any manner of book or paper, of what ſort, nature, or in what language ſoever it be, except the ſame be firſt licenſed by her majeſty by expreſs words in writing, or by ſix of her privy council; or be peruſed and licenſed by the archbiſhops of Canterbury and York, the biſhop of London, the chancellors of both univerſities, the biſhop being ordinary, and the archdeacon alſo of the place, where any ſuch ſhall be printed, or by two of them, whereof the ordinary of the place to be always one. And that the names of ſuch, as ſhall allow the ſame, to be added in the end of every ſuch work, for teſtimony of the allowance thereof. And becauſe many pamphlets, plays, and ballads be oftentimes printed, wherein regard would be had, that nothing therein ſhould be either heretical, ſeditious, or unſeemly for chriſtian ears; her majeſty likewiſe commandeth that no manner of perſon ſhall enterpriſe to print any ſuch, except the ſame be to him licenſed by ſuch her majeſty's commiſſioners, or three of them, as be appointed in the city of London to hear and determine divers cauſes eccleſiaſtical, tending to the execution of certain ſtatutes made the laſt parliament for uniformity of order in religion. And if any ſhall ſell or utter any manner of books and papers, being not licenſed as is aboveſaid, that the ſame party ſhall be puniſhed by order of the ſaid commiſſioners, as to the quality of the fault ſhall be thought meet. And touching all other books of matters of religion, or policy, or governance, that have been printed, either on this ſide the ſeas, or on the other ſide, becauſe the diverſity of them is great, and that there needeth good conſideration to be had of the particularities thereof, her majeſty referreth the prohibition or remiſſion thereof to the order, which her ſaid commiſſioners within the city of London ſhall take and notifie. According to the which her majeſty ſtraightly chargeth and commandeth all manner of her ſubjects, and eſpecially the wardens and company of ſtationers to be obedient.

Provided that theſe orders do not extend to any prophane authors and works in any language, that have been heretofore commonly received or allowed in any of the univerſities and ſchools, but the ſame may be printed, and uſed as by good order they were accuſtomed.

LII. Item, Although almighty God is all times to be honoured with all manner of reverence,

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rence that may be deviſed; yet of all other times, in time of common prayer the ſame is moſt to be regarded. Therefore it is to be neceſſarily received, that in time of the letany, and all other collects and common ſupplications to almighty God, all manner of people ſhall devoutly and humbly kneel upon their knees and give ear thereunto; and that whenſoever the name of Jeſus ſhall be in any leſſon, ſermon, or otherwiſe in the church pronounced, due reverence be made of all perſons young and old, with lowneſs of courteſie, and uncovering of heads of the menkind, as thereunto doth neceſſarily belong, and heretofore hath been accuſtomed.

LIII. Item, That all miniſters and readers of public prayers, chapters, and homilies ſhall be charged to read leiſurely, plainly, and diſtinctly; and alſo ſuch, as are but mean readers, ſhall peruſe over before, once or twice the chapters, and homilies, to the intent they may read to the better underſtanding of the people, the more encouragement to godlineſs.

An admonition to ſimple men deceived by malicious.

The queen's majeſty being informed, that in certain places of the realm, ſundry of her native ſubjects being called to eccleſiaſtical miniſtry of the church, be by ſiniſter perſuaſion, and perverſe conſtruction induced to find ſome ſcruple in the form of an oath, which by an act of the laſt parliament is preſcribed to be required of divers perſons, for their recognition of their allegiance to her majeſty, which certainly never was ever meant, nor by any equity of words or good ſenſe can be thereof gathered; would that all her loving ſubjects ſhould underſtand, that nothing was, is, or ſhall be meant, or intended by the ſame oath to have any other duty, allegiance, or bond required by the ſame oath, than was acknowledged to be due to the moſt noble kings of famous memory, king Henry the eighth, her majeſty's father, or king Edward the ſixth, her majeſty's brother.

And further her majeſty forbiddeth all manner her ſubjects to give ear or credit to ſuch perverſe and malicious perſons, which moſt ſiniſterly and maliciouſly labour to notifie to her loving ſubjects, how by words of the ſaid oath it may be collected, that the kings or queens of this realm, poſſeſſors of the crown, may challenge authority and power of miniſtry of divine ſervice in the church, wherein her ſaid ſubjects be much abuſed by ſuch evil diſpoſed perſons. For certainly her majeſty neither doth, nor ever will challenge any authority, than that was challenged and lately uſed by the ſaid noble kings of famous memory, king Henry the eighth, and king Edward the ſixth, which is, and was of ancient time due to the imperial crown of this realm; that is, under God to have the ſovereignty and rule over all manner of perſons born within theſe her realms, dominions, and countries, of what eſtate, either eccleſiaſtical or temporal ſoever they be, ſo as no other foreign power ſhall or ought to have any ſuperiority over them. And if any perſon, that hath conceived any other ſenſe of the form of the ſaid oath, ſhall accept the ſame oath with this interpretation, ſenſe, or meaning; her majeſty is well pleaſed to accept every ſuch in that behalf, as her good and obedient ſubjects, and ſhall acquit them of all manner of penalties contained in the ſaid act againſt ſuch, as ſhall peremptorily or obſtinately take the ſame oath.

For tables in the church.

Whereas her majeſty underſtandeth, that in many and ſundry parts of the realm the altars of the churches be removed, and tables placed for the adminiſtration of the holy ſacrament, according to the form of the law therefore provided; and in ſome other places, the altars be not yet removed, upon opinion conceived of ſome other order therein to be taken by her majeſty's viſitors; in the other whereof, ſaving for an uniformity, there ſeemeth no matter of great moment, ſo that the ſacrament be duly reverently miniſtred; yet for obſervation of one uniformity through the whole realm, and for the better imitation of the law in that behalf, it is ordered, that no altar be taken down, but by overſight of the curate of the church, and the churchwardens, or one of them at the leaſt, wherein no riotous or diſordered manner be uſed. And that the holy table in every church be decently made, and ſet in the place, where the altar ſtood, and there commonly covered, as thereto belongeth, and as ſhall be appointed by the viſitors, and ſo to ſtand, ſaving when the communion of the ſacrament is to be diſtributed; at which time the ſame ſhall be ſo placed in good ſort within the chancel, as whereby the miniſter may be more conveniently heard of the communicants in his prayer and miniſtration, and the communicants alſo more conveniently, and in more number communicate with the ſaid miniſter. And after the communion done, from time to time the ſame holy table to be placed where it ſtood before.

Item, Where alſo it was in the time of king Edward the ſixth uſed to have the ſacramental bread of common fine bread; it is ordered for the more reverence to be given to theſe holy myſteries, being the ſacraments of the body and blood of our ſaviour Jeſus Chriſt, that the ſaid ſacramental bread be made and formed plain, without any figure thereupon, of the ſame fineſs and faſhion round, though ſomewhat bigger in compaſs and thickneſs, as the uſual bread and water, heretofore named ſinging cakes, which ſerved for the uſe of the private maſs.

The form of bidding the prayers to be uſed generally in this uniform ſort.

Ye ſhall pray for Chriſt's holy catholic church, that is for the whole congregation of chriſtian people diſperſed throughout the whole world, and eſpecially for the church of England and Ireland. And herein I require you

moſt

moſt ſpecially to pray for the queen's moſt excellent majeſty, our ſovereign lady Elizabeth, queen of England, France, and Ireland, defender of the faith, and ſupreme governor of this realm as well in cauſes eccleſiaſtical, as temporal. You ſhall alſo pray for the miniſters of God's holy word and ſacraments, as well archbiſhops and biſhops, as other paſtors and curates. You ſhall alſo pray for the queen's moſt honourable council, and for all the nobility of this realm, that all and every of theſe in their calling, may ſerve truly and painfully to the glory of God, and edifying of his people, remembring the account, that they muſt make. Alſo ye ſhall pray for the whole commons of this realm, that they may live in true faith and fear of God, in humble obedience and brotherly charity one to another. Finally, let us praiſe God for all thoſe, that are departed out of this life in the faith of Chriſt, and pray unto God, that we may have grace for to direct our lives after their good example, that after this life, we with them may be made partakers of the glorious reſurrection in the life everlaſting.

And this done, ſhew the holy days, and faſting days.

All and ſingular which injunctions the queen's majeſty miniſtreth unto her clergy, and to all other her loving ſubjects, ſtraightly charging and commanding them to obſerve and keep the ſame upon pain of deprivation, ſequeſtration of fruits and benefices, ſuſpenſion, excommunication, and ſuch other correction, as to ordinaries, or other having eccleſiaſtical juriſdiction, whom her majeſty hath appointed, or ſhall appoint for the due execution of the ſame, ſhall be ſeen convenient; charging and commanding them to ſee theſe injunctions obſerved and kept of all perſons being under their juriſdiction, as they will anſwer to her majeſty for the contrary. And her highneſs's pleaſure is, that every juſtice of peace being required, ſhall aſſiſt the ordinaries, and every of them, for the due execution of the ſaid injunctions.

Papae Rom.	Sede Cant. vacante.	Anno Chriſti	Reg. Angliae.
PAULI IV. 4.		1559.	ELIZAB. 1.

Articles to be enquired in the viſitation in the firſt year of the reign of our moſt dread ſovereign lady Elizabeth, by the grace of God of England, France, and Ireland queen, defender of the faith, anno Domini M.D.LIX.

FIRST, Whether any parſon, vicar, or curate be reſident continually upon his benefice, doing his duty in preaching, reading, and duly miniſtring the holy ſacraments.

Item, Whether in their churches and chapels all images, ſhrines, all tables, candleſticks, trindals, and rolls of wax, pictures, paintings, and all other monuments of feigned and falſe miracles, pilgrimages, idolatry, and ſuperſtition be removed, aboliſhed, and deſtroyed.

Item, Whether they do not every holy day, when they have no ſermon, immediately after the goſpel, openly, plainly, and diſtinctly recite to their pariſhioners in the pulpit the Lord's prayer, the Belief, and the Ten commandments in Engliſh.

Item, Whether they do charge fathers and mothers, maſters and governors of youth, to bring them up in ſome virtuous ſtudy and occupation.

Item, Whether ſuch beneficed men, as be lawfully abſent from their benefices, do leave their cures to a rude and unlearned perſon, and not to an honeſt, well learned, and expert curate, which can and will teach you wholſom doctrine.

Item, Whether they do diſcourage any perſon from reading of any part of the Bible, either in Latin or Engliſh, and do not rather comfort and exhort every perſon to read the ſame at convenient times, as the very lively word of God, and the ſpecial food of man's ſoul.

Item, Whether parſons, vicars, curates, and other miniſters be common haunters and reſorters to taverns or alehouſes, giving themſelves to drinking, rioting, and playing at unlawful games, and do not occupy themſelves in the reading or hearing of ſome part of the holy ſcripture, or in ſome other godly exerciſe.

Item, Whether they have admitted any man to preach in their cures, not being lawfully licenſed thereunto, or have been licenſed accordingly.

Item, Whether they uſe to declare to their pariſhioners any thing to the extolling or ſetting forth of vain and ſuperſtitious religion, pilgrimages, relicks, or images, or lighting of candles, kiſſing, kneeling, or decking of the ſame images.

Item, Whether they have one book or regiſter kept, wherein they write the day of every wedding, chriſtning, and burying.

Item, Whether they have exhorted the people to obedience to the queen's majeſty and miniſters, and to charity and love one to another.

Item, Whether they have admoniſhed their pariſhioners, that they ought not to preſume to receive the ſacrament of the body and blood of Chriſt, before they can ſay perfectly the Lord's prayer, the Articles of the faith, and the Ten commandments in Engliſh.

Item, Whether they be reſident upon their benefices, and keep hoſpitality, or no: whether they do relieve their pariſhioners, and what they give them.

Item, Whether proprietaries, parſons, vicars, and clerks, having churches, chapels, and manſions, do keep their chancels, rectories, vicarages,

carages, and all other houſes appertaining to them, in due reparations.

Item, Whether they do counſel or move their pariſhioners rather to pray in a tongue not known, than in Engliſh, or put their truſt in any certain number of prayers, as in ſaying over a number of beads, or other like.

Item, Whether they have received any perſons to the communion, being openly known to be out of charity with their neighbors, or defamed with any notorious crime, and not reformed.

Item, Whether they have provided, and have a ſtrong cheſt for the poor men's box, and ſet and faſtned the ſame in a place of the church moſt convenient.

Item, Whether they have diligently called upon, exhorted and moved their pariſhioners, and eſpecially when they make their teſtaments, to give to the ſaid poor men's box, and to beſtow that upon the poor, which they were wont to beſtow upon pilgrimages, pardons, trentals, and upon other like blind devotions.

Item, Whether they have denied to viſit the ſick, or bury the dead being brought to the church.

Item, Whether they have bought their benefices, or come to them by fraud, guile, deceit, or ſimony.

Item, Whether they have given open monition to their pariſhioners to detect and preſent to their ordinary all adulterers and fornicators, and ſuch men, as have two wives living within their pariſhes.

Item, Whether they have moniſhed their pariſhioners openly, that they ſhould not ſell, give, nor otherwiſe alienate any of their church goods.

Item, Whether they or any of them, do keep more benefices and other eccleſiaſtical promotions, than they ought to do, not having ſufficient licences and diſpenſations thereunto; and how many they be, and their names.

Item, Whether they miniſter the holy communion any otherwiſe, than only after ſuch form and manner, as it is ſet forth by the common authority of the queen's majeſty and the parliament.

Item, Whether you know any perſon within your pariſh or elſewhere, that is a letter of the word of God to be read in Engliſh, or ſincerely preached in place and times convenient.

Item, Whether in the time of the litany, or any other common prayer, in time of the ſermon or homily, and when the prieſt readeth the ſcriptures to the pariſhioners, any perſon have departed out of the church without juſt and neceſſary cauſe, or diſturbed the miniſter otherwiſe.

Item, Whether the mony coming and riſing of any cattel, or other moveable ſtocks of the church, and mony given and bequeathed to the finding torches, lights, tapers, or lamps, not paid out of any lands, have not been employed to the poor men's cheſt.

Item, Who hath the ſaid ſtocks and mony in their hands, and what be their names.

Item, Whether any undiſcreet perſon do uncharitably contemn and abuſe prieſts and miniſters of the church.

Item, Whether there be any other Grammar taught in any ſchool within this dioceſe, than that, which is ſet forth by the authority of king Henry the eighth.

Item, Whether the ſervice of the church be done at due and convenient hours.

Item, Whether any have uſed to commune, jangle, and talk in the church in the time of prayer, reading of the homily, preaching, reading, or declaring of the ſcripture.

Item, Whether any have wilfully maintained and defended any hereſies, errors, or falſe opinions contrary to the faith of Chriſt and holy ſcripture.

Item, Whether any be common drunkards, ſwearers, or blaſphemers of the name of God.

Item, Whether any have committed adultery, fornication, or inceſt, or be common bawds, or receivers of ſuch evil perſons, or vehemently ſuſpected of any of the premiſes.

Item, Whether any be brawlers, ſlanderers, chiders, ſcolders, and ſowers of diſcord between one perſon and another.

Item, Whether you know any, that do uſe charms, ſorceries, inchantments, invocations, circles, witchcrafts, ſoothſaying, or any like crafts or imaginations invented by the devil, and eſpecially in the time of women's travel.

Item, Whether churches, pulpits, and other neceſſaries appertaining to the ſame, be ſufficiently repaired; and if they be not, in whoſe default the ſame is.

Item, Whether you know any, that in contempt of their own pariſh church do reſort to any other church.

Item, Whether any inholders or alehouſe keepers do uſe commonly to ſell meat and drink in the time of common prayer, preaching, reading of the homilies, or ſcripture.

Item, Whether you know any to be married within the degrees prohibited by the laws of God, or that be ſeparated or divorced without the degrees prohibited by the law of God, and whether any ſuch have married again.

Item, Whether you know any to have made privy contracts of matrimony, not calling two or more witneſſes thereunto, nor having thereto the conſent of their parents.

Item, Whether they have married ſolemnly, the banns not firſt lawfully aſked.

Item, Whether you know any executors, or adminiſtrators of dead men's goods, which do not only beſtow ſuch of the ſaid goods, as were given and bequeathed, or appointed to be diſtributed among the poor people, repairing of highways, finding of poor ſcholars, or marrying of poor maidens, or ſuch other like charitable deeds.

Item, Whether you know any, that keep in their houſes any undefaced images, tables, pictures, paintings, or other monuments of feigned and falſe miracles, pilgrimages, idolatry, and ſuperſtition, and do adore them, and ſpecially ſuch, as have been ſet up in churches, chapels, and oratories.

Item,

Item, What books of holy ſcripture you have delivered to be burnt, or otherwiſe deſtroyed, and to whom you have delivered the ſame.

Item, What bribes the accuſers, promoters, perſecuters, eccleſiaſtical judges, and other the commiſſioners, appointed within the ſeveral dioceſes of this realm, have received by themſelves or other of thoſe perſons which were in trouble, apprehended, or impriſoned for religion.

Item, What goods moveable, lands, fees, offices, or promotions have been wrongfully taken away in the time of queen Mary's reign from any perſon, which favoured the religion now ſet forth.

Item, How many perſons have for religion died by fire, famine, or otherwiſe, or have been impriſoned for the ſame.

Item, That you make a true preſentment of the number of all perſons, which died within your pariſhes ſithence the feaſt of St. John the Baptiſt, which was in the year of our Lord God one thouſand five hundred fifty and eight, unto the feaſt laſt paſt; making therein a plain diſtinct declaration, how many men, women, and men children the ſame were, and the names of the men.

Item, Whether you know any man in your pariſh ſecretly, or in unlawful conventicles ſay or hear maſs, or any other ſervice prohibited by the law.

Item, Whether you know any perſon in your pariſh to be a ſlanderer of his neighbors, or a ſower of diſcord between party and party, man and wife, parents and their children; or that hath invented, bruited, or ſet forth any rumours, falſe and ſeditious tales, ſlanders, or makers, bringers, buyers, ſellers, keepers, or conveyers of any unlawful books, which might ſtir and provoke ſedition, or maintain ſuperſtitious ſervice within this realm, or any aiders, counſellors, procurers, or maintainers thereunto.

Item, Whether the church of your pariſh be now vacant or no; who is the patron thereof; how long it hath been vacant; who doth receive the tithes, oblations, and other commodities, during the time of the vacation, and by what authority; and in what eſtate the ſaid church is at this time, and how long the parſon or vicar hath had that benefice.

Item, Whether any minſtrels, or any other perſons do uſe to ſing or ſay any ſongs or ditties, that be vile or unclean, and eſpecially in deriſion of any godly order now ſet forth and eſtabliſhed.

Item, Whether the litany in Engliſh, with the epiſtle and goſpel, which was by the queen's highneſs's proclamation willed to be read to the people, were put in uſe in your churches; and if not, who were the letters thereof.

Item, Whether the curates and miniſters do leiſurely, plainly, and diſtinctly read the pulic prayers, chapters, and homilies, as they ought to do.

God ſave the queen.

Papae Rom.	Sede Cant. vacante.	Anno Chriſti	Reg. Angliae
PAULI IV. 4.		1559.	ELIZAB. 1.

The declaration of the proceedings of a conference begun at Weſtminſter the laſt of March M.D.LIX. *concerning certain articles of religion; and the breaking up of the ſaid conference by default and contempt of certain biſhops, parties of the ſaid conference.* Ex chartophyl. regio apud Burnet. hiſt. Reform. vol. 2. app. p. 345.

THE queen's moſt excellent majeſty, having heard of diverſities of opinions in certain matters of religion amongſt ſundry of her loving ſubjects, and being very deſirous to have the ſame reduced to ſome godly and chriſtian concord, thought it beſt by advice of the lords and others of her privy council, as well for the ſatisfaction of perſons doubtful, as alſo for the knowlege of the very truth in certain matters of difference, to have a convenient choſen number of the beſt learned of either part, and to confer together their opinions and reaſons, and thereby to come to ſome good and charitable agreement; and thereupon by her majeſty's commandment certain of her ſaid privy council declared this purpoſe to the archbiſhop of York, being alſo one of the ſaid privy council, and required him, that he would impart the ſame to ſome of the biſhops, and to make choice of eight, nine, or ten of them, and that there ſhould be the like number named of the other part; and further alſo declared to him (as then was ſuppoſed) what the matter ſhould be, and as for the time, it was thought upon; and then after certain days paſt it was ſignified by the ſaid archbiſhop, that there was appointed (by ſuch of the biſhops, to whom he had imparted this matter) eight perſons, that is to ſay, four biſhops, and four doctors, who were content at the queen's majeſty's commandment; to ſhew their opinions, and (as he termed it) render account of their faith in thoſe matters, which were mentioned, and that ſpecially in writing; although he ſaid they thought the ſame ſo determined, as there was no cauſe to diſpute upon them. It was hereupon fully reſolved by the queen's majeſty, with the advice aforeſaid, that according to their deſire it ſhould be in writing on both parts, for avoiding of much altercation in words; and that the ſaid biſhops ſhould, becauſe they were in authority of degree ſuperiors, firſt declare their minds and opinions to the matter, with their reaſons, in writing; and the other number being alſo eight, men of good degree in ſchools, and ſome having been in dignity in the church of

of England, if they had any thing to ſay to the contrary, ſhould the ſame day declare their opinions in like manner; and ſo each of them ſhall deliver their writings to the other to be conſidered, what were to be improved therein, and the ſame to declare again in writing at ſome other convenient day, and the like order to be kept in all the reſt of the matters.

All this was fully agreed upon with the archbiſhop of York, and ſo alſo ſignified to both parties; and immediately thereupon divers of the nobility and ſtates of the realm, underſtanding that ſuch a meeting and conference ſhould be, and that in certain matters thereupon the preſent court of parliament conſequently following, ſome laws might be grounded, they made earneſt means to her majeſty, that the parties of this conference might put, and read their aſſertions in the Engliſh tongue, and that in the preſence of them, the nobility and others of her parliament houſe for the better ſatisfaction, and enabling of their own judgments, to treat and conclude of ſuch laws, as might depend thereupon. This alſo being thought very reaſonable, was ſignified to both parties, and ſo fully agreed upon, and the day appointed for the firſt meeting, to be the Friday in the forenoon, being the laſt of March, at Weſtminſter church, where both for good order, and for honour of the conferences, by the queen's majeſty's commandment, the lords and others of the privy council were preſent, and a great part of the nobility alſo. And notwithſtanding the former order appointed and conſented unto by both parties, yet the biſhop of Wincheſter and his colleagues, alledging, that they had miſtaken, that their aſſertions and reaſons ſhould be written, and ſo only recited out of the book, ſaid their book was not then ready written, but they were ready to argue and diſpute, and therefore they would for that time repeat in ſpeech that, which they had to ſay to the firſt propoſition.

This variation from the former order, and ſpecially from that, which themſelves had by the ſaid archbiſhop in writing before required, adding thereto the reaſon of the apoſtle, that "To contend with words is profitable to nothing, but to the ſubverſion of the hearers:" ſeemed to the queen's majeſty ſomewhat ſtrange, and yet was it permitted without any great reprehenſion, becauſe they excuſed themſelves with miſtaking the order, and argued that they would not fail, but put it in writing, and according to the former order deliver it to the other part. And ſo the ſaid biſhop of Wincheſter and his colleagues appointed Dr. Cole, dean of Pauls, to be their utterer of their minds, who partly by ſpeech only, and partly by reading of authorities written, and at certain times being informed of his colleagues what to ſay, made a declaration of their meaning, and their reaſons to the firſt propoſition.

Which being ended, they were aſked by the privy council, if any of them had any more to be ſaid; and they ſaid, no: ſo as then the other part was licenſed to ſhew their minds, which they did according to the firſt order, exhibiting all that, which they meant to propound, in a book written, which after a prayer and invocation made moſt humbly to almighty God for enduing of them with his Holy Spirit, and a proteſtation alſo to ſtand to the doctrine of the catholic church, builded upon the ſcriptures, and the doctrine of the prophets and the apoſtles, was diſtinctly read by one Robert Horn, batchelor of divinity, late dean of Dureſme; and the ſame being ended (with ſome likelihood, as it ſeemed, that the ſame was much allowable to the audience) certain of the biſhops begun to ſay contrary to their former anſwer, that they had now much more to ſay to this matter; wherein although they might have been well reprehended for ſuch manner of cavillation, yet for avoiding any more miſtaking of orders in this colloquy, or conference, and for that they ſhould utter all that, which they had to ſay, it was both ordered, and thus openly agreed upon of both parts, in the full audience, that upon the Monday following, the biſhops ſhould bring their minds and reaſons in writing to the ſecond aſſertion; and the laſt alſo, if they could, and firſt read the ſame; and that done, the other part ſhould bring likewiſe theirs to the ſame, and being read, each of them ſhould deliver to other the ſame writings; and in the mean time the biſhops ſhall put in writing not only all that, which Dr. Cole had that day uttered, but all ſuch other matters, as they any otherwiſe could think of for the ſame, and as ſoon as might poſſible, to ſend the ſame book, touching the firſt aſſertion, to the other part, and they ſhould receive of them that writing, which Maſter Horn had there read that day, and upon Monday it ſhould be agreed, what day they ſhould exhibit their anſwer touching the firſt propoſition.

Thus both parts aſſented thereto, and the aſſembly was quietly diſmiſſed: and therefore upon Monday the like aſſembly began again at the place and hour appointed, and there, upon what finiſter or diſordered meaning is not yet fully known, (though in ſome parts it be underſtanded) the biſhop of Wincheſter and his colleagues, and ſpecially Lincoln, refuſed to exhibit or read, according to the former notorious order on Friday, that, which they had prepared for the ſecond aſſertion; and thereupon by the lord keeper of the great ſeal they being firſt gently and favourably required to keep the order appointed, and that taking no place; being ſecondly, as it behoved, preſſed with the more eareſt requeſt, they, neither regarding the authority of that place, nor their own reputation, nor the credit of the cauſe, utterly refuſed that to do.

And finally, being again particularly every one of them apart diſtinctly by name required to underſtand their opinions therein, they all (ſaving one, which was the abbot of Weſtminſter, having ſome more conſideration of order and his duty of obedience, than the other) utterly and plainly denied to have their book

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book read; ſome of them, as more earneſtly than other ſome, ſo alſo ſome others more indiſcreetly and irreverently than others.

Whereupon giving ſuch example of diſorders, ſtubborneſs, and ſelf will, as hath not been ſeen and ſuffered in ſuch an honourable aſſembly, being of the two eſtates of this realm, the nobilities and commons, beſides the perſons of the queen's majeſty's moſt honourable privy council, the ſame aſſembly was diſmiſſed, and the godly and moſt chriſtian purpoſe of the queen's majeſty made fruſtrate. And afterwards, for the contempt ſo notoriouſly made, the biſhops of Wincheſter, and Lincoln, who have moſt obſtinately diſobeyed both common authority, and varied manifeſtly from their own order, ſpecially Lincoln, who ſhewed more folly than the other, were condignly committed to the tower of London, and the reſt (ſaving the abbot of Weſtminſter) ſtand bound to make daily their perſonal appearance before the council, and not to depart the city of London, and Weſtminſter, until further order be taken with them for their diſobedience and contempt.

N. Bacon, cuſt. ſigill.	W. Cecil.
F. Shrewſbury.	Pembrok.
G. Rogers.	E. Clynton.
F. Bedford.	A. Cave.
T. Knollys.	

Papae Rom.	Sede Cant. vacante.	Anno Chriſti	Reg. Angliae
PAULI IV. 5.		1559.	ELIZAB. 1.

Commiſſio regia viſitatoribus ſuis in partibus borealibus. Ex Burnett hiſt. reform. vol. II. Collect. of records p. 350.

ELIZABETHA, Dei gratia Angliae, Franciae, et Hiberniae regina, fidei defenſor, etc. chariſſimis conſanguineis et conſiliariis noſtris, Franciſco comiti Salop. domino praeſidenti concilii noſtri in partibus borealibus, et Edwardo comiti de Darbia, ac chariſſimo conſanguineo noſtro Thomae comiti Northumb. domino guardiano ſive cuſtodi marchiarum noſtrarum "De le Eaſt March," et "Middle March," verſus Scotiam; ac perdilecto et fideli noſtro Willelmo domino Evers, ac etiam dilectis et fidelibus noſtris Henrico Piercy, Thomae Gargrave, Jacobo Crofts, et Henrico Gates, militibus; necnon dilectis nobis Edwino Sandys, ſacrae theologiae profeſſori, Henrico Harvy, legum doctori, Richardo Bowes, Georgio Brown, Chriſtophoro Eſtcot, et Richardo Kingſmell, armigeris, ſalutem. Quoniam Deus populum ſuum Anglicanum imperio noſtro ſubjecit, cujus regalis ſuſcepti muneris rationem perfecte reddere non poſſumus, niſi veram religionem et ſincerum numinis divini cultum, in omnibus regni noſtri partibus propagaverimus; nos igitur regalis et abſolutae poteſtatis noſtrae nobis in hoc regno noſtro commiſſae reſpectu, quoniam utrumque regni noſtri ſtatum tam eccleſiaſticum, quam laicum viſitare, et certas pietatis ac virtutis regulas illis praeſcribere conſtituimus, praefatum Franciſcum comitem Salop. Edwardum comitem de Darbia, Thomam comitem Northumb. Willelmum dominum Evers, Henricum Piercy, Thomam Gargrave, Jacobum Crofts, Henricum Gates, milites; Edwinum Sandys, Henricum Harvy, Georgium Brown, Chriſtophorum Eſtcot, Richardum Bowes, et Richardum Kingſmell, armigeros, ad infraſcriptum vice, nomine, et auctoritate noſtris exequendum, vos quatuor, tres, aut duos veſtrum ad minimum deputavimus et ſubſtituimus. Ad viſitandum igitur tam in capite, quam in membris eccleſias cathedrales, civitates, et dioeceſes Eboracen. Ceſtrenſ. Dunelmen. et Carliolen. necnon quaſcunque alias collegiatas, parochiales, et praebendales eccleſias, et loca alia eccleſiaſtica quaecunque, tam exempta, quam non exempta, in et per eaſdem civitates et dioeceſes [a] viſabiliter conſtitutas, clerumque et populum earundem in eiſdem degentes ſive reſidentes; deque ſtatu eccleſiarum et locorum hujuſmodi, necnon vita, moribus, et converſatione, ac etiam qualitatibus perſonarum in eccleſiis et locis praedictis degentium ſive commorantium, modis omnibus, quibus id melius aut efficacius poteritis, inquirendum et inveſtigandum; criminoſos, ac ſuſceptae religioni ſubſcribere obſtinate et peremptorie recuſantes, vel quocunque alio modo delinquentes, atque culpabiles, condignis poenis, etiam uſque ad beneficiorum, dignitatum, ſive officiorum ſuorum privationem fructuum vel redituum, et proventionem eccleſiarum, et locorum, quibus praeſunt, ſequeſtrationem, vel quamcunque aliam congruam et competentem coercionem incluſive puniendam et corrigendam; atque ad probatiores vivendi mores modis omnibus, quibus ad melius, et efficacius poteritis, reducendum. Teſtamenta quorumcunque defunctorum infra loca praedicta decedentium probanda, approbanda, et informanda; adminiſtrationeſque bonorum eorundem executoribus in eiſdem teſtamentis nominatis committendum, adminiſtrationeſque inſuper, ac ſequeſtrationes bonorum ab inteſtatis, ſive per viam inteſtatorum etiam deſcendentes, in debita juris forma expediendum, et concedendum, ac committendum; computos quoque tam executorum, quam adminiſtratorum, et ſequeſtratorum quorumcunque recipiendum, examinandum, admittendum, terminandum, ac inſuper eoſdem executores, adminiſtratores, et ſequeſtratores omnes et ſingulos acquietandum, relaxandum, et finaliter dimittendum; cauſaſque quaſcunque examinandum, audiendum, et finaliter terminandum: contumaces autem et rebelles, cujuſcunque conditionis ſive ſtatus fuerint, ſi quos inveneritis, tam per cenſuras eccleſiaſticas, quam perſonarum

[a] Ita in Burnetto.

apprehenſionem, et incarcerationem, ac recognitionem, acceptionem, ac quaecunque alia juris regni noſtri remedia compeſcendum; necnon injunctiones praeſentibus annexas, perſonis in eiſdem nominatis, nomine noſtro, tradendum, aliaſque injunctiones congruas et competentes, vice et auctoritate noſtris, eis indicendum, dandum, et aſſignandum, poenaſque convenientes in earum violatores infligendum et irrogandum. Eccleſias etiam et alia loca dimiſſorum vacantia, et pro vacantibus habenda fore decernendum et declarandum, penſioneſque legitimas congruas et competentes cedentibus vel reſignandis hujuſmodi aſſignandum et limitandum, praeſentatoſque ad beneficia eccleſiaſtica quaecunque infra civitates, eccleſias, aut dioeceſes praedictas conſtituta, durante viſitatione noſtra hujuſmodi, ſi habiles fuerint et idonei, ad eadem admittendum, ac de et in eiſdem inſtituendum ac inveſtiendum cum ſuis juribus et pertinentibus univerſis, eoſque in realem, actualem, et corporalem poſſeſſionem earundem inducendum, et induci faciendum, atque mandandum; necnon clericorum et beneficiatorum quorumcunque tam pro ordinibus, quam beneficiis per eos adeptis, literas et munimenta exigendum, et recipiendum, eaque diligenter examinandum et diſcutiendum, et quos non ſufficienter munitos in ea parte compereritis, ab officio dimittendum, et ſic jure munitis declarandum et pronunciandum. Synodos quoque et capitula tam generalia, quam ſpecialia cleri et populi hujuſmodi per executionem praemiſſorum aut reformationem quamcunque faciendum et convocandum; procurationes quoque et ſynodalia ratione noſtrae hujus viſitationis debite petendum, exigendum, et levandum, ac etiam non ſolventes, aut ſolvere recuſantes, per cenſuras eccleſiaſticas compellendum, coercendum, et cogendum; necnon concionandi poteſtatem hujuſmodi perſonis concedendum, quas ad hoc divinum munus ſuſcipiendum aptas eſſe judicaveritis; incarceratos quoque et vinculis commiſſos ob religionis cauſam, antea licet condemnatos, cauſis incarcerationis, et condemnationis hujuſmodi prius examinatis, et plenarie diſcuſſis, examinandum, diſcutiendum, ac in integrum, juſtitia id poſcente, reſtituendum, deliberandum, et extra priſonam dimittendum; necnon cauſas deprivationum examinandum, ac contra ſtatuta et ordinationes hujus regni noſtri Angliae, vel juris eccleſiaſtici ordinem deprivatos, reſtituendum, ac omnia et ſingula alia, quae circa hujuſmodi viſitationis, ſeu reformationis negotia neceſſaria fuerint, ſeu quomodolibet opportuna, etiamſi verba magis ſpecialia de ſe exigunt et requirunt, faciendum et expediendum vobis quatuor, tribus, aut duobus veſtrum, ut praefertur, de quorum eminenti doctrina, morumque et conſilii gravitate, ac in rebus gerendis fide et induſtria plurimum confidimus, vices noſtras committimus, ac plenam in dicto tenore praeſentium concedimus facultatem, cum cujuſlibet congruae et legitimae coercionis poteſtate. Et praeterea certos viros prudentes ac pios aſſignandum et nominandum, per quos de ſtatu rerum inſtruemini, et quorum opera praeſentes utimini, in omnibus cauſis ad hanc viſitationem noſtram ſpectantibus, quantum vobis convenire videbitur. Iidem viri a vobis commiſſariis aſſignati, plenam poteſtatem habebunt, etiam poſt commiſſariorum deceſſum, et poſt finitum etiam viſitationis tempus, de omnibus articulis, ordinibus, et inſtitutis ejuſdem viſitationis inquirendi; et violatores eorum, cujuſcunque conditionis fuerint, conveniendi et examinandi; et omnes querelas, quatenus ullum impedimentum aut offenſionem noſtrae viſitationis continebunt, accipiendi et audiendi, et hujuſmodi perſonas, offenſiones, et querelas commiſſariis noſtris Londini reſidentibus, et ad eccleſiaſticarum rerum reformationem delegatis, praeſentabunt et exhibebunt illis viis et modis, quibus hoc convenientiſſime videbunt fieri poſſe; mandantes omnibus et ſingulis majoribus, vicecomitibus, juſtitiariis, ac quibuſcunque aliis officiariis, miniſtris, et ſubditis noſtris, quatenus nobis in et circa praemiſſorum executionem effectualiter aſſiſtant, auxilientur, et ſuffragentur. Ut inſuper ſagacitatis, diligentiae, factorumque veſtrorum omnium evidens et perpetuum ſpecimen nobis poſteriſque noſtris remaneat, inventaque et invenienda pro recordatorum defectu debitam reformationem, correctionemve non ſubterfugiant, aut a memoria prolabantur; nos ſuprema ac regali auctoritate noſtra praedicta, dilectos et fideles ſubditos noſtros, Thomam Piercy, et Johannem Hoges, et eorum deputatos per commiſſarios noſtros approbandos, notarios praecipuos perantea legitime exiſtentes, actorum, inſtrumentorum, decretorum, ſummarum, judiciorum, cenſurarum, caeterorumque omnium et ſingulorum, quae per vos, veſtrumve aliquem in viſitatione hac noſtra regia peragentur, judicabuntur, decernentur, fient, ferentur, et pronunciabuntur, ſcribas, regiſtrarios noſtros praecipuos, et principales conjunctim et diviſim ordinamus, nominamus, et conſtituimus, eiſque officium et officia regiſtri ſcribae noſtri in praeſenti cum omnibus officia praedicta tangentibus, eorumque deputatis, per commiſſarios noſtros approbandis, conjunctim et diviſim damus, deputamus, aſſignamus, et decernimus per praeſentes. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſa apud Weſtm. 24. die Junii, anno regni noſtro primo.

A decla-

A declaration of certain principal articles of religion ſet out by the order of both archbiſhops metropolitans, and the reſt of the biſhops for the uniformity of doctrine, to be taught and holden of all parſons, vicars, and curates, as well in teſtification of their common conſent in the ſaid doctrine to the ſtopping of the mouths of them, that go about to ſlander the miniſters of the church for diverſity of judgment, as neceſſary for the inſtruction of their people; to be read by the ſaid parſons, vicars, and curates at their poſſeſſion-taking, or firſt entry into their cures, and alſo after that, yearly at two ſeveral times, that is to ſay, the Sunday next following Eaſter day, and St. Michael the archangel, or on ſome other Sunday within one month after thoſe feaſts, immediately after the goſpel.

FORASMUCH as it appertaineth to all chriſtian men, but eſpecially to the miniſters, and the paſtors of the church, being teachers and inſtructors of others, to be ready to give a reaſon of their faith, when they ſhall be thereunto required; I, for my part, now appointed your parſon, vicar, or curate, having before my eyes the fear of God, and the teſtimony of my conſcience, do acknowledge for my ſelf, and require you to aſſent to the ſame.

Firſt, That there is but one living and true God, of infinite power, wiſdom, and goodneſs, the maker and preſerver of all things; and that in unity of this Godhead there be three perſons, of one ſubſtance, of equal power and eternity, the Father, the Son, and the Holy Ghoſt.

II. I believe alſo, whatſoever is contained in the holy canonical ſcriptures, in the which ſcriptures are contained all things neceſſary to ſalvation, by the which alſo all errors and hereſies may ſufficiently be reproved and convicted, and all doctrine and articles neceſſary to ſalvation eſtabliſhed. I do alſo moſt firmly believe and confeſs all the articles contained in the three creeds, the Nicene creed, Athanaſius creed, and our common creed called the Apoſtles creed; for theſe do briefly contain the principal articles of our faith, which are at large ſet forth in the holy ſcriptures.

III. I do acknowledge alſo that church to be the ſpouſe of Chriſt, wherein the word of God is truly taught, the ſacraments orderly miniſtred according to Chriſt's inſtitution, and the authority of the keys duly uſed; and that every ſuch particular church hath authority to inſtitute, to change, clean to put away ceremonies, and other eccleſiaſtical rites, as they be ſuperfluous, or be abuſed, and to conſtitute other making more to ſeemlineſs, to order, or edification.

IV. Moreover I confeſs, that it is not lawful for any man to take upon him any office or miniſtry, either eccleſiaſtical or ſecular, but ſuch only as are lawfully thereunto called by their high authorities, according to the ordinances of this realm.

V. Furthermore I do acknowledge the queen's majeſty's prerogative and ſuperiority of government of all eſtates, and in all cauſes, as well eccleſiaſtical as temporal, within this realm, and other her dominions and countries, to be agreeable to God's word, and of right to appertain to her highneſs, in ſuch ſort, as is in the late act of parliament expreſſed, and ſithence by her majeſty's injunctions declared and expounded.

VI. Moreover, touching the biſhop of Rome, I do acknowledge and confeſs, that by the ſcriptures and word of God he hath no more authority, than other biſhops have in their provinces, and dioceſes; and therefore the power, which he now challengeth, that is, to be the ſupreme head of the univerſal church of Chriſt, and to be above all emperors, kings, and princes, is an uſurped power, contrary to the ſcriptures and word of God, and contrary to the example of the primitive church, and therefore is for moſt juſt cauſes taken away and aboliſhed in this realm.

VII. Furthermore I do grant and confeſs, that the book of common prayer and adminiſtration of the holy ſacraments, ſet forth by the authority of parliament, is agreeable to the ſcriptures, and that it is catholic, apoſtolic, and moſt for the advancing of God's glory, and the edifying of God's people, both for that it is in a tongue, that may be underſtood of the people, and alſo for the doctrine and form of miniſtration contained in the ſame.

VIII. And although in the adminiſtration of baptiſm there is neither exorciſm, oil, ſalt, ſpittle, or hallowing of the water now uſed, and for that they were of late years abuſed and eſteemed neceſſary, where they pertain not to the ſubſtance and neceſſity of the ſacrament, that they be reaſonably aboliſhed; and yet the ſacrament full and perfectly miniſtred to all intents and purpoſes, agreeable to the inſtitution of our ſaviour Chriſt.

IX. Moreover, I do not only acknowledge, that private maſſes were never uſed amongſt the fathers of the primitive church, I mean, publick miniſtration and receiving of the ſacrament by the prieſt alone, without a juſt number of communicants, according to Chriſt's ſaying, "Take ye and eat ye," etc. but alſo, that the doctrine, that maintaineth the maſs to be a propitiatory ſacrifice for the quick and dead, and a mean to deliver ſouls out of purgatory, is

is neither agreeable to Chriſt's ordinance, nor grounded upon doctrine apoſtolic, but contrarywiſe moſt ungodly and moſt injurious to the precious redemption of our ſaviour Chriſt, and his only ſufficient ſacrifice offered once for ever upon the altar of the croſs.

X. I am of that mind alſo, that the holy communion or ſacrament of the body and blood of Chriſt, for the due obedience to Chriſt's inſtitution, and to expreſs the virtue of the ſame, ought to be miniſtred unto the people under both kinds; and that it is avouched by certain fathers of the church to be a plain ſacrilege, to rob them of the myſtical cup, for whom Chriſt hath ſhed his moſt precious blood, ſeeing he himſelf hath ſaid, "Drink ye all of this:" conſidering alſo, that in the time of the ancient doctors of the church, as Cyprian, Hierom, Auguſtine, Gelaſius, and others ſix hundred years after Chriſt and more, both the parts of the ſacrament were miniſtred to the people.

Laſt of all, as I do utterly diſallow the extolling of images, reliques, and feigned miracles, and alſo all kind of expreſſing God inviſible in the form of an old man, or the Holy Ghoſt in the form of a dove, and all other vain worſhipping of God, deviſed by man's phantaſies, beſides or contrary to the ſcriptures, as wandering on pilgrimages, ſetting up of candles, praying upon beads, and ſuch like ſuperſtition; which kind of works have no promiſe of reward in ſcripture, but contrarywiſe threatnings and maledictions; ſo I do exhort all men to the obedience of God's law, and to the works of faith, as charity, mercy, pity, alms, devout and frequent prayer with the affection of the heart, and not with the mouth only, godly abſtinence and faſting, charity, obedience to the rulers, and ſuperior powers, with ſuch like works and godlineſs of life commanded by God in his word, which, as St. Paul ſaith, "Hath promiſes both of this life and of the life to come," and are works only acceptable in God's ſight.

Theſe things above rehearſed, though they be appointed by common order, yet I do without all compulſion, with freedom of mind, and conſcience, from the bottom of my heart, and upon moſt ſure perſuaſion acknowledge to be true and agreeable to God's word; and therefore I exhort you all, of whom I have cure, heartily and obediently to embrace and receive the ſame, that we all joining together in unity of ſpirit, faith and charity, may alſo at length be joined together in the kingdom of God, and that through the merits and death of our Saviour Jeſus Chriſt, to whom with the Father, and the Holy Ghoſt, be all glory and empire now and for ever. Amen.

Papae Rom.	Sede Cant. vacante.	Anno Chriſti	Reg. Angliae
PAULI IV. 5.		1559.	ELIZAB. 1.

An addreſs made by ſome biſhops and divines to queen Elizabeth againſt the uſe of images. Strype's Ann. ref. vol. 1. fol. 221, 222.

To the queen's moſt excellent majeſty.

WE knowing your gracious clemency, and conſidering the neceſſity of the matter, that we have to move, the one doth encourage us, the other compel us (as before) to make our humble petition unto your highneſs, and to renew our former ſuit, not in any reſpect of ſelf will, ſtoutneſs, or ſtriving againſt your majeſty (God we take to witneſs) for with David, we confeſs, that we are but as "Canes mortui aut pulices" in compariſon, but we do it only for that fear and reverence, which we bear to the majeſty of almighty God, in whoſe hands to fall 'tis terrible; for it lieth in his power to deſtroy for ever, and to caſt both body and ſoul into hell fire; and leſt in giving ſuch offence to the little ones, in ſetting a trap of errors for the ignorant, and digging a pit for the blind to fall into, we ſhould not only be guilty of the blood of our brethren, and deſerve the wrathful "Vae" and vengeance of God, but alſo procure to our reclaiming conſciences the biting worm, that never dieth for our endleſs confuſion. For in what thing ſoever we may ſerve your excellent majeſty, not offending the divine majeſty of God, we ſhall with all humble obedience be moſt ready thereunto, if it be even to the loſs of our life, for ſo God commandeth of us, duly requireth of us, and we with all conformity have put in proof; and as God through your gracious government hath delivered unto us innumerable benefits (which we moſt humbly acknowledge, and with due reverence daily give him thanks) ſo we do not doubt, but that of his mercy he will happily finiſh in your majeſty that good work, which of his free favour he hath moſt graciouſly begun; that following the examples of the godly princes, which have gone before, you may clearly purge the polluted church, and remove all occaſions of evil. And for ſo much as we have heretofore at ſundry times made petition to your majeſty, concerning the matter of images, but at no time exhibited any reaſons for the removing of the ſame; now leſt we ſhould ſeem to ſay much and prove little, to allege conſciences without the warrant of God, and unreaſonably require that, for the which we can give no reaſon, we have at this time put in writing, and do moſt humbly exhibit to your gracious conſideration thoſe authorities of the ſcriptures, reaſons, and pithy perſuaſions, which as they have moved all ſuch our brethren, as now bear the office of biſhops, to think and affirm images not expedient for the church of Chriſt, ſo will they not ſuffer us, without the great offending of God, and greivous wounding of our own conſciences (which God deliver us from) to conſent to the erecting or retaining of the ſame in the place of worſhipping; and we truſt and moſt earneſtly aſk it of God, that they may alſo perſuade your majeſty, by your regal authority, and

and in the zeal of God, utterly to remove this offenſive evil out of the church of England, to God's great glory, and our great comfort.

The ſubſtance of their reaſons is; that the ſecond commandment forbids the making of any images, as a reſemblance of God. And Deut. xxvii. there was a curſe pronounced on thoſe, "Who made an image, an abomination to the Lord, and put it in a ſecret place:" which they expounded of ſome ſacraria, in private houſes. And Deut. iv. among the cautions Moſes gives to the people of Iſrael to beware of idolatry, this is one: "That they do not make an image:" for the uſe of theſe do naturally degenerate into idolatry. The Jews were ſo ſenſible of this after the captivity, that they would die rather, than ſuffer an image to be put in their temple. The book of Wiſdom calls an image, "A ſnare for the feet of the ignorant." St. John charged thoſe he writ to, "To beware of idols:" ſo Tertullian ſaid: "It was not enough to beware of idolatry towards them, but of the very images themſelves." And as Moſes had charged the people not to lay a ſtumbling block in the way of the blind, ſo it was a much greater ſin to leave ſuch a trap for the weak multitude. This was not for edification; ſince it fed the ſuperſtition of the weak and ignorant, who would continue in their former dotage upon them, and would alienate others from the public worſhip; ſo that between thoſe, that would ſeparate from them, if they were continued, and the multitude, that would abuſe them, the number of thoſe, that would uſe them aright, would be very inconſiderable. The outward ſplendor of them would be apt to draw the minds of the worſhippers, if not to direct idolatry, yet to ſtaring, and diſtraction of thoughts. Both Origen, and Arnobius tell us, that the primitive chriſtians had no images at all. Irenaeus accuſed the Gnoſtics for carrying about the image of Chriſt. St. Auſtin commends Varro, for ſaying, that the old Romans worſhipped God more chaſtly, without the uſe of any images. Epiphanius tore a veil with an image on it, and Serenus broke images in Gregory the great's time. Valens, and Theodoſius made a law againſt the painting, or graving of the image of Chriſt: and the uſe of images in the eaſtern churches brought thoſe diſtractions on that empire, that laid it open to the invaſions of the Mahometans.

Having thus declared to your highneſs a few cauſes of many, which do move our conſciences in this matter, we beſeech your highneſs moſt humbly, not to ſtrain us any further; but to conſider, that God's word doth threaten a terrible judgment unto us, if we, being paſtors, and miniſters in his church, ſhould aſſent unto the thing, which in our learning, and conſcience we are perſuaded doth tend to the confirmation of errors, ſuperſtition, and idolatry, and finally, to the ruins of the ſouls committed to our charge: for the which we muſt give an account to the prince of paſtors at the laſt day. We pray your majeſty alſo not to be offended with this our plainneſs, and liberty, which all good and chriſtian princes have ever taken in good part at the hands of godly biſhops.

St. Ambroſe writing to Theodoſius the emperor, uſeth theſe words: "Sed neque imperiale eſt libertatem dicendi negare, neque ſacerdotale, quod ſentiant, non dicere.

And again: "In cauſa vero Dei, quem audies, ſi ſacerdotem non audies, cujus majori peccatur periculo, quis tibi verum audebit dicere, ſi ſacerdos non audeat?"

Theſe, and ſuch like ſpeeches of St. Ambroſe, Theodoſius, and Valentinianus the emperors did take in good part; and we doubt not, but your grace will do the like, of whoſe not only clemency, but alſo beneficence we have largely taſted.

We beſeech your majeſty alſo in theſe, and ſuch like controverſies of religion, to refer the diſcuſſiment, and deciding of them to a ſynod of the biſhops, and other godly learned men, according to the example of Conſtantinus magnus, and other chriſtian emperors; that the reaſons of both parties being examined by them, the judgment may be given uprightly in all doubtful matters.

And to return to this preſent matter, we moſt humbly beſeech your majeſty to conſider, that beſides weighty cauſes in policy, which we leave to the wiſdom of the honourable councellors, the eſtabliſhing of images by your authority, ſhall not only utterly diſcredit our miniſtries, as builders of the thing, which we have deſtroyed; but alſo blemiſh the fame of your moſt godly brother, and ſuch notable fathers, as have given their lives for the teſtimony of God's truth, who by public law removed all images.

The almighty and everlaſting God plentifully endue your majeſty with his ſpirit, and heavenly wiſdom, and long preſerve your moſt gracious reign, and proſperous government over us, to the advancement of his glory, to the overthrow of ſuperſtition, and to the benefit, and comfort of all your highneſs's loving ſubjects. Amen.

Sede Rom. vacante. | Sede Cant. vacante. | Anno Chriſti 1559. | Reg. Angliae ELIZAB. 1.

A commiſſion from the queen to my lord treaſurer, Sir Richard Sackvile, Sir Walter Mildmay, and Mr. Kelleway, September 13. *concerning the exchange of impropriate tithes for biſhops lands.*

RIGHT truſty and right well beloved couſin, and truſty and well beloved we greet you well. And whereas by one act paſſed in our late parliament, it was, among other things, granted unto us, that upon the vacation of every archbiſhoprick or biſhoprick within this our realm of England, it ſhould be lawful for us to take into our hands, and poſſeſſions as much and ſo many of any the honours, caſtles, manors, lands, and tenements, and other hereditaments, being parcel of the poſſeſſions of any ſuch archbiſhoprick or biſhoprick, ſo being void, as the clear yearly value of all our parſonages impropriate, and yearly tenths within every ſuch archbiſhoprick or biſhoprick ſhould yearly amount unto. And for the trial of the very value of ſuch honours, caſtles, manors, lands, tenements, and hereditaments, it ſhould be lawful for us to appoint commiſſioners to ſurvey the ſame from time to time; and thereupon to certify the very clear yearly value thereof, over all charges, into our court of Exchequer, by ſuch time as ſhall be to the ſaid commiſſioners appointed, with ſuch further matter, as in the ſaid act thereof made, more fully is contained. Foraſmuch as we have ſithence, according to the ſaid act, addreſſed forth ſundry our commiſſions for the ſurvey of the lands, tenements, and other hereditaments of certain archbiſhopricks and biſhopricks preſently vacant, the certificates of which commiſſions be in part already returned unto our ſaid court of Exchequer, and the reſt looked for daily; we let you wete, that for the proceeding to the end in the ſaid matters, according to the meaning of the ſaid act, knowing your approved wiſdoms, diligences, and dexterities in ſuch cauſes, we have, and by theſe preſents do authorize you four, three, or two of you, to conſider diligently as well the certificates of ſuch lands of archbiſhopricks or biſhopricks, as be already returned, as alſo ſuch other certificates of the like lands, as ſhall hereafter be returned, and certified unto our ſaid court of Exchequer; and further likewiſe to conſider, what parcels of the ſaid lands, tenements, and hereditaments ſhall be meeteſt for us to take into our hands and poſſeſſion, and what impropriations or yearly tenths we ſhall, in recompence of the ſaid lands, depart withal again, with ſuch further matter in and about the premiſes, as your wiſdoms ſhall think meet for our knowledge; willing and requiring you, after the deliberation and adviſed conſideration of the premiſes, to certify unto us your opinion in writing, what you think moſt meet for us to do in the caſes aforeſaid, to the intent we may reſolve our determinate pleaſure, touching the ſame, as ſhall be then thought good by us. And hereof fail you not, as we ſpecially truſt you: and theſe our letters ſhall be your ſufficient warrant, and diſcharge in this behalf. Yeven, etc.

Sede Rom. vacante. | Sede Cant. vacante. | Anno Chriſti 1559. | Reg. Angliae ELIZAB. 2.

Breve regium pro conſecratione archiepiſcopi Parker. Ex regiſtr. Parker. tom. I. fol. 3. Vid. Maſon of conſecration, etc. f. 126.

ELIZABETHA, Dei gratia, etc. reverendis in Chriſto patribus Anthonio, Landaven. epiſcopo, Will. Barlow, quondam Bath. et Well. epiſcopo, nunc Ciceſtrenſi electo; Johanni Scory, quondam Ciceſtrenſi epiſcopo, nunc electo Hereford. Miloni Coverdalio, quondam Exonienſi epiſcopo; Johanni ſuffraganeo Bedford; Johanni ſuffraganeo Thetford; Johanni Bale, Oſſorenſi epiſcopo.

Quatenus vos, aut ad minus quatuor veſtrum eundem Matthaeum Parkerum in archiepiſcopum, et paſtorem eccleſiae cathedralis, et metropoliticae Chriſti Cant. praedictae, ſicut praefertur, electum, electionemque praedictam confirmare, et eundem magiſtrum Matthaeum Parkerum in archiepiſcopum, et paſtorem eccleſiae praedictae conſecrare, caeteraque omnia et ſingula peragere, quae veſtro in hac parte incumbunt paſtorali officio, juxta formam ſtatutorum in ea parte editorum et proviſorum, velitis cum effectu, etc. Dat. ſexto Decembris, anno ſecundo Elizabethae.

Rituum et ceremoniarum ordo in conſecratione reverendiſſimi domini Matthaei Parker, archiepiſcopi Cant. in capella infra manerium ſuum de Lambhith, die dominico, viz. decimo ſexto menſis Decembris, anno Domini M.D.LIX.

PRINCIPIO ſacellum tapetibus ad orientem adornabatur, ſolum vero panno rubro inſternebatur; menſa quoque ſacris peragendis neceſſaria, tapeto pulvinarique ornata, ad orientem ſita erat.

Quatuor praeterea cathedrae quatuor epiſcopis, quibus munus conſecrandi archiepiſcopi delegabatur, ad auſtrum orientalis ſacelli partis erant

erant poſitae; ſcamnum praeterea tapeto pulvinaribuſque inſtratum, cui epiſcopi genibus flexis innixerentur, ante cathedras ponebatur.

Pari quoque modo cathedra, ſcamnumque tapeto pulvinarique ornatum, archiepiſcopo ad borealem orientalis ejuſdem ſacelli partis plagam poſita erant.

Hiis rebus ita ordine ſuo inſtructis, mane circiter quintam, aut ſextam, per occidentalem portam ingreditur ſacellum archiepiſcopus toga talari coccinea, caputioque indutus, quatuor praecedentibus funalibus, et quatuor comitatus epiſcopis, qui ejus conſecrationi inſervirent; videlicet, Willielmo Barlow, olim Bathon. et Wellen. epiſcopo, nunc vero ad Ciceſtrenſem epiſcopatum electo, Johanne Scory, olim Ciceſtrenſi epiſcopo, et nunc ad Herefordenſem vocato, Milone Coverdale, olim Exon. epiſcopo, et Johanne Hodgſkinne, Bedfordiae ſuffraganeo. Qui omnes poſtquam ſedes ſibi paratas ordine ſinguli ſuo occupaſſent, preces continuo matutinae per Andream Pierſon, archiepiſcopi capellanum, clara voce recitabantur. Quibus peractis, Johannes Scory, de quo ſupra diximus, ſuggeſtum conſcendit, atque inde aſſumpto ſibi in thema: "Seniores ergo, qui in vobis ſunt, obſecro, conſenior," etc. non ineleganter concionabatur.

Finita concione, egrediuntur ſimul archiepiſcopus, reliquique quatuor epiſcopi ſacellum, ſe ad ſacram communionem paraturi, neque mora confeſtim per borealem portam in veſtiarium, ad hunc modum veſtiti, redeunt. Archiepiſcopus nimirum linteo ſuperpellicio (quod vocant) induebatur; Ciceſtrenſ. electus capa ſerica ad ſacra peragenda paratus utebatur: cui miniſtrabant, operamque ſuam praebebant, duo archiepiſcopi capellani; videlicet, Nicolaus Bullingham, Lincoln. archidiaconus, et Edmundus Geſte, Cantuarienſis quoque archidiaconus, capis ſericis ſimiliter veſtiti. Hereford. electus, et Bedfordiae ſuffrag. linteis ſuperpelliceis induebantur.

Milo vero Coverdallus non niſi toga lanea talari utebatur. Atque hunc in modum veſtiti, et inſtructi, ad communionem celebrandam perrexerunt. Archiepiſcopo genibus flexis ad infimum ſacelli gradum ſedente.

Finito tandem evangelio, Hereforden. electus, Bedfordiae ſuffraganeus, et Milo Coverdale (de quibus ſupra) archiepiſcopum coram Ciceſtrenſi electo apud menſam in cathedra ſedenti, his verbis adduxerunt: "Reverende in Deo pater, hunc virum pium pariter atque doctum tibi offerimus, atque praeſentamus, ut archiepiſcopus conſecretur." Poſtquam haec dixiſſent, proferebatur illico reginae diploma, ſive mandatum pro conſecratione archiepiſcopi. Quo per reverendum Thomam Yale, legum doctorem perlecto, ſacramentum de regio primatu, ſive ſuprema ejus auctoritate tuenda, juxta ſtatuta primo anno regni ſereniſſimae reginae noſtrae Elizabethae promulgata, ab eodem archiepiſcopo exigebatur, quod cum ille ſolenniter, tactis corporaliter ſacris evangeliis, conceptis verbis praeſtitiſſet, Ciceſtren. electus quaedam praefatus, atque populum ad orationem hortatus ad letanias decantandas, choro reſpondente, ſe accinxit. Quibus finitis, poſt quaeſtiones aliquot archiepiſcopo per Ciceſtren. electum propoſitas, et poſt orationes et ſuffragia quaedam juxta formam libri auctoritate parliamenti editi, apud Deum habita, Ciceſtrenſis, Herefordenſis, ſuffraganeus Bedfordienſis, et Milo Coverdallus manibus archiepiſcopo impoſitis: "Accipe, inquiunt, Spiritum Sanctum, et gratiam Dei, quae jam per impoſitionem manuum in te eſt, excitare memento: non enim timoris, ſed virtutis, dilectionis, et ſobrietatis ſpiritum dedit nobis Deus." His ita dictis, Biblia ſacra illi in manibus tradiderunt, hujuſmodi apud eum verba habentes: "In legendo, hortando, et docendo, vide diligens ſis, atque ea meditare aſſidue, quae in hiſce libris ſcripta ſunt. Noli in his ſegnis eſſe, quo incrementum inde proveniens omnibus innoteſcat, et palam fiat. Cura, quae ad te et ad docendi munus ſpectant diligenter. Hoc enim modo non teipſum ſolum, ſed et reliquos auditores tuos per Jeſum Chriſtum Dominum noſtrum ſalvabis." Poſtquam haec dixiſſent, ad reliqua communionis ſolennia pergit Ciceſtren. nullum archiepiſcopo tradens paſtorale baculum, cum quo communicabant una archiepiſcopus, et illi epiſcopi ſupra nominati, cum aliis etiam nonnullis.

Finitis tandem, peractiſque ſacris, egreditur per borealem orientalis ſacelli partis portam archiepiſcopus, quatuor illis comitatus epiſcopis, qui eum conſecraverant, et confeſtim eiſdem ipſis ſtipatus epiſcopis, per eandem revertitur portam, albo epiſcopali ſuperpellicco, chimeraque (ut vocant) ex nigro ſerico indutus, circa collum vero collare quoddam ex precioſis pellibus ſabellinis (vulgo "Sables" vocant) conſutum geſtabat. Pari quoque modo Ciceſtrenſis, et Herefordenſis ſuis epiſcopalibus amictibus, ſuperpelliceo ſc. et chimera uterque induebatur; D. Coverdallus vero, et Bedfordiae ſuffraganeus, togis ſolummodo talaribus utebantur. Pergens deinde occidentalem partem verſus archiepiſcopus, Thomae Doyle, oeconomo, Johanni Baker, theſaurario, et Johanni Marche, computo rotulario, ſingulis ſingulos albos dedit baculos, hoc ſcilicet modo eos muneribus, et officiis ſuis ornans. His itaque hunc ad modum ordine ſuo, ut jam antedictum eſt, peractis, per occidentalem portam ſacellum egreditur archiepiſcopus, generoſioribus quibuſcunque ſanguine ex ejus familia eum praecedentibus, reliquis vero eum a tergo ſequentibus.

Acta geſtaque haec erant omnia in praeſentia reverendorum epiſcoporum Edmundi Grindall, London. epiſcopi electi, Richardi Cokes, Elienſis electi, Edwini Sandes, Wigornienſis electi, Anthonii Huſſe, armigeri principalis, et primarii regiſtrarii dicti archiepiſcopi, Thomae Argall armigeri, regiſtrarii curiae praerogativae Cant. Thomae Willet, et Johannis Incent, notariorum publicorum, et aliorum quoque nonnullorum.

Concordat cum originali in biblioth. collegii Corp. Chriſti apud Cantab. ita teſtor Matth. Whinn, notarius publicus, et acad. Cantab. regiſtrarius principalis, Jan. 8. M.DC.LXXIV.

De

De cantionibus matutinalibus in eccleſia Exon. Ex reg. dec. et cap. Exon. lib. III. fol. 145.

Cum quidam Londinenſes, qui huc venerant ad nundinas S. Nicolai, et quidam cives hujus civitatis cantiones quaſdam vernaculas rhythmicas (quas pſalmos vocabant) in choro eccleſiae cathedralis in matutinalibus precibus a viſitatoribus dominae noſtrae reginae, mane ad horam ſextam, ut ſupra praemittitur in injunctionibus, mandatis, et praeſcriptis, una cum mulieribus nonnullis privata ſua auctoritate quotidie cantillarent, et miniſtros eccleſiae in eiſdem precibus interturbarent, venerabilis vir magiſter Willelmus Laſon, capituli praeſidens de hujuſmodi cantionibus, cum quibuſdam illorum, nominatim, viris, cum Richardo Preſtwood, vicecom. civitatis, et Johanne Periam, mercatore, qui ejus rei dicebantur auctores, diverſis temporibus contulit, et ſermones habuit, admonens eos, ne hujuſmodi cantiones ſine ulla auctoritate legitima, et contra verba expreſſa ſtatuti anno primo dominae reginae Elizabethae editi, eccleſiae noſtrae obtruderent, neve miniſtros eccleſiae in executione precum a viſitatoribus praedictis mandatarum impedirent; ipſi tamen nihilominus eaſdem cantiones quotidie obſtinatius in choro eccleſiae praedictae continuarent, ac in ſedibus vicariorum una cum mulieribus ſederent, eaſque occuparent, ita ut vicariis, caeteriſque miniſtris eccleſiae locus ad ſedendum relictus non fuerit: illud etiam temeritati ſuae addiderunt, ut canonicos hujus eccleſiae, et vicarios apud virum honorabilem Jacobum Montjoye, dominum Montjoye, nec non apud viros venerabiles Johannem Juel S. T. profeſſorem, et Reynaldum Mohun armigerum, viſitatores dominae noſtrae reginae criminationibus, et falſis delationibus accuſarent; ſuper quorum delationibus praedicti venerabiles viri literas ſcripſerunt praeſidenti capituli, et canonicis reſidentiariis, quas praeſidens capituli recepit 31. Decembris, quarumque tenor ſequitur in haec verba:

" After our hearty commendations. Whereas in the queen's majeſty's late viſitation in Exon, order was taken, that the vicars of your church ſhould weekly, and by courſe ſay the morning prayer in the choir of your cathedral church, whereunto the people might at time convenient meet together to ſerve God; and they ſo reſorting reverently, and in great numbers for their greater comfort and better ſtirring up of their hearts to devotion, appointed amongſt themſelves at every ſuch meeting to ſing a pſalm, and altogether with one voice to give praiſe unto God, according to the uſe and manner of the primitive church; which order, taken by the viſitors, you promiſed by your corporal oath to ſee obſerved. We have now of late heard ſay, that contrary to the ſaid order, and your own oath, certain of your vicars have ſcoffed and jeſted openly at the godly doings of the people in this behalf, and by divers and ſundry ways have moleſted and troubled them; and that you the canons there, which of all others ſhould moſt have rejoiced hereat, and ſhould have encouraged the people to go forward, have very uncourteouſly forbidden them the uſe of your choir, and that at ſuch time, when there was the greateſt concourſe of the country folk into your city, that your ill doings might be an example for all the country, only as it may well appear, for that it grieved you to ſee God ſo devoutly ſerved. The grievouſneſs of the facts might juſtly cauſe us to ſend for the doers, and to uſe farther extremity herein; but hoping of your conformity henceforth, we require and charge you to ſee, that your vicars, and others your prieſts there not only leave their frowardneſs, which they have uſed, but alſo that they aid and aſſiſt the people in theſe their godly doings; and that you ſuffer them to uſe your choir for that time, according to the order taken; and further, that you uſe yourſelves in ſuch ſort, both herein, and in all other things, that there be no cauſe given to the people juſtly to complain, as you will anſwer to the contrary. Thus fare you well. From London the 16. of December M.D.LIX.

Subſcriptio: *By your loving friends,*

Jo. Juel. Jam. Montjoye.
Raynold Mohun.

Superſcriptio: *To our loving friend the preſident of the chapter houſe of Exon, and to the canons reſident there, and to every of them.*

Quibus quidem literis dicti praeſidens, et capitulum per alias literas, quarum tenor poſtea ſequitur, hanc dederunt reſponſionem:

" With our humble commendations, it may pleaſe you to be advertiſed: that we have received your letters, dated at London the 16. of this December; for anſwer whereunto your honours ſhall underſtand, that ſince that order was taken in the queen's majeſty's late viſitation for morning prayer to be ſaid daily in the choir of the cathedral church here, and a certain form preſcribed therein, the ſame hath been well and diligently hitherto obſerved; notwithſtanding foraſmuch as divers private perſons of their own head, and authority, about St. Nicholas tide laſt paſt, preſumed to ſing, and cauſed to be ſung certain pſalms, as they call them, in Engliſh metre or rhyme, in diſturbance of the injunctions given for order of the ſaid prayer, wherein is no mention made of ſuch pſalms to be ſung, as you ſhall perceive by the tenor thereof (which herewith we have ſent you) we conſidering this ſtatute made in the laſt parliament

ment for uniformity of common prayer, and ſervice in the church, in the which amongſt other things is enacted: "That if any perſon or perſons whatſoever ſhall by open fact, deed, or by open threatnings compel, or cauſe, or otherwiſe procure and maintain any parſon, vicar, or other miniſter in any cathedral, or pariſh church, or in chapel, or in any other place, to ſing or ſay any common and open prayer, or to adminiſter any ſacrament otherwiſe, or in any other manner and form, than is mentioned in the ſaid book, or that by any of the ſaid means ſhall unlawfully interrupt, or let any parſon, vicar, or other miniſter, in any cathedral, or pariſh church, chapel, or any other place, to ſing or ſay common and open prayer, or to miniſter the ſacraments, or any of them, in ſuch manner and form, as is mentioned in the ſaid book; that then every ſuch perſon, being thereof lawfully convicted, ſhall forfeit to the queen our ſovereign lady, her heirs, and ſucceſſors, for the firſt offence an hundred marks," etc. as in the ſaid ſtatute, amongſt other things, may more at large appear. Which ſtatute being ſo preciſely made, and under ſo great pains, we thought it our bounden duty, to ſtay this their preſumptuous attempt, proceeding of their private phantaſms without authority, and that they ſhould no further obtrude ſuch things to our miniſters, both for the diſcharge of us and them. And thereupon have had with divers the authors thereof, and others in authority ſundry conference, to ceaſe in ſuch their ſongs; admoniſhing them of the ſaid ſtatute, and of their duty of obedience to the ſame, and requeſting them to ceaſe ſuch their doings, till ſuch time as order were taken therein by the ſuperior powers; which to do they have refuſed, and yet continue the ſame without further interruption of us, ordering the choir here at their pleaſures. How the choir is abuſed by them, the miniſters excluded out of their ſtalls, and we reviled with unchriſtian and uncharitable words and reproaches, this bearer can more at large declare to your honours. Thus have we opened unto you the whole effect and truth of our doings, and the cauſes thereof, which ſeemeth to us weighty, whatſoever our adverſaries have untruly reported to your honours againſt us; as in that they ſay, amongſt other miſreports, that we give evil example to the country; which is rather done by them, by their diſobedience to the ſtatute, and preſumptuous attempt, where they have nought to do: we affect and deſire the ſervice of God to be ſet forward; nor is it no grief to us, but much comfort to ſee God devoutly ſerved; only we wiſh it may be done in order, and honeſtly, and not after the deviſe of every private perſon. Theſe premiſes conſidered, we doubt not, but that your honours will conſider our juſt doings herein, and to weigh the ſaid ſtatute according to your wiſdom, and our diſcharge, and further to do, as neither we nor our miniſters here may ſuſtain any damage herein; but that for our doings in the premiſes, if the ſaid pſalms ſhall be continually ſung, we may have ſufficient warrant againſt the ſaid ſtatute, whereof we do moſt humbly pray you, as we truſt your honours; and that it may pleaſe you not to credit the reports of our adverſaries, but that we may be heard to anſwer the contrary, as juſtice requireth with your lawful favours. Thus almighty God long conſerve you in proſperous health. At Exeter the 24. of December M.D.LIX.

Subſcriptio: Your humble beadeſmen, the preſident and chapter of Exon church.

Superſcriptio: To the right honourable the lord Montjoye, and to lord John Juel, biſhop elect of Sarum, and to the right worſhipful Mr. Moone Eſq; commiſſioners to the queen's majeſty for her grace's viſitation in the dioceſe of Exeter, and to other of their collegues in the ſame commiſſion, and to every of them.

Sede Rom. vacante.	Archiepiſc. Cant. Matth. Parker 1.	Anno Chriſti 1559.	Reg. Angliae Elizab. 2.

Literae archiepiſcopi Cantuar. et aliorum commiſſar. regior. de eadem materia.

Primo Januarii ſub nocte M.D.LIX. dictus venerabilis vir magiſter Willelmus Leuſon, praeſidens capituli, recepit literas de eodem negotio tenoris ſequentis —— "After our hearty commendations unto you. Whereas we the queen's majeſty's commiſſioners are informed, that her highneſs's late viſitors directed their letters to you for the reformation of certain diſorders uſed in your cathedral church, which being of late ſent, might peradventure be accepted of ſmall force, becauſe their commiſſion in ſome part is determined; we have therefore thought good by theſe our letters to will and require you, to obey, fulfil, and put in execution all and ſingular the cauſes, mentioned in the ſaid letter, and alſo quietly permit and ſuffer ſuch congregation of people, as ſhall be at any time hereafter congregated together in the ſaid church, to ſing or ſay the godly prayers in the morning, and other times ſet forth, uſed and permitted in this church of England, to the laud and praiſe of his honour and glory, without any of your contradiction to the contrary; and that to be done in the moſt commodious and convenient place in the ſaid church, whether it be in the choir or elſewhere; as you and every of you will anſwer to the ſame at his peril. And thus fare you well. From London this 23. of December M.D.LIX.

Your loving friends,

Matthew Cant. Will. Mey.
Edm. London. Thomas Huyck.

Superſcriptio: To our loving friends, the preſident and chapter of the cathedral church of St. Peter in Exon, and to every of them."

Literae reginae de decano Exon. cum reſponſo capituli Exon. et aliis ad electionem decani ſpectantibus.

Tertio Januarii, M.D.LIX. dictus Willelmus Leuſon, praeſidens capituli, recepit literas ſereniſſimae dominae noſtrae reginae Elizabethae pro electione futuri decani; in quibus commendavit praeſidenti et capitulo venerabilem virum magiſtrum Gregorium Dodds, S.T.P. ut plenius patet in eiſdem literis, quarum verus tenor ſequitur in haec verba:

By the queen.

Elizabeth.

Truſty and well beloved, we greet you well. Whereas the deanry of our cathedral church of Exeter is at this preſent void by the death of Dr. Raynolds, the late dean there, conſidering how requiſite it is to have that place, and ſuch like having the charge and government of a multitude, furniſhed with men of learning, honeſty, and wiſdom, we thinking it a part of our duty towards God to have regard thereunto, have thought good to recommend unto you, for the place of your dean there, our truſty and well beloved Mr. Gregory Dodds, batchelor of divinity, a man that is (as we are informed) both learned, diſcreet, and of good life; requiring you therefore in your election of the next dean, to have conſideration of him accordingly, the rather for this our commendation of him; and we truſt you ſhall have of him ſuch a head and governor, as ſhall be both for the common profit of that church, and for the particular comfort of every of you. Yeven under our ſignet at our palace of Weſtminſter the 16th. of December, the ſecond year of our reign.

Superſcriptio: *To our truſty and well beloved the preſident and chapter of our cathedral church of Exeter.*"

Deinde quinto die dicti menſis Januarii M.D.LIX. in domo capitulari dictae eccleſiae cathedralis, hora capitulari conſueta, dictus magiſter Willelmus Leuſon, una cum quibuſdam canonicis et confratribus ſuis praeſentibus, tractatum habuit de contentis in literis praedictis; et tandem habita matura deliberatione, unanimi eorum conſenſu pariter et aſſenſu, decrevit omnes praebendarios, et canonicos dictae eccleſiae cathedralis, per affixionem ſchedularum citatoriarum in eorum ſtallis infra chorum eccleſiae cathedralis praedictae, juxta morem antiquum, peremptorie monend. et citand. eſſe, ad comparend. hic in domo praedicta capitulari viceſimo die menſis praedicti Januarii, cum prorogatione et continuatione dierum extunc ſequentium, et locorum, ſi oporteat, ad tractand. una cum eiſdem, de et ſuper electione decani praedicti, ac ſuper aliis arduis et gravibus negotiis dictae eccleſiae cathedralis, hiiſque, quae ibidem tractabuntur, voces et ſuffragia ſua conſenſumque ſive diſſenſum datur. et praebitur. prout illis melius videbitur expedire; cum intimatione, quod ſive dictis die et loco veniunt, ſive non, praeſidens capituli et confratres ſui, quicunque praeſentes ad electionem futuri decani, et expeditionem caeterorum praemiſſorum procedere intendunt, eorum contumacia, negligentia, et abſentia in aliquo non obſtante. Et juxta decretum hujuſmodi emanarunt citationes. Praeterea, quia ex antiqua conſuetudine hujus eccleſiae cathedralis, decani quicunque non eligebantur, niſi licentia epiſcopi (qui eſt fundator et patronus illius dignitatis) prius habita et obtenta, et ex fundatione dictae dignitatis decanalis, unus de canonicis ipſius eccleſiae eligendus eſt in decanum dictae eccleſiae cathedralis, nec adhuc ſatis liquet eiſdem, quod praedictus magiſter Dodds ſit praebendarius et canonicus hujus eccleſiae; viſum eſt eiſdem venerabilibus viris ex debito ſuo fore, ſignificare praemiſſ. dictae ſereniſſimae dominae noſtrae reginae, et de eiſdem ſcribere ad venerabilem virum magiſtrum Georgium Carewe, decanum ſacelli dictae dominae reginae, et archidiaconum Oxon. canonicumque reſidentiarium hujus eccleſiae, ut ipſe praemiſſa majeſtati regiae planius et plenius explicaret. Unde emanarunt literae, quarum tenores ſubjiciuntur. Praeſentes fuerunt dictus magiſter Leuſon, praeſidens capituli, magiſter Walterus Mugge, canonicus reſiden. Thomas Nutcombe, ſubdecanus, et Richardus Halſe, canonici dictae eccleſiae non reſidentiar.

Literae ſcript. ad dominam reginam ſuper electione decani.

"Our moſt dread ſovereign lady. Pleaſeth your majeſty to be advertiſed, that we have received your gracious letters written to us in the commendation of Mr. Gregory Dodds, batchelor of divinity, whom, for his learning, diſcretion, and good life, your grace requireth us in our election of the next dean of this your grace's cathedral church of Exeter (the deanry now being vacant by the death of Dr. Raynolds) to have in conſideration; which your grace's requeſt as we moſt earneſtly affect to accompliſh (our bounden duty ſo requiring) ſo have we thought good to ſignify to your highneſs the ſtate and foundation of the ſaid deanry, which requireth, that before we proceed to the election, we ought not only to have the licence of the biſhop for the time being, who is the founder and patron of that dignity in this church, but alſo we are bound to elect to the ſaid room one, that is a canon and prebendary of the ſaid church, as our brother Mr. George Carew, dean of your grace's honourable chapel, can more at large declare unto your highneſs,

neſs, whom we moſt humbly beſeech your grace to credit; and that the ſaid Mr. Dodds may by your grace's royal authority, for the diſcharge of our conſcience, be qualified or diſpenſed with for the premiſes; and we ſhall be right glad to accompliſh your grace's pleaſure accordingly. Thus almighty God conſerve your highneſs in long moſt proſperous health, and honour. Yeven in our chapter houſe at Exeter the 5th. of January, M.D.LIX.

Subſcriptio: *Your highneſs's moſt bounden orators, the preſident and chapter there.*

Superſcriptio: *To our moſt dread liege lady, the queen's moſt excellent majeſty.*

Literae ſcriptae magiſtro Carew, decano ſacelli regii, de eadem electione.

" Right worſhipful Mr. dean. After our hearty commendations, ye ſhall be advertiſed, that the third of this preſent January we received the queen's majeſty's moſt gracious letters, in commendation of Mr. Gregory Dodds, a batchelor of divinity, for his perferment to the deanry of this cathedral church, appertaining, as ye know, to our election, and now being vacant by the death of our late dean Mr. Dr. Raynolds; her grace requireth us to have the ſaid Mr. Dodds in conſideration at our next election. Whereupon (as ſoon as we could conveniently aſſemble ourſelves together in the chapter houſe, to which place ſome of our brethren could not well come, by reaſon of their ſickneſs) we have decreed the day of election to be the 20th. of this January, " cum prorogatione dierum extunc ſequentium, et locorum, ſi oporteat," and have cauſed ſchedules to be affixed in the ſtalls of the canons for their appearance that time. Notwithſtanding, for as much as by ſearch of the regiſters of this church it appeareth unto us, that before we proceed to any election, we ought to have the licence of the biſhop for the time being, who is the patron and founder of that dignity, and ſo hath been always obſerved; and by the foundation alſo we cannot elect any other, than ſuch a one, that is a canon, and prebendary of this cathedral church, as ye ſhall perceive by the words of the ſaid foundation, the true copy whereof, as much as maketh for that purpoſe, we have ſent to you herein incloſed; we have thought good for the diſcharge of our conſcience, and to the end the ſaid foundation and other order may be obſerved, as well for our indemnity, as that no error may hereafter be found in the proceſs of our election, to ſignify theſe premiſes to the queen's highneſs, to the intent we may obtain her highneſs's royal authority or diſpenſation in the premiſes, both touching the ſaid licence, and qualification of the ſaid Mr. Dodds, being no canon of this church, as far as we know. And thoſe our letters written to her grace we have ſent herewith to you unſealed, that ye diſcourſing the ſame with the ſaid Mr. Dodds, may (if ye ſhall think it good) deliver them unto her highneſs, and to declare the premiſes at large, as occaſion may be to you adminiſtred; and to travel in our behalf for the obtaining of the premiſes accordingly. Some thinketh, that this ſee of Exeter now being vacant, my lord of Canterbury's grace, or the dean and chapter of Cant. (in whom of them the juriſdiction here now is, " vacante ſede, " we do not certainly know) may both grant this ſaid licence, and diſpenſe with the ſaid foundation; which thing, for as much as it appertaineth to the biſhop by ſpecial order, we doubt much of; but if any of them may (the truth whereof ye ſhall learn amongſt the learned in the arches) then ye ſhall not need to moleſt the queen's highneſs with our rude letters, being able to bring theſe things to paſs otherwiſe. But all theſe things we commit to your diſcreet wiſdom, beſeeching you to travel herein accordingly for our indemnity, as we before have written, and to ſend every thing to us with ſpeed, with your letters, by this truſty meſſenger, whom we ſpecially have ſent to you for that purpoſe, to the end we may accompliſh the queen's majeſty's ſaid requeſt, according to our bounden duties; and till the return of the ſaid meſſenger, we intend not to proceed to any election, but to prorogue the day, if he come not before. Thus praying you to commend us moſt heartily to the ſaid Mr. Dodds, we commit you both to the grace of almighty God. At our chapter houſe in Exeter quinto Januarii, M.D.LIX.

Subſcriptio: *By your loving brethren, the preſident and chapter of the cathedral church of Exeter.*

Superſcriptio: *To the right worſhipful Mr. George Carew, dean of the queen's highneſs's moſt honourable chapel.*"

Tenores vero fundationis decanatus praedicti, de qua in dictis literis fit mentio, ſequuntur, quatenus tangit negotium praedict.

Confirmatio Willelmi Brewar de electione Serlonis, primi decani Exoniae; exſcripta ex quodam libro antiquo chartarum in archivis eccleſiae Exon. repoſito.

Willelmus, Dei gratia Exon. epiſcopus, dilectis in Chriſto filiis, capitulo Exon. ſalutem. Electionem veſtram de viro venerabili magiſtro S. archidiacono Exon. factam, quem vobis primum decanum Exon. eccleſiae unanimi aſſenſu canonice elegiſtis, auctoritate epiſcopali confirmamus; concedentes vobis inpoſterum, pro nobis et ſucceſſoribus noſtris, epiſcopis Exon. in perpetuum, liberam poteſtatem eligendi decanum in eccleſia Exon. de perſona idonea, canonico (videlicet) Exon. eccleſiae, ſed a nobis vel ſucceſſoribus noſtris, epiſcopis Exon. rite et canonice confirmand. unde vobis mandamus, quatenus eidem de caetero obedientiam, et reverentiam, tanquam decano veſtro, exhibeatis, etc.

Ex quadam charta originali ſigillo capituli ſigillata.

Omnibus

Omnibus Chriſti fidelibus praeſens ſcriptum inſpecturis, capitulum beati Petri Exon. aeternam in Domino ſalutem. Noverit univerſitas veſtra, quod cum Exon. eccleſia uſque ad tempora noſtra decano caruerit; nos ad honorem Dei, et cultum in eccleſia Chriſti ampliand. ad imitationem aliarum cathedralium eccleſiarum ordinatarum, de conſenſu venerabilis patris noſtri W. Brewar, Exon. epiſcopi, conceſſimus et providimus, ut in Exon. eccleſia temporibus noſtris, et in perpetuum, canonice a capitulo et de capitulo unus de canonicis eligatur decanus, et ſolenniter inſtituatur; decani autem officium, etc. Acta ſunt haec anno ab incarnatione Domini M.ccc.xxxv. die ſancti Andreae apoſtoli.

Literae praeſidis et capit. Exon. Gregorio Dodds, decano a regina nominato.

Right worſhipful. After our hearty commendation. Whereas the queen's majeſty hath commended you unto us by her gracious letters, requeſting us, that at our next election of the dean of this cathedral church (the deanry now being vacant) we ſhould have you in ſpecial conſideration for your preferment thereunto, for the good learning, diſcretion, and good life, which her highneſs underſtandeth to be in you: as we be moſt willing to accompliſh her grace's requeſt, according to our bounden duties; ſo there are divers cauſes, and weighty reſpects, touching the foundation of that dignity, and the qualities of him, that is by us to be elected, which we have more at large ſignified to our loving brother Mr. George Carew, dean of her grace's honourable chapel, who, we doubt not, will declare the ſame to you; whereof this ſhall be to pray you with good deſire to travel with him therein, ſo as both we may be diſcharged in conſcience, in not breaking the ancient orders of this church, and that no error may be found in our proceedings, which might turn you to any damage. Thus moſt heartily fare you well. Yeven in our chapter houſe at Exeter the 5th. of January, M.D.LIX.

Subſcriptio: *Your loving friends, the preſident and chapter of the cathedral church of Exeter.*

Superſcriptio: *To the right worſhipful Mr. Gregory Dodds, one of the queen's majeſty's chaplains.*

Papae Rom.	Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae.
Pii IV. 1.	Matth. Parker 1.	1559.	Elizab. 2.

The queen's letter to the lord treaſurer Pawlet for regulating foreign churches in England. Ex hiſt. archiep. Laud p. 166.

Right truſty, and right well beloved couſin, we greet you well. Whereas in the time of our brother, and ſiſter alſo, the church of the Auguſtine Fryers was appointed to the uſe of all the ſtrangers repairing to the city of London, for to have therein divine ſervice; conſidering, that by an univerſal order all the reſt of the churches have the divine ſervice in the Engliſh tongue, for the better edifying of the people, which the ſtrangers born underſtand not; our pleaſure is, that you ſhall aſſign and deliver the ſaid church, and all things thereto belonging, to the reverend father in God, the biſhop of London, to be appointed to ſuch curates and miniſters, as he ſhall think good, to ſerve from time to time in the ſame churches, both for daily divine ſervice, and for adminiſtration of the ſacraments, and preaching of the goſpel; ſo as no rite nor uſe be therein obſerv'd contrary, or derogatory to our laws. And theſe our letters ſhall be your ſufficient warrant and diſcharge in that behalf. Given under our ſignet at our palace at Weſtminſter the .... day of February, the ſecond year of our reign.

Concilium provinciale totius cleri Scoticani utriuſque provinciae S. Andreae et Glaſguen. habitum Edinburgi A. D. M.D.LIX. Ex autographo in colleg. Scot. Pariſ. mem. Scot. tom. I. fol. 129.

Literae [a] Johannis, archiepiſcopi S. Andreae, totius regni primatis, quibus dictum concilium indicit, et Jacobum, archiep. Glaſguenſem ad illud invitat.

Johannes, miſeratione divina ſancti Andreae archiepiſcopus, totius regni Scotiae primas, apoſtolicae ſedis legatus natus, ac per univerſum regnum praedictum ejuſdem ſedis de latere legatus, reverendiſſimo in Chriſto patri, ac fratri noſtro, domino Jacobo, Dei et apoſtolicae ſedis gratia archiepiſcopo Glaſguenſi, felix ſuſceptae curae moderamen, et mutuam in Domino charitatem pro ſalute.

Inter graves ſolicitudines, et multiplices animi curas, quibus pro paſtoralis officii, ac metropoliticae et provincialis noſtrae debito premimur; verum etiam ex injuncto apoſtolicae legationis munere, quo, licet immeriti, ex apoſtolicae ſedis clementia in hoc regno fungimur, ea peculiaris et praecipua eſt, ut defenſioni, et indemnitati, ac animarum ſaluti, non ſolum dioeceſanorum noſtrorum, nobis immediate ſubjectorum, ſed et aliorum nobis tam jure

[a] Johannis Hamilton.

metro-

metropolitico, et regni primatiali, quam etiam jure legationis apoſtolicae de latere nobis commiſſae ſubditorum, quorum auctor aeternus de ſua benignitate et clementia, et apoſtolicae ſedis providentia curam, ſuperioritatem, dominium, viſitationem, correctionem, juriſdictionem, reformationem, poteſtatem, et praeeminentiam, habere voluit, ſemper et aſſidue invigilemus, et remediis et curis omnibus ita provideamus, ne ſancta catholica Scoticana eccleſia, illiuſve praelati, miniſtri, et ſubditi, etiam cujuſvis exemptionis titulo, qualitercunque inſigniti, hoc tempore procelloſo, Lutheranis, Calvinianis, et aliis quamplurimis nefandis haereſibus undique infra regnum iſtud pullulantibus, per haereticos et haereſiarchas, ac haereticae pravitatis Lutheranarum, et Calvinianarum, ac nefandarum aliarum haereſium in hoc regno fautores, auctores, aſſiſtentes, ac inſectatores indies, et continuo omni eorum cura, ſtudio, et diligentia libertatem ipſam eccleſiaſticam, illiuſque ſtatum, ac jura, et privilegia ipſius ſanctae Scoticanae eccleſiae ſimpliciter, et in totum enervare, tollere, et ſubvertere nitentes, in ſpiritualibus aut temporalibus, aliquo modo damnum ſeu detrimentum aliquod patiatur, ſeu pati valeat, ſed in unitate fidei chriſtianae, ſtatu, libertate, et privilegiis ſuis priſtinis, ſublatis quibuſvis erroribus et obſtaculis, in contrarium agentibus, ſemper et ſecure, ac pacifice, ut decet, remaneat. Et ut haec eo facilius, citius, et melius, et felicius ſuccedant, quo paternitas veſtra reverendiſſima, et alii hujus regni praelati, ac cleri famoſior pars, in unum nobiſcum congregati, prout ex ſanctorum patrum decretis et ordinationibus, tam pie tamque ſalubriter editis, per ſingulas provincias epiſcoporum concilia generalia, tum ad dominici agri praecipue culturam, quae vepres, ſpinas, et tribulos haereſium, errorum, et ſchiſmatum, extirpat, mores, et exceſſus corrigit, deformata reformat, et vineam Domini ad frugem uberrimae fertilitatis adducit; tum ad querelarum et controverſiarum, quae inter diverſos eccleſiae ordines naſci aſſolent, diſſolutionem, quorum neglectus praemiſſa diſſeminat atque fovet, quotannis, ſaepiuſque et frequenter celebrari uſum eſt ea, quae fieri mandantur, veſtra et eorum opera, cura, conſilio, unanimique concurſu, pro libertatis eccleſiae hujuſce regni defenſione, et manutentione, perſonaliter compareant, pro conventione et ſynodo provinciali generali inter nos, paternitatem veſtram, et eos ad praemiſſorum effectum habenda, ad laudem, gloriam, et honorem ſummae et individuae trinitatis, Patris, viz. et Filii, et Spiritus Sancti, beataeque intemeratae virginis Mariae, Dei et Domini noſtri Jeſu Chriſti genitricis, et omnium caeleſtis curiae ſanctorum, ac ad hujus univerſalis Scoticanae eccleſiae immenſum et inaeſtimabile bonum, auctoritate noſtra metropolitica, et regni primatiali (cum de jure concilium ipſum provinciale generale, et in hoc regno indicere et convocare, ſpectat et incumbit nobis, ut praemittitur) ac etiam inſtigante pia et benigna requiſitione illuſtriſſimae ſupremae dominae noſtrae, reginae regentis, ad effectum praemiſſorum videntis, quam maximos nefarios tumultus in populo decedente, et prorſus aberrante a vera fide, idem concilium provinciale generale die primo menſis Martii proxime futuri, intra locum fratrum Dominicanorum Edinburgi celebrandum, tenendum, et inchoandum, cum continuatione et prorogatione dierum ſubſequentium, uſque ad ejuſdem concluſionem et diſſolutionem, in quo, diſponente altiſſimo, praeſidebimus, indicimus, convocamus, denunciamus, ſtatuimuſque, et praefigimus. Quare veſtram reverendiſſimam paternitatem in Domino obnixe requirimus et hortamur, quatenus una nobiſcum, et aliis reverendis patribus, et fratribus noſtris dominis hujus regni coepiſcopis, ac clero eadem veſtra paternitas reverendiſſima compareat perſonaliter dictis die et loco, cum continuatione dierum ſubſequentium, uſque ad finalem concluſionem dicti concilii provincialis generalis, hora octava de mane, ad pertractandum, communicandum, conſulendum, determinandum, et definiendum ea quae, pro libertatis eccleſiaſticae, totius Scoticanae eccleſiae et ejuſdem privilegiorum, et immunitate, conſervatione, manutentione, et defenſione, pertractanda, communicanda, conſulenda, determinanda, et definienda fuerint. Inſuper citari, requiri, et moneri veſtra ordinaria auctoritate curetis reverendos et venerabiles patres, dominos epiſcopos veſtros ſuffraganeos, ac abbates, priores, commendatarios, decanos, praepoſitos, et alios viros eccleſiaſticos, et circumſpectos veſtros ſubditos, et ex famoſioribus, conſultioribus, et prudentioribus de capitulis et clero veſtrarum eccleſiae, civitatis, dioeceſis, et provinciae Glaſguenſis, etiam religioſis, cujuſvis fuerint ordinis, et, ut praemittitur, qualitercunque exemptos, prout paternitati veſtrae reverendiſſimae viſum fuerit expedire; ad vobiſcum dictis die et loco ad effectum praemiſſorum comparendum, ibidemque nobiſcum una cum paternitate veſtra reverendiſſima, et aliis regni praelatis, et clero uſque ad diſſolutionem, terminationem, concluſionem, vel continuationem dicti concilii provincialis generalis incluſive permanſuros, obnixe, ut praemittitur, requirimus, et hortamur in Domino. Praeterea, ex pia requiſitione et benigna illuſtriſſimae, et ſupremae dominae noſtrae, reginae regentis, proceſſiones publicas, uti moris eſt, omnibus diebus dominicis, quartis et ſextis feriis, infra veſtram dioeceſim in omnibus collegiatis, et parochialibus eccleſiis, et aliis quibuſcunque per vicarios, curatos, et capellanos, orandi Deum pro felici ſucceſſu hujuſmodi noſtri concilii generalis provincialis, ac pace, et tranquillitate reipublicae hujus regni, et ſublatione errorum et haereſium fieri procuretis, et demandetis. Datum Edinburgi ſub noſtra ſubſcriptione manuali, et ſigneto noſtro, ultimo die menſis Januarii, anno Domini milleſimo quingenteſimo quinquageſimo octavo, [b] conſecratio-

[b] Hic Johannes Hamilton conſecrabatur epiſcopus Dunkeldenſis A. D. M.D.XLIV. et tranſlatus eſt in archiepiſcopatum S. Andreae A. D. M.D.XLVII.

nis noſtrae xiii. et tranſlationis noſtrae ad regni primatialem ſedem anno decimo.

V. R. P.

Humillimus confrater,

JOHANNES, archiepiſcopus S. Andreae.

In dorſo inſcripta: *Reverendiſſimo in Chriſto patri domino Jacobo, Dei gratia archiepiſcopo Glaſguenſi, confratri noſtro chariſſimo.*

Mandatum Jacobi archiepiſcopi Glaſguen. pro convocatione abbatum, priorum, etc. ſuae dioeceſis ad dictum concil. provinciale Edinburg. A. D. M.D.LIX. Ex autographo in collegio Scotor. Pariſ. memoir. Glaſg. fol. 120.

[c] Jacobus, miſeratione divina archiepiſcopus Glaſguenſis, decano [d] noſtro chriſtianitatis de Lanrick, ſeu cuicunque alteri capellano, curato, vel non curato, infra civitatem, dioeceſim, et provinciam noſtram Glaſguenſem conſtituto, et ſuper executione praeſentium debite requiſito, ſalutem, cum benedictione divina. Vobis et veſtrum cuilibet in virtute ſanctae obedientiae, et ſub poena ſuſpenſionis a divinis ſtricte praecipiendo mandamus, quatenus moneatis legitime omnes et ſingulos abbates, priores, commendatarios, uſufructuarios, miniſtros, praeceptores, praepoſitos, et inſigniores, ac probiores eccleſiarum parochialium rectores, et vicarios perpetuos, per veſtrum decanatum conſtitutos, et praeſertim magiſtrum Robertum de Bailze, rectorem de Lamington; magiſtrum Nycholaum Craford, rectorem de Hartſyde; Thomam Levinſton, rectorem de Cultrie; magiſtrum Johannem Stenſone, rectorem de Thankerton; magiſtrum Thomam Somervell, rectorem de Quenquhem; et dominum Thomam Wedy, rectorem de Liberton; quod compareant perſonaliter coram nobis, et reliquis hujus ſynodi dominis ordinariis, praelatis, et de clero in loco fratrum Dominicanorum Edinburgenſi die ſexto menſis Aprilis proxime futuri, ad ea omnia et ſingula, quae ad eos attinent tractanda, agenda, decernenda, et concludenda fuerint, aſſiſtendum et conſentiendum; et generatim omnia alia faciendum, quae in praemiſſis, et circa ea neceſſaria fuerint, ſeu quomodolibet opportuna, ſub poena excommunicationis majoris ſententiae latae in his ſcriptis: et praeſentes debite executas earundem latori reddatis. Datum ſub noſtro ſigneto apud Edinburgum die 18. menſis Martii, anno Domini milleſimo quingenteſimo quinquageſimo octavo, et noſtrae conſecrationis anno ſeptimo.

Per dictum reverendiſſimum dominum archiepiſcopum Glaſguenſem.

WILELMUS FOGO, ſecretarius de mandato.

Sequuntur ſubſcriptiones praedictorum decani, rectorum, etc. quibus teſtantur ſe mandatum archiepiſcopi praedictum debite inſinuaſſe, et executioni mandaſſe.

Mandatum Malcolmi, vicarii generalis eccleſiae Candidae Caſae, infra provinciam Glaſguenſem, quo convocat abbates, priores, etc. ejuſd. dioec. Cand. Caſae ad dictum conc. provinc. A. D. M.D.LIX. Ibid. fol. 121.

Malcolmus, permiſſione divina commendatarius perpetuus eccleſiae cathedralis Candidae Caſae, et ſedis epiſcopalis ejuſdem jam vacantis vicarius generalis, venerabili viro domino Michaeli Hawthorn, noſtro commiſſario, et decano de Finnes, et Renis, ſeu cuicunque alteri capellano, curato, vel non curato, infra noſtram juriſdictionem divina celebranti, et ſuper executione praeſentium debite requiſito, ſalutem. Quia reverendus in Chriſto pater, et dominus Jacobus, miſeratione divina archiepiſcopus Glaſguenſis, literas ſuas monitoriales ad univerſos et ſingulos ordinarios ſuos ſuffraganeos ad comparendum coram reverendiſſimo in Chriſto patre et domino, domino Johanne, eadem miſeratione divina Sancti Andreae archiepiſcopo, totius regni Scotiae primate, legato nato, et a Paſleto abbate, in coenobio fratrum praedictorum Edinburgenſi die ſexto menſis Aprilis proximo futuri, ad omnia et ſingula, quae ad eos attinent, tractanda, agenda, definienda, et concludenda, in hoc inſtanti concilio provinciali jam inchoato, et quotidie conveniente et ſedente in dicto coenobio, ſub poena excommunicationis emiſit; vobis igitur, et veſtrum cuilibet praecipimus, et mandamus, quatenus moneatis legitime primo, ſecundo, tertio, et peremptorie omnes et ſingulos abbates, priores, commendatarios, uſufructuarios, miniſtros, praeceptores, praepoſitos, et probiores viros beneficiatos praefatae noſtrae dioeceſis Candidae Caſae, et praecipue venerabiles in Chriſto patres Jacobum, permiſſione divina Valliſlucis abbatem, Johannem, eadem permiſſione commendatarium Sedis Animarum, venerabiles viros magiſtrum Patricium Vaus, rectorem de Wigton; dominos Georgium Clapperton, et Davidem Paterſon, rectores de Kirkkynie; magiſtrum Wilelmum Blayr, archidiaconum Candidae Caſae; necnon dominum Andream Arnot, dicti

[c] Archiepiſcopus hic Glaſguenſis Jacobus Bethune, ex antiqua familia Balfour in comitatu Fife, in Scotia oriundus, fuit nepos cardinalis Bethune, et abnepos Jacobi Bethune, archiepiſcoporum ſancti Andreae, Romae A. D. M.D.LII. in epiſcopum conſecratus, octennio poſt in exilium mittebatur bonis omnibus exutus. Legati vicem pro regina Maria, et filio ejus Jacobo per quadraginta annos in Gallia obiit, vitaque functus A. D. M.DC.III. omnia eccleſiae Scoticanae monumenta, in muſaeo ſuo extantia, collegio Scoticano Pariſienſi legavit.

[d] Mandatum epiſcoporum pro convocatione directum fuit utplurimum decanis ruralibus; quorum novem erant in dioeceſi Glaſguenſi, octo in S. Andreas, et in aliis ſimiliter.

archi-

archidiaconatus uſufructuarium; ad comparendum perſonaliter in praedicto concilio provinciali, in praedicto coenobio fratrum praedicatorum Edinburgenſi, praefato die ſexto Aprilis proxime et immediate ſequentis, ad ſedendum in eodem concilio, aſſiſtendum, conſulendum, tractandum, et approbandum ea, quae ad honorem divinum, catholicae fidei exaltationem, et reipublicae, eccleſiaeque utilitatem tractanda, agenda, et concludenda fuerint; et generaliter omnia alia et ſingula, quae ad partes ſuas in praemiſſis attinent, faciendum, decernendum, gerendum, et exercendum hac vice, ſub poena excommunicationis, quam contrarium facientes incurrere volumus ipſo facto: et praeſentes debite executae reddantur latori: Datum ex Irvyne ſub noſtris ſigneto, et ſubſcriptione manuali 24. Martii, anno Domini M.D.LVIII.

MALCOLMUS, Candidae Caſae vicarius generalis.

Sequuntur ſubſcriptiones curatorum, et aliorum de executione facta ejuſdem ſupradicti mandati abbatibus et aliis infra dioeceſim Candidae Caſae.

Remonſtrance to the prelats and other churchmen aſſembled in the provincial council holden at Edinburg in March and April, A. D. M.D.LIX. *craving redreſs of ſeveral grievances complained of in the eccleſiaſtical adminiſtration of Scotland.* Taken from a copy written in thoſe times, and now extant in colleg. Scotor. Pariſ. memoires Glaſg [e].

I. In the firſt rememberand, that our ſovirane lord of gud memorie that laſt deceſt, in his lait actis of parliament for the common wele of this realme, thocht neceſſair to mak ane publict exhortatioun unto my lordis the prelatis, and reſt of the ſpirituale eſtate for reforming of ther lyvis, and for avoyding of the opin ſclander, that is gevin to the haill eſtates throucht the ſaid ſpirituale mens ungodly and diſſolut lyves. And ſiclyk remembring in diverſs of the lait provinciale counſales haldin within this realm, that poynt has bene treittet of, and ſindrie ſtatutis ſynodale maid therupon, of the quhilks neverthelеſs thar hes folowit nan or litill fruitt as yitt, bot rathare the ſaid eſtate is deteriorate, nor emends be ony ſic perſuaſion, as hes bene hidertills uſit. And ſin the ſaid eſtate is mirror and lantern to the reſt, it is maiſt expedient therefore, that thai preſentlie condeſcend to ſeik reformation of thir lyvis, and for execuiting deuly of thair offices, evry ane of yem effeiring to thir awin vocation and cure committit unto yaim to do, and naymlie yat oppin and manifeſt ſins, and notor offencis be forborn and abſtenit fra in tyme to cum, etc.

II. Item, Yat yai provid for prechings and declarings of Goddis word, ſinceirly and treuly to be made in every peroch kirk of yis realm upon all Sondays, and uyeris holie dayis; at the leſt on Zule, Paſche, Witſondie, and every thrid, or ſeird Sonday; and quhair yat the peple ar maiſt ungodlie and ignorant of yar deuty to God and man, yat in yai placis preachings of Goddis word and gud manners may be ſa aft maid, yat be Goddis grace yai may be brocht fra yar ungodlie leving to the dew obedience of God and man, and ſua yat in all placis, quhair maiſt neid is, oftest and maiſt erniſt preching to be maid and hed, and effeiring to the quantitie of the perochin, etc.

III. Item, Yat all prechers of the word of God, or yai be admittit to prech the ſamen publicklie to the peple, yat yai be firſt examinit deuly, gif yair doctrin, and profeſſion be conform to Goddis word, and chriſten fath, and ſicklyke if yai be of gud manners, and of fitt knawlege, and condition, as yai may be hable to prech the word of Cod decently to the peple.

IV. Item, Yat yar be na curatis, nor vicares of peroch kirks maid in tymes to cum, bot ſic as ar ſufficiantly qualifiet to miniſtar the ſacramentis of halie kirk in ſic form and order, as after folowes; and yat yai can diſtinctly and plainly reid the Catechiſme; and utheris directions, yat ſal be directit unto yaim be yair ordinairs, unto the people, ſua yat every man and woman hering, and ſeing yaim execute the premiſſis ſa decently, may the rather convert yaimſelves fra yer inordinate leving, and yarby baith knaw perfitlie how yai ſuld lieſe, and in deid and word uſe yaimſelvis accordingly, etc.

V. Item, For ſameikle as yar is nathing, yat can moves men mair to worſhip God, nor to knaw the effect, cauſe, and ſtrenth of the ſacraments of halie kirk, nor nathing, that can move men to diſhonor the ſaids ſacraments mair, then the ignorance and miſknawladge yarof; therefore ſeing yat all chriſtin man and woman, or yai be admittit to ye uſing and reſſaving of the ſaids ſacraments, ſuld knaw ye vigor and ſtrenth of ye ſamen, for quhat cauſes, the ſamen was inſtitute be God almighting, quhow profitable and neceſſar yai ar for every chriſtin man and woman, yat deuly and reverendlie ar participants yarof; therefore yat yar be an godlie and fruitfull declaration ſet forth in Inglis toung, to be firſt ſhewin to the peple at all times, quhen the ſacrament of the bleſſit body and blud of Jeſus Chriſt is exhibit and diſtribut, and ſicklyke, when baptiſm and marriage are ſolemnizit, in face of halie kirk; and yat it be declarit to yaim, yat aſſiſt at the ſacraments, quhat is the effect yarof; and yat it be ſpirit at yam be ye priſt miniſtrant, gif yai be reddy to reſſave the ſamen; with ſick utheris interrogatories, as ar neceſſar for inſtructing of the poynts of mens ſalvation, and requires to be anſwerit unto be all yai, that wald be participant, etc. And yir things to be don

[e] This remonſtrance ſeems to be either from the lords of ſeſſion, whereof one half, and the preſident were eccleſiaſtics, or from ſome other men of diſtinction, zealous for preſerving the eſtabliſhed church of Scotland.

before ye uſing of ye ceremony of haly kirk, etc.

VI. Item, Yat ye common prayers, with litanies in our vulgar toung be ſaid in evry peroch kirk upon Sondays, and uther haly dayis efter the devin ſervice of the meſs, and yat ye evening prayers be ſaid efternein in likwyſe.

VII. Item, Becauſe yat ye corps preſentes, kow, and fineſt claith, and the ſilver commonlie callit the kirk ritchts, and Paſch offrands, quhilk is takin at Paſch fra men and women for diſtribution of ye ſacraments of ye bleſſit body and blud of Jeſus Chriſt, were at ye beginning but as offrands and gifts, at the diſcretion and benevolence of the givar only; and now be diſtance of tym, ye kirkmen uſis to compell men to ye paying yarof be authority and juriſdiction, ſua that yai will not only fulminat yar ſentence of curſing, but als ſtop and debar men and women to cum to ye reddy uſing of ye ſacraments of haly kirk, quhile yai be ſatisfiet yarof, with all rigor; quhilk thing has na ground of ye law of God, nor halie kirk, and als is veray ſclandrous, and givis occaſion to the puir to murmur gretymly againes ye ſtate eccleſiaſtick for the doing of ye premiſſis; and therefore it is thocht expedient yat ane reformation be maid of ye premiſſis, and that ſick things be na mair uſit in tymes to cum within this realm, at ye leſt yat na man be compellit be authority of haly kirk to pay ye premiſſis; but yat it ſhall only remane in the free will of the giver to gif and offir ſic things be way of almons, and for uphalding of ye prieſts and miniſters of the halie kirk, as his conſcience and charitie moves him to: and quhair ye curatis and miniſters forſaids, hes not eneuch of yar ſuſtentation by the ſaids kirk ritchts, that ye ordinares every man within his awin dioceſie take order, that the perſons and upliſters of ye uther deutys perteining to the kirk, contributs to yar ſuſtentation effeirindlie, etc.

VIII. Item, Becauſe ye leigis of yis realme ar havely hurt be ye lang proceſs of ye conſiſtorial jugement, as hes bene at mair length declarit and ſhewin unto my lordis of ye ſpiritualitie; and yat puir men havan juſt cauſe, oft tymes ar conſtreint to fall fra yar rightuous action through lengthning of the ſaids proceſs and exhorbitant expences, yat yai ar drawin unto as wele in ye firſt inſtant, as be appellation fra place to place, fra juge to juge, and laſt of all to ye court of Rome; albeit ye matter were never ſa ſmall, and albeit men obtein ſentences never ſa mony be ye ordiner juges of yis realme, yitt all in vain, and na execution ſall folow therupon, quhill ye appellation be diſcuſſit in Rome, etc. therefore it is neceſſar, yat proviſion be maid for ſhortning of the proceſs conſiſtorial for releiving of partyes fra exorbitant expenſes, and yat it be conſiderit, quhat matters ſhall paſs to Rome be appellation, of quhat avale, worth, and quantity yai ſuld be of, and yat ye appellation unto Rome ſuld not ſuſpend the execution of ſentences gevin heir within yis realme.

IX. Item, It is havelie murmurit and compleint unto the quenis grace be ye ſewars of Kirkland, yat yai ar compellit to paſs to Rome to pley ye reduction of yar infeſtements, etc.

X. Item, Yat ye actis of parliament halden at Edinbrugh ye 26th day of June, M.CCCC.XCIV. be our ſovirane lord, king James ye fourd of gud memorie, anent ye priveleges grantit be ye paps to ye kirk of Scotland, and benefices yat paſſis to ye court of Rome, that hurts the priveleges of the crown, or the common wele of this realme be put to dew execution, and it be decernit be ye lordis of ye ſeſſion, be juges competent to ye braikers yarof, notwithſtanding ony exemption or immunitie, or privelege ſpirituale or temporale.

XI. Item, Yat na manner of perſon within yis realme pretend to uſurp ſic hardiment, as to diſhonor or ſpeik irreverently of ye ſacrament of ye bliſſit body and blude of our ſaviour Jeſus Chriſt; bot that the ſamin be haldin in ſic reverence, honour, and worſhip, as effeirs chriſtin men to do, and is commandit be the law of God and haly kirk; and that nane diſhonour ye divine ſervice of the meſs, nor ſpeik injuriouſlie nor irreverentlie yarof,

XII. Item, Yat na man pretend to uſe ye ſacraments and ceremonies of marriage, baptiſm, and bleſſit body and blud forſaid, nor ſuffer ye ſamin to be miniſtrat, bot in ſic manner, as is aforeſaid; and be ſic perſons, as yat are admittit deulie, and ordaint to ye adminiſtration tharof.

XIII. Item, Yat na manner of perſons be ſa bald, as to burn, ſpulie, or deſtroy kirks, chappels, or religious places and ornaments yarof, nor attempt ony thing be way of deid, to ye hurt and injuring yarof, or for deforming or innovating the louable ceremonies and rites parof uſit in haly kirk; bot yat yai be uſit as afore ay, and quhile forder order be takin be ye prince, and miniſters of haly kirk, having power, and the ſamen dewlie inſinuet to yam, etc.

Acta concilii provincialis totius cleri Scoticani utriuſque provinciae habiti Edinburgi A. D. M.D.LIX. Ex cod. MS. bibl. regiae Pariſ. n. 3887. cod. Baluzian. num. 38.

Concilium provinciale cleri totius regni Scotiae indictum et convocatum per reverendiſſimum in Chriſto patrem et dominum, Johannem, S. Andreae archiepiſcopum, ejuſdem regni primatem, legatum natum, etc. aſſiſtente et conſentiente reverendiſſimo in Chriſto patre, Jacobo, Glaſguenſi archiepiſcopo; convocatis etiam et praeſentibus utriuſque archiepiſcopi reverendis dominis ſuffraganeis epiſcopis, vicariis generalibus, abbatibus, prioribus, commendatariis, decanis, praepoſitis, ſacrarum literarum profeſſoribus, rectoribus, ac aliis literatis viris eccleſiaſticis, eccleſiam Scoticanam repraeſentantibus; coeptum eſt Edinburgi in religioſa domu Dominicanorum primo die menſis Martii

tii anno juxta computationem eccleſiae Scoticanae [f] M.D.LVIII. et finitum ibidem 10. die menſis Aprilis, anno Domini M.D.LIX. et hoc ad dictae eccleſiae Scoticanae diſciplinam recte reformandam, et dominici gregis ſalutem promovendam; propterea quod videremus paſtorale noſtrum munus in extrema incidiſſe tempora, in quibus crudeles lupi diſperſas Chriſti oves modis omnibus conantur devorare, legitimos ſacramentorum uſus invertere, eccleſiae ceremonias a Chriſto, ejuſque diſcipulis et ſucceſſoribus bene inſtitutas, prorſus contemnere, omnia demum Dei et ſanctorum templa diruere: in quo quidem concilio antiquas majorum conſuetudines inſecuti ſumus, quas apoſtoli inſtituerunt, apoſtolici viri retinuerunt, atque nobis ſanctiſſime veluti per manus reliquerunt; ut videlicet, quoties de fide chriſtiana quaeſtiones occurrerent, ſcandala pullularent, aut hominum mores emendatione indigerent, toties ſynodum indicerent, in qua ſalutaria remedia adhiberent occurrentibus ſuo tempore periculis. Pari modo, Deo diſponente, in hac praeſenti ſynodo conſultavimus, quonam modo poſſimus oves nobis commiſſas in chriſtiana profeſſione retinere, ſalutarem eis cibum providere, curantes humeris noſtris impoſitas ad ovile dominicum reducere, et eccleſias in ſincera pace regere, donec generale concilium his tantis malis aptiora provideat remedia. Noſtrae conſultationi acceſſit auxilium, opera, et beneficium nobiliſſimae et chriſtianiſſimae principis Mariae, hujus regni Scotiae reginae dotariae, ac regentis; cujus piam voluntatem experti ſumus non ſolum in defendendo hoc noſtro regno a ferocibus exterorum incurſibus, ſed etiam in adminiſtranda juſtitia per ſingulas hujus regni provincias, necnon in vera religione praeſervanda, retinenda, et augenda; ſic nos Dei gratia et favore dictae principis collegimus, ac congeſſimus ea in conſtitutione, quae maxime videbantur pro ratione horum temporum neceſſaria et commoda, ad Dei honorem et reverentiam, eccleſiaſticae diſciplinae emendationem, atque ad chriſtiani populi ſalutem; quae omnia communi conſenſu decrevimus publicanda, ut a cunctis hujus regni incolis obſerventur. Quapropter univerſos eccleſiae Scoticanae ordines oramus, atque in viſceribus Jeſu Chriſti obteſtamur, ut praeſentis concilii decreta diligenter legant, lecta obſervent, atque ſibiipſis perſuadeant, nos gratia Dei et auxilio dictae reginae curaturos, ea exactae executioni demandanda. Praeterea cunctis eccleſiaſticis viris praecipimus et mandamus, ut oves Chriſti illis commiſſas diligenter curent, frequenter viſitent, et recte exerceant, conformiter traditioni et conſuetudini eccleſiae catholicae, rejectis vanis novitatibus, et ſuſpectis opinionibus; ſic enim tam nobiſipſis, quam ovibus noſtrae curae commiſſis, acquiremus aeternam beatitudinem, quam nobis tribuat, qui ſine fine vivit et regnat. Amen.

Primum actum: approbatio conciliorum apud Linlythquho et Edinburgum antea tentorum.

Praeſens ſynodus, diligenti conſilio et maturo tractatu praehabitis, decretis quoque conſtitutionibus, et ordinationibus conciliorum provincialium in oppido de Linlythquho in menſe Auguſto, et Edinburgi in menſe Novembri, A.D. milleſimo quingenteſimo quadrageſimo nono; Edinburgi etiam in annis M.D.LI. et M.D.LII. reſpective tentorum et celebratorum inhaerens, eadem decreta, conſtitutiones et ſtatuta ratificat, approbat, et confirmat, quatenus in praeſenti concilio immutata, declarata, et innovata non ſunt, ipſaque inviolabiliter obſervanda decrevit, eiſdem quoque lectis, viſis, et diſcuſſis praeſentis concilii auctoritate robur adjiciens.

Jam ſequuntur ſtatuta edita in concilio provinciali celebrato in menſibus Martii et Aprilis, annis Domini, M.D.LVIII. et M.D.LIX. *reſpective.*

I. Haec praeſens ſynodus prioris apud Linlythquho inchoati, Edinburgi finiti M.D.XLIX. conſtitutionibus adhaerens, ratificat et acceptat decretum concilii Baſilienſis contra concubinarios promulgatum, et in praedicto priori concilio per eccleſiaſticos hujus regni receptum, in omnibus ſuis capitibus obſervandum, et executioni demandandum, tam in archiepiſcopos, epiſcopoſque, et eorum ſuffraganeos, quam in alios praelatos, ac inferiores clericos hujus regni per metropolitanos in epiſcopos ſuffraganeos, et epiſcopos in alios clericos inferiores reſpective; et ne reverendiſſimus Johannes, Sancti Andreae archiepiſcopus, hujus regni primas, legatus natus, etc. necnon reverendiſſimus Jacobus, Glaſguenſis archiepiſcopus, videantur reverendis ſuis ſuffraganeis, et aliis inferioribus eccleſiae onera gravia alligare, et ſuis forte privilegiis et exemptionibus ſibimetipſis liberius indulgere, ſua ſponte in bonum aliorum exemplum ſubmiſerunt ſe conſilio, requiſitioni, et admonitioni faciendae per reverendos patres epiſcopum Dunkeldenſem, poſtulatos Candidae Caſae, et Roſſenſem; necnon probos et doctos viros magiſtrum Johannem St. Clar, decanum de Reſtalrig; fratrem Johannem Gryſoun, provincialem ordinis fratrum praedicatorum hujus regni, et facultatis theologiae univerſitatis S. Andreae, civitatis decanum, Johannem Wynrame, ſacrae theologiae profeſſorem, monaſterii eccleſiae metropolitanae Sancti Andreae ſuppriorem; ut ipſi inquirant de obſervatione praeſentis ſtatuti per eoſdem tam per ſe, quam de correctione exercenda in inferiores pro obſervatione ejuſdem. Et ut commodius dicti inquiſitores ſuo fungantur munere, convenient Edinburgi bis ſingulis annis, primo viz. Maii, et 15. Januarii; ubi diligenti inquiſitione praehabita per dictos ſex, quinque, aut ſaltem quatuor illorum, ſi quid emendatione dignum deprehenderint, primum praedictos reverendiſſimos archiepiſcopos

[f] Hoc ſeculo Scoti annum exordiebantur adhuc a 25. Martii, verum initio ſeculi ſequentis ſancitum eſt auctoritate ſupremorum regni comitiorum initium anni deinceps a calendis Januar. computandum

chriſtiano more et charitative admoneant; deinde provinciali concilio, ſi neceſſe fuerit, referant; poſtremo ſanctiſſimo noſtro papae abſque ulla mora aut concluſione, prout coram ſummo judice reſpondere voluerint, intiment et notificent; et ſi quemquam ex dictis ſex extra regnum fore, aut vita defungi contigerit, licebit caeteris alium in locum abſentis vel demortui ſurrogare. Praeterea concilium hoc decrevit, ut tam archiepiſcopi quam epiſcopi curent praedictum ſtatutum concilii Baſilienſis de incontinentia obſervandum in omnes et ſingulos abbates, priores, commendatarios, et alios quoſcunque inferiores clericos exemptos ſuarum dioeceſeon reſpective aliter abſque praejudicio ſui ordinis.

II. *Circa proles eccleſiaſticorum.*

Inhibet praeterea haec ſynodus, ne qui praelati, aut alii eccleſiaſtici inferiores ſuas proles ex concubinatu ſuſceptas, in ſuis familiis, aut conſortiis alant, aut teneant; et ne ultra quatriduum, et id non palam, ſingulis trimeſtribus in eorum familia morentur, ſub poenis ducentarum librarum, prima vice per archiepiſcopum in praemiſſis culpabilem; et, centum librarum per epiſcopum, aut alium praelatum, ſub poena arbitraria in alios inferiores clericos, arbitrio ordinarii injungenda, levanda, et in pios uſus applicanda; et tertio quadruplicanda.

III. *De non promovendis filiis preſbyterorum in eccleſiis paternis.*

Vetat quoque, ne ullus archiepiſcopus, aut alius praelatus ſuas proles directe, aut indirecte ad beneficia quaecunque eccleſiaſtica in ſuis eccleſiis promoveat, aut promoveri patiatur; alioqui promotio vel proviſio deſuper conceſſa, ipſo facto nulla ſit et invalida, ſic quod licitum ſit ſuperiori, vel cui devolvitur poteſtas conferendi tale beneficium, libere conferre clerico idoneo, cui voluerint; non obſtante praedicta collatione, vel proviſione antea contra juris diſpoſitionem, et praeſentis ſtatuti tenorem facta. Et ut praeſens ſtatutum debitum ſortiatur effectum, concilio viſum eſt expedire reginam obnixe rogandam, quatenus literas ſupplicatorias ad ſanctiſſimum dominum noſtrum papam mittat, eidem ſanctitati ſupplicando, ut nullas diſpenſationes adverſus praedictum ſtatutum inpoſterum concedat. Et ſi fraudulenter, nulla mentione habita hujus ſtatuti, obtentae fuerint, ipſo jure nullae ſint et irritae.

IV. *De non elocandis filiabus praelatorum et eccleſiaſticorum baronibus de patrimonio Chriſti.*

Inhibet ſimiliter haec praeſens ſynodus, ne qui praelati, aut quicunque eccleſiaſtici, per ſe vel alios, eorum nomine, filias ſuas baronibus, aut aliis terrarum dominis, ſupra ſummam centum librarum annui haereditarii proventus habentibus, de patrimonio Chriſti dotent, aut in matrimonio collocent, ſub poena tantundem pecuniae, quantum dotis nomine promiſſum, datumve fuerit, ſolvendi, et in alium uſum exigendi, inque pios uſus diſponendi; neque etiam filios ſuos barones aut terrarum dominos ultra ſummam centum librarum annui haereditarii proventus efficiant, ſub poena tantundem levandi et repetendi, quantum terrae valuerint; terras autem eccleſiaſticas, aut alias ad eorum beneficia ſpectantes, vel decimas dictis ſuis partubus et concubinis directe vel indirecte nullo modo alienent, vel aſſedent; quod ſi ſecus factum fuerit, caſſae ſint locationes et aſſedationes ipſo facto et jure.

V. *De familiis et ſervitoribus eccleſiaſticorum.*

Statuit praeterea haec ſynodus, ut nullus praelatus aut eccleſiaſticus, cujuſcunque ſtatus, gradus, dignitatis, aut praeeminentiae exiſtat, teneat, aut alat in ſua familia, vel comitatu, aut ullo quotidiano officio quaſcunque perſonas de haereſi ſuſpectas, aut qui ſacroſanctae miſſae ſacrificio, et aliis divinis officiis intereſſe dedignantur, diebus ſaltem dominicis, et majoribus feſtis, vel qui contemnunt eccleſiae ſacramenta, vel qui contra fidem catholicam et orthodoxorum patrum ſententiam erroneas teneant opiniones; ſed ſtatim, ubi hujuſmodi reperti fuerint culpabiles, ab eorum conſortio, ſervitio, et familia removeantur, prout iidem praelati reſpondere voluerint coram ſummo judice; ac deſuper fiat diligens inquiſitio per ordinarios, ſub poenis ducentarum librarum in ſingulos archiepiſcopos, et alios praelatos, abbates, priores, et commendatarios in praemiſſis culpabiles, pro prima vice, et duplicanda pro ſecunda vice, et tertia vice triplicanda; et ſic deinceps arbitraria in eccleſiaſticos inferiores, arbitrio ordinariorum.

VI. *Ne clerici exerceant mercaturam.*

Similiter ſtatuit decretum prioris concilii mercaturam, et ſecularia negotia per eccleſiaſticos vetans et prohibens, ad unguem obſervandum; addendo, quod ſi qui praelati, aut alii eccleſiaſtici per ſe, vel alios emant victualia, piſces, ſal, biſſinum, lanam, vel alias quaſcunque merces lucri cauſa, ut empta revendant, hujuſmodi merces aut eorum valores a tali clerico negotiatore exigantur, et leventur pro prima vice (nomine mulctae intelligitur poena aliqua arbitraria, quae imponitur ad arbitrium) et ſi talis clericus negotiator continuaverit, exigatur duplum ejuſdem per ordinarium loci, vel ſuperiorem ejuſdem in pia opera applicandum.

VII. *De habitibus.*

Statutum eſt et ordinatum, quod conſtitutiones prioris concilii de habitibus et tonſura clericorum et eccleſiaſticorum virorum executioni demandentur, etiam in ipſos abbates, priores, commendatarios, et alios quoſcunque beneficiis eccleſiaſticis gaudentes, ſub poena amiſſionis quartae partis proventuum ſuorum beneficiorum per ordinarium vel ſuperiorem levandae, et piis uſibus applicandae, pro prima vice....Hortatur ſimiliter omnes et ſingulos archiepiſcopos et epiſcopos hujus regni, quatenus in publico et in eccleſia ſemper indumentis lineis, viz. ſuis rochetis congruis temporibus utantur.

VIII. *De*

VIII. *De celebratione horarum canonicarum, et de ſacrificio miſſae.*

Praeterea hoc praeſens concilium rogat, et in viſceribus Jeſu Chriſti hortatur omnes et ſingulos praelatos, et alios quoſcunque eccleſiaſticos, ut frequentius ſolito ſacroſanctum miſſae ſacrificium in conſpectu populi celebrent ad Dei honorem, quo facilius populum chriſtianum ad pietatem et religionem moveant; inquirant quoque ordinarii, an ſacerdotes et beneficiati dicant, et quotidie recitent horas canonicas, et alia divina officia, et interſint ſacrificio miſſae, ſaltem diebus dominicis, et aliis feſtis; et ad hoc per ordinarios moneantur et compellantur ſub poenis arbitrariis in ipſos infligendis.

IX. *De viſitatione monaſteriorum.*

Inſuper decrevit, quod ſtatutum prius editum pro viſitatione monaſteriorum, monachorum, et monialium diligenter obſervetur, et quod ordinarii per ſeipſos, aut eorum fide dignos commiſſarios viſitent ſingula monaſteria, etiam exemptorum intra ſuas dioeceſes, ſecundum formam concilii Tridentini, et de ſingulis, quae corrigenda ſunt, inquirant et corrigant; et curent, ut ſufficiens numerus religioſorum in illis ſuſtentetur per facultates et reditus loci, ut honeſte tractentur tam monachi, quam moniales in victu, veſtitu, et in aliis neceſſariis; et ut loca diruta, et dilapſa reparentur, et ipſi ordinarii diligenter praedictum ſtatutum exequantur, prout reſpondere voluerint coram ſummo judice; et quod prioriſſae monialium per ordinarios moneantur, et compellantur ad reddendum computum, et ratiocinium omnium et ſingulorum proventuum ſuorum reſpective monaſteriorum ipſis locorum ordinariis ſingulis annis, ſub poenis et cenſura eccleſiaſtica.

X. *De reparationibus eccleſiarum.*

Item ordinat praeſens ſynodus et decrevit, ut eccleſiae quaecunque intra regnum Scotiae dirutae et dilapſae reaedificentur, et reparentur in parietibus, tectis, ornamentis, et omnibus neceſſariis, a rectore et parochianis reparari ſolitis, et ad hoc per ſequeſtrationem fructuum per ordinarios compellantur, et quod dirigantur literae monitoriales contra rectores, eorum firmarios pro reparatione earundem, et fiat diligens inquiſitio per ordinarios contra infringentes imagines, violatores, combuſtores eccleſiarum, et coram ordinariis vocentur, ſecundum juris diſpoſitionem, et canonicas ſanctiones puniendi; et pari modo procedatur contra parochianos pro reparationibus navium eccleſiarum, et murorum coemeteriorum. Vocentur quoque violatores ſequeſtri, et puniantur, prout de jure. Statuit praeterea, ut nullae arbores in coemeteriis eccleſiarum plantatae, et creſcentes, ex quavis cauſa ſcindantur, aut exſcindantur, niſi ex ſpeciali cauſa conſenſu ordinarii, rectoris, vicarii, et parochianorum ipſius parochiae et eccleſiae; et qui in hoc culpabiles invenientur, coram ordinario vocentur, et puniantur, non ſolum in aeſtimationem et valorem arboris exciſae, et ablatae, verum etiam in damnis et intereſſe, arbitrio ordinarii moderandis; verum ſi quae arbores ob vetuſtatem, vel aliquo caſu fortuito deciderint, fabricae ipſius eccleſiae applicabuntur.

XI. *Quod beneficiati compellantur ad receptionem ſacrorum ordinum, et de pluralitate beneficiorum.*

Approbat ſimiliter hoc praeſens concilium ſtatuta in prioribus conciliis edita, quod ſinguli plura beneficia eccleſiaſtica obtinentes, per locorum ordinarios inter hinc et primum diem menſis Auguſti proximi vocentur ad exhibendum ſuas diſpenſationes, ſi quas habeant, juxta tenorem cap. "Ordinarii" de officio judicis ordinarii lib. 6. ſinguli quoque beneficia eccleſiaſtica obtinentes, per locorum ordinarios ante dictum diem ſimiliter vocentur, et qui minime ſacris ordinibus initiati fuerint ad ſuſceptionem ordinum ſuis beneficiis requiſitorum, aut iiſdem ſuis beneficiis renunciandum cenſura eccleſiaſtica, et ſub poenis in cap. "Licet ea" de electione lib. 6. per ordinarios compellantur, ne de altari vivant, qui altari inſervire dedignantur.

XII. *De curatorum ſtipendiis.*

Confirmat quoque et approbat praeſens ſynodus ſtatutum in priori concilio editum, quod ſinguli curati annuatim ſummam viginti marcarum monetae Scoticanae, cum manſo et horto, pro ſuo annuo ſtipendio et ſalario habeant; quod in dioeceſibus Aberdonenſi, Roſſenſi, Moravienſi, Cathanenſi, et Orcadenſi obſervari decrevit. In aliis vero dioeceſibus hujus regni ſingulis curatis ſumma 24. marcarum annuatim pro ſuo ſtipendio et ſalario perſolvatur, cum manſo et horto ſolitis et conſuetis.

Item vicarii penſionarii per locorum ordinarios ad perſonalem reſidentiam ſub privationis poena compellantur.

XIII. *De poenis delinquentium, et de exceſſibus.*

Statuit praeterea et ordinavit haec ſynodus, quod ſtatutum circa officium decanorum ruralium in priori concilio editum, debitae executioni demandetur, et ulterius brachii ſecularis auxilium invocetur contra impedientes decanos rurales, ac commiſſarios ordinariorum in viſitatione et executione ſui officii, et ſimiliter contra parochianos citatos ſuper aſſiſiis et inquiſitionibus contumaces, aut reſpondere ſuper articulis recuſantes. Inſuper ſtatuit, ut crimina laicorum ad juriſdictionem eccleſiaſticam pertinentia, per publicas poenitentias in parochia, in qua delictum eſt commiſſum, vel apud cathedralem eccleſiam, ut ordinario et ſuis commiſſariis viſum fuerit, ſecundum qualitatem et quantitatem delicti puniantur, et corrigantur, et invocetur auxilium brachii ſecularis contra inobedientes: et ſimiliter procedatur ſuper exceſſibus clericorum juxta juris exigentiam. Verum quia nonnulli poenas pecuniarias ab hujuſmodi delinquentibus exigere, levare, et in ſuos proprios uſus convertere dicuntur; ſtatuit, quod hujuſmodi poenae pecuniariae, ad quas ſolvendas ſponte ſeſe obligant delinquentes, vel pro

quibus

quibus cautionem invenerint in pios uſus, partim intra parochiam, ubi delictum eſt commiſſum, partim alibi arbitrio ordinarii diſponantur. Et quo praeſens ſtatutum debitum ſortiatur effectum, quilibet ordinarius eligat tres aut quatuor ſui capituli, aut alios probos et diſcretos viros eccleſiaſticos, qui de delictis hujuſmodi et eorundem poenis cognoſcant, ut eaſdem moderentur; et quod aliqui ex eiſdem poenas pecuniarias in delinquentes injunctas exequantur, et recipiant, et de conſilio ordinarii ad praedictos, et alios pios uſus applicent, prout reſpondere voluerint.

XIV. *De praedicatione verbi Dei et circa neglectam doctrinae reformationem.*

Hoc praeſens concilium approbat ſingula ſtatuta in priori concilio pro praedicatione verbi Dei edita, et debitae executioni demandanda decrevit; quibus etiam addit, ut ſinguli epiſcopi per ſe non ſolum quater in anno, prout in priori concilio ſtatutum erat, in ſuis dioeceſibus praedicent, verum etiam frequentius, quoties commode per eoſdem fieri poterit ſecundum formam et tenorem conſtitutionis concilii generalis in cap. "Inter caetera," de officio judicis ordinarii; et contra negligentiam inquiratur in proximo concilio provinciali. Et ſinguli etiam epiſcopi quolibet biennio ad minimum ſuas dioeceſes integras per ſeipſos complete viſitent, et inter viſitandum per ſe et per alios verbum Dei praedicent, et quae corrigenda invenerint, diligenter reforment et corrigant; et archidiaconi ad exequendum ſuum officium in viſitando compellantur ſub poenis in jure communi et ejus diſpoſitione contentis, et hoc ultra viſitationes fieri ſolitas per archidiaconos et decanos rurales, aut epiſcoporum commiſſarios. Et praeterea decrevit concilium ſtatutum prioris concilii pro ſuſtentandis per ordinarios canoniſta et theologo in ſingulis eccleſiis cathedralibus ante proximum concilium executioni demandandum, et quod ſinguli archiepiſcopi et epiſcopi in familia ſua theologum habeant.

XV. *De praedicatione facienda per alios eccleſiaſticos.*

Inſuper, ut frequentioribus verbi Dei praedicationibus inſtruatur populus, ſtatutum eſt, ut eccleſiarum parochialium rectores, qui de judicio ordinarii ad praedicandum fidei rudimenta ſuis parochianis habiles et idonei cenſebuntur, per ſe non ſolum quater in anno, ut antea in priori concilio ſtatutum erat, ſed etiam frequentius, ad diſcretionem ordinarii, praedicent ſub poena amiſſionis quartae partis fructuum ſuorum beneficiorum, per ordinarium loci levandorum, et in pios uſus applicandorum; his vero, qui juvenes ſunt, et inidonei ad praedicationis munus debite exequendum, per ordinanarios injungatur, ut ſeſe ad hoc quamprimum reddant per ſtudia in gymnaſiis publicis habiles, et interim per alios praedicatores ſuis ſumptibus per ordinarios examinandos et admittendos praedicari, et ſuas vices ſuppleri faciant, donec de alio juris remedio opportuno fuerit proviſum; et ad illud munus, ut dictum eſt, obeundum, ſinguli tales rectores praedicatores ſuos conducant, et cum ipſis conveniant, et ordinario praeſentent ante primum diem Auguſti proximi. Grandaevi autem, qui quinquageſimum annum exceſſerint, et antea non ſunt ſoliti concionari, hoc ipſum ſimiliter per alios fieri procurent, quibus etiam aſſiſtant, et eorum propria praeſentia praedicatoribus ipſis majorem honorem addant et auctoritatem; et hoc praeter et ultra communes inſtructiones et catechiſmi lectiones ſingulis diebus dominicis, et aliis majoribus feſtivis, cum non ſit concio, per curatos et penſionarios fieri ſolita: et ſimiliter epiſcopi, abbates, priores, prioriſſae, commendatarii, adminiſtratores, praepoſiti, portionarii eccleſiarum, et quicunque praeſunt eccleſiis cujuſcunque monaſterii, menſis epiſcopalibus, capitulis, et collegiatis unitis et annexis procurent verbum Dei in ſuis eccleſiis praedicandum per ſe, aut alios idoneos praedicatores, per ordinarium dioeceſanum examinandos et admittendos, cum quibus conveniant, et eoſdem ordinario praeſentent ante dictum primum diem menſis Auguſti; quo quidem primo die menſis Auguſti elapſo, et dictis concionatoribus minime conductis, et ordinario praeſentatis, quilibet ordidarius quartam partem fructuum cujuſcunque eccleſiae, cui de praedicatore minime proviſum ſurit, exiget, et levabit, quos partim ad ſuſtentationem praedicatorum applicabit, et partim in alios pios uſus diſtribuet et diſponet.

XVI. *De uniformi doctrina per ſingulos praedicatores obſervanda.*

Approbat ſimiliter haec praeſens ſynodus ſtatutum in priori concilio editum de methodo et forma praedicationum a praedicatoribus obſervanda; addit quoque hoc praeſens concilium, ut nullus officium praedicandi verbum Dei aſſumat, niſi prius per ordinarium loci examinatus, et legitime ad hujuſmodi praedicationis munus exercendum admiſſus fuerit; et praedicatores admiſſi in his, quae circa negotia fidei, et religionis chriſtianae, ſacrae ſcripturae, ſanctorumque doctorum et patrum approbatorum teſtimoniis, eccleſiae quoque catholicae, et conciliorum generalium auctoritate decreta ſunt, ſedulo ac diligenter inter concionandum ſeſe exerceant, populumque in illis inſtruant, praeſertim circa articulos ſubſequentes.

Sequuntur articuli de traditionibus eccleſiae. Articulus I.

Certa fide tenendum eſt, non ſolum quod expreſſe nobis atque aperte per ſcripturas traditur, verum etiam quicquid eccleſia ſancta catholica, aut univerſale concilium legitime congregatum, credendum tradidit, definit, et concludit; et ſimiliter quicquid obſervand. praecepit, quod ad bonos mores attinet, obſervari debet; et contrarium pertinaciter aſſerere haereticum eſt.

Appendix.

Eccleſiae traditiones et ordinationes, ut quae de jejuniis, ciborum abſtinentiis, et delectu, feſtorum celebrationibus, ſeu feriationibus, et id genus

genus aliis ad ſui obſervationem publice et privatim chriſtianos obligant.

De ſanctorum veneratione et invocatione. Articulus II.

Recte fit in eccleſia, quod ſanctos cum Chriſto in caelis agentes veneramur, et invocamus, ut pro nobis orent, quorum precibus et interceſſione Chriſtus hic nobis multa largitur, per quos et in terris multa miracula operatur.

De recto imaginum uſu. Articulus III.

Imagines Chriſti et ſanctorum ſunt licitae ad eorundem repraeſentationem et imitationem, et eaedem abſque ludibrio et opprobriis reverenter tractandae ſunt.

De purgatorio poſt hanc vitam. Articulus IV.

Firmiter credendum eſt poſt hanc vitam eſſe purgatorium pro animabus, in quo poena adhuc debita peccatis exſolvitur; quibus tamen ſubvenitur piis vivorum operibus, quo citius liberentur.

De exiſtentia corporis et ſanguinis Chriſti in euchariſtiae ſacramento. Articulus V.

In euchariſtiae ſacramento eſt reipſa verum corpus Domini noſtri Jeſu Chriſti; hoc eſt, vera caro et verus ſanguis ejuſdem, immo totus Chriſtus, Deus et homo: unde in eadem non panem, non vinum, non eaſdem etiam, quae oculis corporeis objiciuntur, ſpecies, ſed Dominum noſtrum Jeſum Chriſtum crucifixum recte adoramus, ſive in miſſa, ſive extra miſſam, ubicunque euchariſtia repoſita fuerit, aut quoties in ſupplicationibus publicis a ſacerdote circumfertur.

De laicorum communione ſub una tantum ſpecie. Articulus. VI.

Non eſt laicis ad ſalutem neceſſaria ſub utraque ſpecie communio, ſed juxta legitimam eccleſiae ſanctionem ſub altera tantum panis; viz. ſacramentum exhibere ſufficit, in quo carnem et ſanguinem, atque adeo totum Chriſtum ſub una duntaxat ſpecie ſumi credendum eſt.

De utilitate miſſae. Articulus VII.

Miſſae ſacrificium in recordationem paſſionis Chriſti inſtitutum, ejuſdem paſſionis virtute vivis et mortuis prodeſt.

De legitimo ſacramenti euchariſtiae miniſtro. Articulus VIII.

Evangelico tantum ſacerdoti ſecundum eccleſiae ritum legitime ordinato euchariſtiae ſacramentum benedicendi, conſecrandi, aut miniſtrandi poteſtas conceſſa eſt.

XVII. *De exhortationibus ante miniſterium ſacramentorum.*

Inſuper ut populus chriſtianus ſacramentorum eccleſiae verum effectum, vim, ac uſum facilius ac commodius intelligere valeat, ſtatuit hoc praeſens concilium quaſdam catholicas exhortationes, eaſque ſuccinctas declarationes ſacramentorum baptiſmi, ſacroſanctae euchariſtiae, extremae unctionis, matrimonii, auctoritate hujus concilii edendas, et inferius inſerendas, quas ſinguli parochi, vel alii preſbyteri eorundem ſacramentorum legitimi miniſtri, ipſa ſacramenta miniſtraturi, ſingulis ſuam propriam et debitam exhortationem praemittant, et publice et diſtincte recitent, et legant ſinguli curati et vicarii, dum ſacrae miſſae ſacrificium diebus dominicis et aliis majoribus feſtis ſunt celebraturi, infraſcriptam exhortationem; et ejuſdem ſacrificii declarationem publice in eccleſia ſimiliter legant, quo populus chriſtianus majori pietatis affectu rebus divinis aſſiſtat, et interſit; et idem obſervent epiſcopi in miniſtratione ſacramentorum confirmationis, et ordinis, et confeſſarii ſacerdotes in ſacramento poenitentiae, quae quidem exhortationes in calce hujus concilii [g] inſcribuntur.

XVIII. *De religioſis ad univerſitates mittendis.*

Statuit et decrevit praeſens ſynodus, quod ſtatutum antea deſuper editum executioni mandetur circa religioſos, ad univerſitates gratia ſtudii mittendos; et ſinguli abbates, priores, et commendatarii exhibeant et praeſentent ipſis ordinariis nomina eorum, qui mittuntur ad univerſitates, intra hinc et primum diem menſis Auguſti proximi, et ſimiliter teſtimoniales literas ipſius univerſitatis, in qua fuerint recepti, et deſuper diligens inquiſitio per ordinarium fiat.

XIX. *De qualitate promovendorum ad beneficia.*

Haec praeſens ſynodus diligenter attendens quamplurima oriri ſcandala in eccleſia Dei, dum inidonei aetate, moribus, et doctrina aſſumuntur, et ad eccleſiaſtica beneficia promoventur, ſtatuit et decrevit, ut nullus inpoſterum aſſumatur, aut quoviſmodo promoveatur ad quodcunque eccleſiaſticum beneficium per ordinarium loci, vel quemcunque alium, ad quem de jure vel conſuetudine collatio vel proviſio, ſeu quaevis alia diſpoſitio pleno jure, et aliter ad praeſentationem alicujus patroni pertinet, niſi praeſens per ordinarium diligenter examinatus, ab eodem inveniatur idoneus ad exercendum et implendum officium tali beneficio annexum: alioqui collationes, proviſiones, et diſpoſitiones hujuſmodi eo ipſo nullae ſint et invalidae; et eo in caſu poteſtas diſponendi et conferendi, ea vice duntaxat, ad ſuperiorem, cui de jure proviſio in caſu devoluto pertinet, devolvatur, ac ſi hujuſmodi collatio minime facta fuiſſet. Et pro obſervatione praeſentis ſtatuti concilium decrevit ſereniſſimam dominam noſtram reginam obnixe et humiliter deprecandam, ne quemquam ad epiſcopatum, monaſteria, praelaturas, ſeu quodcunque aliud beneficium ad praeſentationem, ſeu ſupplicationem, aut nominationem regiam ſpectans et pertinens, nominet,

[g] Declarationes et exhortationes hac in MS. Baluziano omiſſae ſunt.

praeſentet, aut promovere patiatur, niſi moribus, ſcientia, et aetate ad officium dicto beneficio incumbens ad Dei honorem, et populi aedificationem exercendum idoneus, et qualificatus reperiatur; onerando conſcientiam domini ordinarii admittentis ſeu conferentis, ne in diſtricto Dei judicio ſanguis pereuntium de ejus manibus requiratur. Et pari modo concilio expedire viſum eſt, literas ſupplicatorias ad ſanctiſſimum dominum noſtrum papam mittendas, ne quemquam ad praelaturas, vel alia quaecunque beneficia promoveat, aut promoveri patiatur, niſi aetate, moribus, et ſcientia idoneum.

XX. *De executoribus teſtamentorum dativis.*

Haec ſynodus provincialis volens et cupiens damno et indemnitati prolium, pupillorum, et aliorum in rebus et bonis ab inteſtato decedentium intereſſe habentium occurrere, et de remedio providere, ſtatuit, et decrevit, ac ordinavit, quod in futurum nulli dentur aut confirmentur executores dativi ad bona ab inteſtato decedentium, vel extra teſtamenta emiſſa, niſi praevio edicto publico tempore divinorum in eccleſia parochiali defuncti, ſaltem per quindecim dies antea citando intromiſſores bonorum talis defuncti, et omnes alios intereſſe habentes, debite executo, et indorſato, et vocato; et quidam magis idonei juxta diſcretionem ordinarii de proximioribus agnatis, vel cognatis defuncti, ſi comparuerint, in executores dativos confirmentur, cum tamen ſufficiente cautione de fideli et debita diſpoſitione et adminiſtratione bonorum et computo ad finem anni a die confirmati teſtamenti computandi reddendo et faciendo; necnon de debita reſponſione ſolutionis debitorum evictorum creditoribus, ſi qui ſunt pro rata bonorum, abſque tamen praejudicio bonorum pertinentium uxori et prolibus defuncti, et caſu, quo agnati cognati ſunt, ut praemittitur, citati recuſaverint onus executoriae acceptare, vel non comparuerint, conſtituantur per ordinarium alii viri probi, et boni teſtimonii, qui illud officium cum ſimili cautione debite exequantur: prohibet quoque, ne qui locorum ordinarii ſibiipſis aut ſuis familiaribus aliqua de dictis bonis, praeter quotam ſolitam, recipiant, vel aſſignent.

XXI. *De mortuariis.*

Item in relevamen et ſubſidium pauperum, ad tollendum ſtrepitum et murmur contra mortuaria obloquentium eadem in futurum ſolvenda, prout ſequitur, decrevit; videlicet defunctorum bonis in inventario, debitis abſtractis, in debitas partes diviſis, ubi defuncti pars ad decem libras monetae Scoticanae tantum ſe extenderit, vicario illius eccleſiae in compoſitionem pro annuali fine mortuario perſolvi ſolito, et veſte ſuperiori ſolvantur quadraginta ſolidi tantum; et ubi defuncti pars ad ſummam decem librarum ſe non extenderit, ſed infra eandem ſummam uſque ad viginti ſolidos reſpective in compoſitione, de qua ſupra, ſolvatur vicario de dicta parte defuncti, pro rata quadraginta ſolidorum de decem libris; et quando defuncti pars viginti ſolidos non exceſſerit, nihil inde ſolvatur pro mortuario, vel veſte ſuperiori. Si vero defuncti pars ultra ſummam decem librarum dictae monetae Scoticanae ſe extenderit, tum ſatisfaciat vicario pro praemiſſis, ut antea conſuetum eſt; non obſtante praeſenti conſtitutione. Circa barones vero et burgorum incolas ſervetur vetus conſuetudo. Si qui autem defunctorum juſta inventaria non fecerint, aut bona in ipſis inventariis contenta juſte non aeſtimaverint, tunc per ordinarios in vicariorum favorem de remedio provideatur opportuno: et in ſingulis epiſcoporum ſynodis hoc ipſum ſtatuatur et publicetur; non obſtante praecedenti conſtitutione.

XXII. *De terris ad eccleſias ſpectantibus in feudi firmam, ſeu emphitheoſim minime locandis.*

Penſato diu eccleſiae incommodo, ſubditorum hujus regni depauperatione, et magno inde exorto, praeſertim belli tempore, et alias, defectu habilium pro tuitione regni virorum, diſpendio per locationem terrarum eccleſiae ſpectantium in feudo, emphitheoſi et aliis aſſedationibus et arrendationibus, aliis perſonis, quam antiquis nativis tenentibus, poſſeſſoribus et elaboratoribus terrarum; vetat et prohibet praeſens concilium, ne quis archiepiſcopus, epiſcopus, abbas, prior, prioriſſa, commendatarius, praepoſitus, decanus, uſufructuarius, praeceptor, miniſter, eccleſiae cathedralis et collegiatae canonicus, praebendarius, rector, vel vicarius, ſeu quivis alius eccleſiaſticus ſecularis vel regularis quaſcunque terras, ad ſuum beneficium pertinentes, deinceps locet, concedat, aut arrendet in emphitheoſim, vel aſſedationem quamcunque longam vel brevem, niſi duntaxat tenentibus et elaborantibus earundem; et ſi quas tales terras contra praeſentis conſtitutionis tenorem locari contigerit, earundem locationes, ſive ad feudum, ſive ad certos annos fiant, ipſo jure nullae exiſtant et invalidae cum decreto irritante. Et archiepiſcopi, praelati, et alii ex praedictis eccleſiaſticis dignitatibus et beneficiatis, terras taliter principaliter in feudum, vel ad annos locantes, tertia parte fructuum illius beneficii, cui tales terrae pertinent, pro uno anno mulctabuntur, per ſuperiorem ſuum levanda, et ad pios uſus applicanda; et eadem poena canonici, et praebendarii ex cathedralibus et collegiatis eccleſiis in tertia parte ſuorum beneficiorum, ac religioſi ex conventibus religioſorum et monaſteriorum in tertia parte ſuae portionis pro uno anno, ſimili modo in pios uſus arbitrio ordinarii dioeceſani applicanda, punientur; ipſis nihilominus alienationibus, ſeu locationibus contra praeſentis ſtatuti tenorem factis ſeu fiendis, nullis omnino exiſtentibus et invalidis ipſo facto et jure, ſuper quibus uniuſcujuſque dioeceſis ordinarius ſingulis annis tenebitur diligenter facere inquiſitionem. Et praeterea ſtatutum eſt caſu, quo aliqui ex dictis tenentibus et terrarum laboratoribus, qui tales locationes obtinuerint, aut quos inpoſterum obtinere contigerit eaſdem in manibus ſuperiorum, in favorem quorumcunque, ex quavis cauſa reſigna-

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re voluerint; tum eo in caſu non licebit dictis archiepiſcopis, epiſcopis, abbatibus, praelatis, vel aliis dictis eccleſiaſticis beneficiatis in dictis feudis vel locationibus recipere vel admittere quoſcunque alios exiſtentes majoris gradus et potentioris, quam dicti reſignantes extiterint, dummodo ſufficientes fuerint ad hujuſmodi terras occupandas, et pro eiſdem juxta tenorem locationis reſpondendis; proviſo tamen, quod ſi contigerit dictos tenentes et laboratores fundorum deficere in ſolutione cenſuum, vel aliud committere, propter quod hujuſmodi locationes amittere debeant, et ab illis juſte amoveri, eo caſu licebit dictis praelatis et eccleſiaſticis beneficiatis, talibus tenentibus amotis, vel eaſdem terras ſuis propriis bonis occupare,[h] vel aliis perſonis non majoris gradus et conditionis, ſufficientibus tamen laboratoribus, et non aliis locare, ſub poena tertiae partis fructuum ſupradictorum, necnon nullitatis hujuſmodi locationis fructuum ipſo facto et jure. Quantum vero ad glebas eccleſiaſticas attinet, vetat et prohibet praeſens ſynodus, ne ullo modo, aut ex quavis cauſa in feudum ſeu emphitheoſim locentur, aut etiam ultra triennium, et hoc duntaxat laboratoribus et occupatoribus earundem de praeſenti eiſdem poſſeſſis, et non aliis, ſub poenis ſupradictis; praeſenti ſtatuto pro quinquennio proxime futuro duntaxat duraturo.

XXIII. *De decimis.*

Statutum item et ordinatum extat in favorem pauperum colonorum et agricolarum, quod decimae garbales, quae de praeſenti in manibus ſeu libera diſpoſitione archiepiſcoporum, epiſcoporum, abbatum, priorum, commendatariorum, prioriſſarum, monialium, praepoſitorum, eccleſiarum tam cathedralium, quam collegiatarum canonicorum, vel praebendariorum, rectorum, ſeu aliorum quorumcunque eccleſiaſticorum virorum, tam religioſorum quam ſecularium, aut per ipſos viros eccleſiaſticos ad eorundem proprios uſus colligantur, aut ipſis colonis et agrorum laboratoribus locentur et aſſedentur, niſi ipſorum colonorum obſtat malitia nolentium; videlicet pro decimis hujuſmodi eccleſiaſticis viris reditus conſuetos et perſolvi ſolitos, ſaltem communiter ad decennium jam proxime perſolvere, et ſufficientem cautionem pro ſolutione fienda praeſtare. Quod ſi ipſis colonis ſeu occupatoribus terrarum recuſantibus tales decimas, aliis locare contigerit, tunc hujuſmodi locatio pro triennio duntaxat fiat; alias vero decimas, quae in aliorum manibus ad longum vel breve tempus ſive ſuper literas aſſedationis. . . ſive tolerantia exiſtunt, omnibus modis tenentur eccleſiaſtici viri, ad quos earundem decimarum locatio pertinet, ipſis colonis ſeu terrarum occupatoribus, ut ſupra, locare; quod ſi commode id efficere nequeant, omni ſaltem ingenio talem conditionem cum decimis hujuſmodi de novo conducentibus inire ſtudeant, quod colonis ſive laboratoribus juxta ratam occupationis eorundem moderato pretio ſeu aeſtimatione locentur tales decimae, ne adverſus eccleſiaſticos viros tali occaſione oriantur ſcandala, aut murmur invaleſcat inpoſterum: ſuper quorum executione ſingulorum onerantur conſcientiae, prout in die judicii reſpondere voluerint; praeſenti tamen decreto pro quinquennio duntaxat duraturo.

XXIV. *De abbreviatione proceſſuum curiarum conſiſtorialium et officio procuratorum.*

Statuit praeterea omnia et ſingula ſtatuta in priori concilio edita pro abbreviatione proceſſuum curiarum conſiſtorialium, et officio procuratorum obſervantiae et debitae executioni demandanda, et quod in omnibus cauſis ſummariis procedatur ſummarie, et de pleno ſine ſtrepitu judicii, amputatis dilationibus, quantum de jure fieri poterit. Quae vero ſint cauſae ſummariae in calce praeſentis concilii inſerentur; addendo inſuper, quod quicunque procurator vel advocatus frivolam exceptionem replicandam, duplicandam, triplicandam, quadruplicandam in judicio exhibuerit, ſeu aliter manifeſte deprehenſus fuerit, pro prima vice poena 40. ſolidorum, pro ſecunda vice quinque librarum monetae hujus regni, in pios uſus, ad arbitrium judicis applicandorum abſque remiſſione mulctetur, et tertia ab officio procurandi vel advocandi in ea curia in perpetuum ſuſpendatur et removeatur.

XXV. *Quod nullae abſolutiones dentur ex motivis neque ad effectum agendi.*

Statuit ſimiliter, quod nullae deinceps per archiepiſcopos, epiſcopos, eorumve officiales et commiſſarios, vel alios quoſcunque judices eccleſiaſticos, ordinarios vel delegatos, dentur abſolutiones a ſententiis excommunicationis, et aliis cenſuris eccleſiaſticis ex quacunque cauſa fulminatis, cum illa clauſula "propter motiva; ex motivis," vel ſimilibus clauſulis; ſed vel concedantur ſimpliciter, vel inſeratur cauſa in iiſdem, propter quam dentur, alioquin nullius ſit roboris vel momenti. Item, quod inpoſterum nullae dentur abſolutiones, a quibuſvis ſententiis excommunicationis, et aliis cenſuris eccleſiaſticis, ex quacunque cauſa etiam contumaciae fulminatis, ad effectum agendi, proſequendi, judicandi, vel alicujus membri curiae officium exercendi, niſi duntaxat teſtimonii conferendi cauſa; alioquin nullae ſint ipſo jure et invalidae.

XXVI. *Quod in capitulis omnia capitulariter gerantur.*

Similiter ſtatutum eſt, quod in omnibus capitulis et conventibus, in quibuſcunque actibus capitularibus omnia gerantur, et fiant capitulariter, et in loco capitulari, tam quoad conſenſum praeſtandum, quam etiam quoad ſubſcribendum et ſigillandum; alioquin facta et geſta nulla ſint et invalida.

XXVII. *De officialibus et commiſſariis epiſcoporum.*

Statuit inſuper, quod officiales et commiſſarii ordinariorum ipſorumque delegati quicunque, ſint ſacerdotes, et aliter ſufficienter qualificati

[h] Forte "*applicare*."

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pro juriſdictione eccleſiaſtica exercenda; et ſinguli archiepiſcopi, epiſcopi, et alii juriſdictionem ordinariam habentes, hoc ſtatutum executioni demandent, infra hinc et primum diem menſis Junii, ſuperioribus negligentiam ſuorum inferiorum dicto die elapſo ſuppleturis.

XXVIII. *De legitima aetate ſubditorum regni.*

Praeterea ſtatuit et declarat, ſubditos hujus regni, quamprimum viceſimum primum aetatis ſuae annum compleverint, eſſe et debere cenſeri majores, aetatiſque perfectae; et ita judicandum in foro eccleſiae, quod et in foro civili de jure et conſuetudine hujus regni eſt obſervatum; et ſi quae actiones coram judicibus pendent, ſecundum praeſentis tenorem judicentur.

XXIX. *De collectoribus poenarum.*

Inſuper ſtatutum eſt, quod in ſingulis dioeceſibus per ordinarios deputentur tres aut quatuor eccleſiaſticae perſonae, habiles et ſufficientes ad collectionem et levationem omnium et ſingularum poenarum pecuniarumque ſtatutarum praedict. cum poteſtate eaſdem in pia opera, modis, quibus ſupra, et aliis legitimis, de eorundem ordinariorum reſpective conſilio diſponendi; qui etiam deputati tenebuntur in proximo concilio provinciali diſpenſationis et diſpoſitionis ſuae rationem reddere.

XXX. *Quod ſinguli parochiani interſint miſſae ſacrificio.*

Item, quod a ſingulis ordinariis per eccleſiarum rectores leventur literae monitoriales, ut ſinguli parochiani divinis officiis, et praeſertim miſſae ſacrificio devote interſint, ſingulis annis per decanos rurales, et alios commiſſarios contra eos, qui adeſſe dedignantur, diligens inquiſitio fiat.

XXXI. *De forma literarum ordinariarum, et aliarum monitorialium et inhibitorialium exequendarum.*

Statutum eſt, quod in futurum literae monitoriales ſive inhibitoriales ſuper proviſionibus et collationibus beneficiorum, et ſuper decimis, dentur per locorum ordinarios, et eorum officiales ſub poena excommunicationis cum hac clauſula: [" Quam poenam in contrarium facientes ferimus in his ſcriptis, et quos vos ſic excommunicatos in eccleſiis veſtris, et ubi epiſcopus fuerit, dominicis et aliis feſtivis diebus tempore ſummae miſſae et divinorum excommunicatos denuncietis et publicetis."]

XXXII. *De ratione pro minutis decimis et oblationibus ante Paſcha facienda.*

Cum juxta apoſtoli ſententiam non ſolum ab omni malo, verum etiam ab omni ſpecie mali abſtinendum ſit, maxime vero circa eccleſiae ſacramentorum adminiſtrationem, quae Dominus noſter Jeſus Chriſtus, ut gratis inſtituit, gratis etiam fidelibus exhiberi et miniſtrari voluit; hinc ad evitandum populare murmur, praeſertim tempore Paſchae, dum in ſacramenti corporis et ſanguinis Chriſti miniſterio, in exigendis minutis decimis, et aliis quibuſdam oblationibus eccleſiae miniſtros adeo contingit eſſe ſolicitos, ut in grave chriſtianorum ſcandalum rudi ſaltem populo, ſinguliſque, qui in eccleſia fuerint, ratione veſtimenti reddendi, videantur auguſtiſſimum illud ſacramentum venundare; ſtatuit et ordinat haec ſynodus, ut eccleſiarum vicarii, prout ſingulis eorum manebit, cum ſuis parochianis paulo ante Quadrageſimam in menſe Februario pro decimis hujuſmodi minutis, ſive perſonalibus ſive mixtis, aliis quoque oblationibus eccleſiae debitis, rationem ineant; et ad hunc effectum literas monitoriales in forma debita a ſuis ordinariis reſpective levent, impetrent, et executioni demandari curent, ut in paſchali ſolennitate populus chriſtianus liberius orationi vacet, idemque ſacramentum ardentiori pietatis affectu, divinoque fervore percipiat, omni tunc temporis exactione penitus interdicta: ſpontaneae autem fidelium oblationes, facto dicti ſacramenti miniſterio, ab eis, qui libere offerre voluerint, recipiantur; ac nihil exigatur, ut ſupra.

XXXIII. *De baptizatione infantum ſecundum formam a Chriſto inſtitutam, et ab eccleſia receptam.*

Quoniam Paulus Methwen, Willelmus Harlaw, Johannes Grant, Johannes Willocks, Johannes Patritz, et alii complures catholicae fidei et eccleſiaſticae unitatis deſertores, non ſolum peſtifera haereſeos dogmata diſſeminarunt, ſed et novum, inuſitatum, et nuſquam ab eccleſia catholica hactenus receptum baptizandi modum induxerunt, unde merito dubitari poſſit, utrum infantes, ab eis et ſimilibus ſic baptizati, verum baptiſma ſint conſecuti, necne; proinde ut hujuſmodi omnis ambiguitas tollatur, et infantum ſaluti tutius ac melius conſulatur; decrevit haec ſynodus, ut tales infantes a ſacerdotibus baptizentur ſecundum formam a Chriſto inſtitutam, et ab eccleſia receptam, in qua quidem eccleſiae forma ſacerdotes proferant haec verba: " Si tu es baptizatus, ego non te baptizo; ſed ſi non es baptizatus, ego te baptizo in nomine Patris," etc. adjiciendo etiam aſperſionem, oleum, et alia inter baptizandum obſervari ſolita. tque ut dictum decretum ad honorem Dei et infantum ſalutem cito et facile ſortiatur effectum, moneat patrem et matrem dictorum infantum, ut illos deferant aut deferendos curent ad ſuas eccleſias parochiales, et praeſentandos vicario, curato, aut alii ſacerdoti illius ſacramenti legitimo miniſtro, et hoc ante quindecim dies monitionem talem proxime ſubſequentes, ſub poena excommunicationis majoris. Inſuper prohibet praeſens ſynodus, ne qui infantes inpoſterum baptizentur, niſi a ſacerdotibus, et hoc ſecundum communem formam eccleſiae, neceſſitatis articulo excepto, ſub poena excommunicationis majoris tam in patrem, quam in matrem, quam etiam in miniſtros, et patrinos, et matrinas, et aliis poenis a jure ſtatutis.

XXXIV. *Ne ſacramenta euchariſtiae aut matrimonii miniſtrentur, niſi ſecundum ſolitam formam ab eccleſia inſtitutam.*

Similiter prohibet haec praeſens ſynodus, ne quis

quis inpoſterum praeſumat miniſtrare ſacramenta euchariſtiae et matrimonii, vel eadem recipere, niſi ſecundum ſolitam et conſuetam formam eccleſiae, hactenus rite obſervatam, et a ſacerdotibus celebrari conſuetam, ſub poena excommunicationis majoris, tam in miniſtrantes et celebrantes, quam etiam in eadem ſuſcipientes.

Apud aedem dominicanorum fratrum in concilio provinciali hujus regni Scotiae incepto, ut ſupra, et finiendo ſeu finito die 10. menſis Aprilis, anno Domini milleſimo quingenteſimo quinquageſimo nono.

Monitio ſive intimatio concilii provincialis proxime futuri. Haec praeſens ſynodus ſignificat, et intimat reverendis archiepiſcopis, eorumque epiſcopis, ſuffraganeis, abbatibus, prioribus, commendatariis, ac omnibus aliis hujus regni eccleſiaſticis viris, fore concilium Edinburgi in coenobio dominicanorum die dominica Septuageſimae proxime futura; ut illic diligenter conſideretur, utrum omnia praeſentis concilii decreta ſint executioni demandata, atque ut ibidem mature conſultetur de aliis rebus eccleſiaſticae diſciplinae, ſi quae interim oriantur. Praeterea vult praeſens ſynodus, ut omnes eccleſiaſtici ordinis exiſtiment ſe hac intimatione ſufficienter monitos atque citatos ad dictum concilium proxime futurum.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER I.	1560.	ELIZAB. 2.

Literae patentes reginae de forma precum publicarum Latine vertenda.

ELIZABETH, Dei gratia Angliae, Franciae, et Hiberniae regina, fidei defenſor, etc. omnibus, ad quos praeſentes literae pervenerint, ſalutem. Cum memores officii noſtri erga Deum omnipotentem (cujus providentia principes regnant) legibus quibuſdam ſaluberrimis, conſenſu trium regni noſtri ſtatuum ſancitis, anno regni noſtri primo, regium noſtrum aſſenſum libenter praebuerimus; inter quas una lex lata eſt, ut preces publicae, una, et eadem certa et praeſcripta precandi forma, lingua vulgari, et vernacula, paſſim in eccleſia Anglicana haberentur, quo ſubditi noſtri, quid orarent, facilius intelligerent, et abſurdum illum, diuque in eccleſia inveteratum errorem tandem devitarent. Fieri enim non poteſt, ut precationes, ſupplicationes, aut gratiarum actiones non intellectae, mentis ardorem aliquando excitent et accendant, cum ſpiritu, et veritate, Deus qui ſpiritus eſt, non oris tantum ſtrepitu adorari vult. Cui rei etiam addi poteſt, quod hac caeca ignoratione ſuperſtitioſae preces, aut res alienae, non ſatis idoneae, quae Deo profunderentur, cordium humanorum ſcrutatori, ſaepenumero ore profano offerebantur. Notum vobis eſſe volumus, quod quoniam intelligimus collegia utriuſque academiae, Cantabrigienſis et Oxonienſis; collegium item novum prope Wintoniam, et Etonenſe, bonis literis dicata, ſupplicibus votis petere, ut quo ſacrarum literarum monumenta Latina, ad uberiorem theologiae fructum eis reddantur magis familiaria, eis liceat eadem forma precum Latine uti. Omnibus reipublicae noſtrae membris, quantum in nobis eſt, conſulere, et cum eorum neceſſitati, qui Latina non intelligunt, tum eorum voluntati, qui utramque linguam percipiunt, conſulere cupientes; conſtituimus per praeſentes, licitum eſſe et permiſſum noſtra auctoritate et privilegio regali tam decano et ſodalitio eccleſiae Chriſti in academia noſtra Oxoniae, quam praeſidibus, cuſtodibus, rectoribus, magiſtris, et ſodalitatibus omnium et ſingulorum collegiorum Cantabrigiae, Oxoniae, Wintoniae, et Etoniae, hoc modo precandi Latine uti publice in eccleſiis et ſacellis ſuis, quem nos per noſtrum typographum edi curavimus in hoc praeſenti volumine, convenientem cum Anglicano noſtro publicarum precum libro, jam per univerſum noſtrum regnum recepto et uſitato. Cui item peculiaria quaedam in chriſtianorum funeribus et exequiis decantanda adjungi praecepimus; ſtatuto illo praedicto de ritu publicarum precum (cujus ſupra mentionem fecimus) anno primo regni noſtri promulgato, in contrarium non obſtante. Proviſo ſemper, quod in ejuſmodi collegiis, quibus laicorum parochiae annexae erunt, ac in reliquis etiam, ad quorum templa laici, eorundem collegiorum famuli, et miniſtri, ſive alii quicunque Latinae linguae imperiti, neceſſario adire debent; his horae aliquot opportunae, et loca in dictis eccleſiis, aut ſacellis, aſſignentur, in quibus, feſtis ſaltem diebus, preces matutinae et veſpertinae legantur et recitentur, et ſacramentorum adminiſtrationes ſuis temporibus Anglice ad laicorum aedificationem celebrari poſſint. Eadem etiam formula Latina precandi privatim uti hortamur omnes reliquos eccleſiae noſtrae Anglicanae miniſtros, cujuſcunque gradus fuerint, iis diebus, quibus aut non ſolent, aut non tenentur parochianis ſuis, ad aedem ſacram pro more accedentibus, publice preces vernacula lingua, ſecundum formam dicti ſtatuti, recitare. In praemiſſorum autem fidem et teſtimonium has literas noſtras fieri fecimus patentes. Dat. apud palatium noſtrum de Weſtmonaſterio ſexto die Aprilis, anno regni noſtri ſecundo.

Celebratio coenae Domini in funeribus, ſi amici et vicini defuncti communicare velint, etc. anno 2. Elizabethae reginae M.D.LX.

In commendationibus benefactorum.

Ad cujuſque termini finem commendatio fiat fundatoris, aliorumque clarorum virorum, quorum beneficentia collegium locupletatur.

Ejus haec ſit forma.

Primum recitetur clara voce oratio dominica: Pater noſter, qui es in caelis, etc.

Deinde recitentur tres Pſalmi.
Exaltabo te Deus, Pſalm. 144.
Lauda anima mea Do. Pſalm. 145.
Laudate Dominum quoniam bonus. Pſal. 146.
Poſt haec legatur cap. 44. Eccleſiaſtici.

His finitis, ſequatur concio, in qua concionator fundatoris ampliſſimam munificentiam praedicet: quantus ſit literarum uſus oſtendat: quantis laudibus afficiendi ſunt, qui literarum ſtudia beneficentia ſua excitent: quantum ſit ornamentum regno dictos viros habere, qui de rebus controverſis vere judicare poſſint: quanta ſit ſcripturarum laus, et quantum illae omni humanae auctoritati antecedant: quanta ſit ejus doctrinae in vulgus utilitas, et quam late pateat: quam egregium et regium ſit (cui Deus univerſae plebis ſuae curam commiſit) de multitudine miniſtrorum verbi laborare, atque, hi ut honeſti atque eruditi ſint, curare: atque alia ejus generis, quae pii et docti viri cum laude illuſtrare poſſint.

Hac concione perorata, decantetur,
Benedictus Dominus Iſrael.
Ad extremum haec adhibeantur.
Miniſter.
In memoriam aeternam erit juſtus.
Reſponſio.
Ab auditu malo non timebit.
Miniſter.
Juſtorum animae in manu Dei ſunt.
Reſponſio.
Nec attingit illos cruciatus.
Oremus.

Domine Deus, reſurrectio et vita credentium, qui ſemper es laudandus tam in viventibus, quam in defunctis, agimus tibi gratias pro fundatore noſtro N. caeteriſque benefactoribus noſtris, quorum beneficiis hic ad pietatem et ſtudia literarum alimur; rogantes, ut nos his donis ad tuam gloriam recte utentes, una cum illis, ad reſurrectionis gloriam immortalem perducamur; per Jeſum Chriſtum Dominum noſtrum. Amen.

Celebratio coenae Domini in funebribus, ſi amici et vicini defuncti communicare velint.

Collecta.

Miſericors Deus, pater Domini noſtri Jeſu Chriſti, qui es reſurrectio et vita, in quo qui credidit, etiamſi mortuus fuerit, vivet; et, in quo qui crediderit et vivit, non morietur in aeternum; quique nos docuiſti per ſanctum apoſtolum tuum Paulum, non debere moerere pro dormientibus in Chriſto, ſicut ii, qui ſpem non habent reſurrectionis; humiliter petimus, ut nos a morte peccati reſuſcites ad vitam juſtitiae, ut cum ex hac vita emigramus, dormiamus cum Chriſto, quemadmodum ſperamus hunc fratrem noſtrum; et in generali reſurrectione, extremo die, nos una cum hoc fratre noſtro reſuſcitati, et, receptis corporibus, regnemus una tecum in vita aeterna; per Dominum noſtrum Jeſum Chriſtum. Amen.

Epiſtola. 1 Theſſ. iv.

Nolo vos ignorare fratres de his, qui obdormierunt, ne doleatis, quemadmodum et caeteri non habentes ſpem. Nam ſi credimus, quod Jeſus mortuus eſt et reſurrexit, ſic et Deus eos, qui obdormierunt, per Jeſum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini, quod nos, qui vivimus, et reliqui erimus in adventum Domini, nequaquam praeveniemus eos, qui dormiunt. Quoniam ipſe Dominus cum hortatu et voce archangeli, ac tuba Dei deſcendet de caelo, et mortui in Chriſto reſurgent primum; deinde nos, qui vivemus, qui reliqui erimus, ſimul cum illis rapiemur in nubibus in occurſum Domini in aere, et ſic ſemper cum Domino erimus. Proinde conſolemini vos mutuo ſermonibus his.

Evangelium Johan. vi.

Dixit Jeſus diſcipulis ſuis et turbis Judaeorum: omne quod dat mihi Pater, ad me veniet; et eum, qui venit ad me, non ejicio foras. Quia deſcendi de coelo, ut faciam non quod ego volo, ſed quod vult is, qui miſit me. Haec eſt autem voluntas ejus, qui miſit me, Patris; ne quid perdam ex omnibus, quae dedit mihi, ſed reſuſcitem illa in noviſſimo die. Haec eſt autem voluntas ejus, qui miſit me, ut omnis, qui videt filium, et credit in eum, habeat vitam aeternam, et ego ſuſcitabo eum noviſſimo die.

Vel hoc evangelium. Johan. v.

Dixit Jeſus diſcipulis ſuis et turbis Judaeorum: Amen, amen dico vobis, qui ſermonem meum audit, et credit ei, qui miſit me, habet vitam aeternam, et in condemnationem non veniet, ſed tranſivit a morte in vitam. Amen, amen dico vobis, quod veniet hora et nunc eſt, quando mortui audient vocem filii Dei, et qui audierint, vivent. Sicut enim Pater habet vitam in ſemetipſo, ſic dedit et Filio habere vitam in ſemetipſo; et poteſtatem dedit ei judicandi quoque, quia filius hominis. Nolite mirari hoc; quia veniet hora, in qua omnes, qui in monumentis ſunt, audient vocem ejus, et prodibunt; qui bona fecerunt, in reſurrectionem vitae; qui vero mala egerunt, in reſurrectionem condemnationis.

Biſhop

Biſhop of London's letter about perambulation in Rogation week. Ex reg. Grindall, fol. 21.

FOR avoiding of ſuperſtitious behaviour, and for uniformity to be had in the Rogation week now at hand, theſe ſhall be to require you to give notice and commandment within your archdeaconry, that the miniſters make it not a proceſſion, but a perambulation; that they ſuffer no banners, nor other like monuments of ſuperſtition to be carried abroad, neither to have multitude of young light folks with them, but the ſubſtantial of the pariſh, according to the injunctions; the miniſters to go without ſurplices and lights, and to uſe no drinkings, except the diſtance of the place do require ſome neceſſary relief; and to uſe at one or two convenient places the form and order of prayers, the thanksgiving appointed by the queen's majeſty's injunctions. Thus fare ye well. From my houſe in London the 14. of May, anno M.D.LX. To Mr. Cole, archdeacon of Eſſex, this to be delivered with ſpeed.

Bulla papae Pii quarti reginae Elizabethae per Vincentium Parpaliam, abbatem S. Salvatoris miſſa. Ex Cambd. Annal. p. 72. ſeq.

Chariſſimae in Chriſto filiae Elizabethae, reginae Angliae.

CHARISSIMA in Chriſto filia noſtra, ſalutem et apoſtolicam benedictionem. Quantopere cupiamus, noſtro ita paſtorali officio poſtulante, ſaluti tuae conſulere, et honori tuo ſimul regnique ſtabilitati proſpicere, et ſcrutator cordium novit Deus, et ipſa intelligere poteris ex mandatis, quae dilecto huic filio Vincentio Parpaliae, abbati ſancti Salvatoris, homini tibi noto, nobiſque probatiſſimo, ad te dedimus. Proinde hortamur et monemus celſitudinem tuam etiam atque etiam, chariſſima filia, ut, repudiatis malis ſuaſoribus, qui non te, ſed ſeipſos amant, ſuiſque ipſorum cupiditatibus inſerviunt, Dei timorem in conſilium adhibeas, tempuſque tuae viſitationis agnoſcens, paternis noſtris monitis ſalutaribuſque conſiliis obtemperes; omniaque de nobis tibi pollicieare, quae non modo ad animae tuae ſalutem conſervandam, ſed etiam ad dignitatem regiam ſtabiliendam et confirmandam pro auctoritate, pro loco, ac munere, quod nobis a Deo commiſſum fuit, a nobis deſideraris. Qui te, ſi ut optamus et ut ſperamus, in eccleſiae gremium redieris, eodem, quo evangelicus ille pater reverſum ad ſe filium, amore ſumus et honore ac laetitia recepturi. Quanquam eo major noſtra laetitia futura eſt, quod is unius filii ſalute gaviſus eſt, tu tecum una univerſos Angliae populos trahens, non ſolum ex tua, ſed ex totius nationis ſalute, nos et univerſitatem fratrum noſtrorum, quos propediem, Deo juvante, ad tollendas haereſes in oecumenico generalique concilio congregatos audies, et univerſam eccleſiam laetitia gaudioque complebis. Quinetiam caelum ipſum exhilarabis ex tam memorabili facto admirabilem nomini tuo gloriam, et multo ſplendidiorem ea, quam geris, coronam adeptura. Sed hac de re pluribus verbis Vincentius tecum aget, et noſtrum tibi paternum animum declarabit; quem ut benigne excipias, diligenterque audias, eandemque ut ejus orationi fidem habeas, quam haberes nobiſipſis, ſerenitatem tuam rogamus. Datum Romae apud ſanctum Petrum, etc. die quinto Maii M.D.LX. anno primo.

Inhibitio archiepiſcopi Cant. epiſcopo London. de viſitatione non exercenda. Ex reg. Parker, fol. 220. b.

MATTHAEUS, permiſſione divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, venerabili confratri noſtro domino Edmundo, eadem permiſſione London. epiſcopo, veſtrove vicario in ſpiritualibus generali, officiali principali, ſive commiſſario cuicunque, ſalutem, et fraternam in Domino charitatem. Licet compertum habeamus tam de jure, quam de laudabili ac diu legitimeque praeſcripta conſuetudine, praedeceſſoribus noſtris Cant. ſedis archiepiſcopis, pro tempore ſucceſſive exiſtentibus licuiſſe, ac nobis, qui Dei miſeratione in eadem ſede ſumus collocati, praerogativa metropolitica ſedis praedictae licere, et liberum eſſe, univerſum populum ſub finibus noſtrae Cantuar. provinciae degent. ad voluntatis noſtrae arbitrium viſitare, et quos a via Domini, ac a vera pietate et religione deviantes invenerimus, ad debitam reformationis normam redigere et reducere; tamen cum aures noſtrae non ſine magno noſtro dolore, crebris ac lachrymoſis cleri noſtri Cant. provinciae clamoribus perſonuerunt ac perſonant, quod nedum clerus, ſed et populus univerſus aſſiduis viſitationibus ac procurationum exactionibus immodicis, ac caeteris oneribus ita premantur, ut in maximum ſui ſtatus ac miniſterii ſcandalum, vix habeant, quo victum et veſtitum ſuos [emere] teneantur; nos igitur (ſicuti tenemur) cleri ac miniſtrorum dictae noſtrae Cant. provinciae prementi neceſſitati obviare ex animo cupientes, ac quietem et tranquillitatem totius provinciae noſtrae

ſtrae, ac omnium ubilibet in eadem degentium, praeſertim in hoc tam negotioſo anni tempore ſumme curantes, viſitationem noſtram metropoliticam hujuſmodi in et per totam provinciam noſtram Cantuar. inchoand. et exercend. uſque in aliud tempus, quo eandem commodius exercere poſſumus, duximus deferendam. Et quia ad noſtrum nuper pervenerat auditum, quod nonnulli venerabiles confratres noſtri provinciae noſtrae Cant. epiſcopi ſuffraganei, clerum et populum dioec. ſuarum propediem viſitare proponunt et intendunt, vobis, ac illis omnibus et ſingulis, ex cauſis praedictis, et aliis nos in hac parte ſpecialiter moventibus, ſub modo et forma ſubſcriptis duximus inhibend. quocirca fraternitati veſtrae tenore praeſentium committimus et mandamus, quatenus receptis praeſentibus cum omni, qua fieri poterit, matura celeritate, omnibus et ſingulis venerabilibus confratribus noſtris, epiſcopis ſuffraganeis provinciae noſtrae Cant. vice et auctoritate noſtris inhibeatis, quibus nos etiam tenore praeſentium ſic inhibemus; ne a tempore inhibitionis hujuſmodi eis, aut eorum alicui in hac parte fiend. eccleſias ſuas cathedrales, aut civitates, vel dioec. ſuas, clerumve aut populum in eiſdem degent. ſive reſident. viſitare, ſeu viſitari facere conentur, aut illorum aliquis conetur, ſub poena contemptus illis, et eorum cuilibet infligend. donec et quouſque aliud a nobis habuerint in mandatis. Vobis etiam, confrater antedicte, tenore praeſentium inhibemus, ac per vos officiariis et miniſtris veſtris quibuſcunque ſic inhiberi volumus et mandamus, ne a tempore receptionis praeſentium, eccleſiam veſtram cathedralem, ac civitatem, vel dioec. London. praedict. clerumque aut populum in eiſdem degent. ſive reſident. viſitare, ſeu viſitari facere conemini, aut illorum aliquis conetur, ſub poena praedicta, donec et quouſque aliud a nobis habueritis in mandatis; ſalvis tamen vobis et illis, ac veſtris et eorum officiariis, et miniſtris quibuſcunque omnimodis juriſdictionis veſtrae ſpiritualis et eccleſiaſticae exercitiis, in et per totas civitates et dioec. veſtras reſpective (viſitationibus ordinariis earundem duntaxat exceptis) praeſentibus literis noſtris inhibitoriis in aliquo non obſtantibus. In cujus rei teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. viceſimo ſeptimo die menſis Maii, anno Domini M.D.LX. et noſtrae conſecrationis anno primo.

Archiepiſc. Cant. MATTH. PARKER I.	Anno Chriſti 1560.	Reg. Angliae ELIZAB. 2.

Biſhop Jewell's challenge.

If any learned men of our adverſaries, or all the learned men, that be alive, be able to bring any one ſufficient ſentence out of any old catholic doctor, or father, or general council, or holy ſcripture, or any one example in the primitive church, whereby it may clearly and plainly be proved, during the firſt ſix hundred years, I. That there was at that time any private maſs in the world. II. Or that there was then any communion miniſtred to the people under one kind. III. Or that the people had their common prayer in a ſtrange tongue, that the people underſtood not. IV. Or that the biſhop of Rome was then called an univerſal biſhop, or the head of the univerſal church. V. Or that the people were then taught to believe, that Chriſt's body is really, ſubſtantially, corporally, carnally, or naturally in the ſacrament. VI. Or that his body is, or may be in a thouſand places, or more at one time. VII. Or that the prieſt did then hold up the ſacrament over his head. VIII. Or that the people did then fall down and worſhip it with godly honour. IX. Or that the ſacrament was then, or now ought to be hanged up under a canopy. X. Or that in the ſacrament, after the words of conſecration, there remain only the accidents and ſhews, without the ſubſtance of bread and wine. XI. Or that then the prieſt divided the ſacrament into three parts, and afterwards received himſelf all alone. XII. Or that whoſoever had ſaid the ſacrament is a figure, a pledge, a token, or a remembrance of Chriſt's body, had therefore been judged for an heretic. XIII. Or that it was lawful then to have thirty, twenty, fifteen, ten, or five maſſes ſaid in one day. XIV. Or that images were then ſet up in the churches, to the intent the people might worſhip them. XV. Or that the lay people were then forbidden to read the word of God in their own tongue. XVI. Or that it was then lawful for the prieſt to pronounce the words of conſecration cloſely, or in private to himſelf. XVII. Or that the prieſt had then authority to offer up Chriſt unto his Father. XVIII. Or to communicate and receive the ſacrament for another, as they do. XIX. Or to apply the virtue of Chriſt's death and paſſion to any man by the means of the maſs. XX. Or that it was then thought a ſound doctrine to teach the people, that maſs "Ex opere operato" (that is, even for that it is ſaid and done) is able to remove any part of our ſin. XXI. Or that any chriſtian man called the ſacrament of the Lord, his God. XXII. Or that the people were then taught to believe, that the body of Chriſt remaineth in the ſacrament as long, as the accidents of bread and wine remain there without corruption. XXIII. Or that a mouſe, or any other worm, or beaſt may eat the body of Chriſt (for ſo ſome of our adverſaries have ſaid and taught.) XXIV. Or that when Chriſt ſaid, "Hoc eſt corpus meum," the word "Hoc" pointed not the bread, but "Individuum vagum," as ſome of them ſay. XXV. Or that the accidents, or forms, or ſhews of bread and wine be the ſacrament of Chriſt's body and blood, and not rather the very bread and wine itſelf. XXVI. Or that the ſacrament is a ſign or token of the body of

of Chriſt, that lieth hidden underneath it. XXVII. Or that ignorance is the mother and cauſe of true devotion. The concluſion is, that I ſhall be then content to yeild and ſubſcribe.

Archiepiſc. Cant. MATTH. PARKER I.	Anno Chriſti 1560.	Reg. Angliae ELIZAB. 2.

The queen's proclamation againſt defacers of monuments in churches: Fuller's Ch. Hiſt. lib. IX. pag. *66*.

ELIZABETH.

THE queen's majeſty underſtanding, that by the means of ſundry people, partly ignorant, partly malitious or covetous, there hath been of late years ſpoiled and broken certain ancient monuments, ſome of metal, ſome of ſtone, which were erected up as well in churches, as in other public places within this realm, only to ſhew a memory to the poſterity of the perſons there buried, or that had been benefactors to the building or dotations of the ſame churches or public places; and not to nouriſh any kind of ſuperſtition; by which means not only the churches and places remain at this preſent day ſpoiled, broken, and ruinated, to the offence of all noble and gentle hearts, and the extinguiſhing of the honourable and good memory of ſundry virtuous and noble perſons deceaſed; but alſo the true underſtanding of divers families in this realm (who have deſcended of the blood of the ſame perſons deceaſed) is thereby ſo darkened, as the true courſe of their inheritance may be hereafter interrupted, contrary to juſtice; beſides many other offences, that do hereof enſue; to the ſlander of ſuch, as either gave, or had charge, in times paſt, only to deface monuments of idolatry and falſe fained images, in the churches and abbeys: and therefore, although it be very hard to recover things broken and ſpoiled, yet both to provide that no ſuch barbarous diſorder be hereafter uſed, and to repair as much of the ſaid monuments, as conveniently may be, her majeſty chargeth and commandeth all manner of perſons hereafter to forbear the breaking or defacing of any parcel of any monument, or tomb, or grave, or other inſcription, and memory of any perſon deceaſed, being in any manner of place; or to break any image of kings, princes, or nobles, eſtates of this realm, or of any other, that have been in times paſt erected and ſet up for the only memory of them, to their poſterity, in common churches, and not for any religious honour; or to break down and deface any image in glaſs windows in any churches, without conſent of the ordinary, upon pain, that whoſoever herein ſhall be found to offend, to be committed to the next goal, and there to remain without bail or mainpriſe, unto the next coming of the juſtices for the delivery of the ſaid goal, and then to be further puniſhed by fine or impriſonment (beſides the reſtitution or re-edification of the things broken) as to the ſaid juſtices ſhall ſeem meet; uſing therein the advice of the ordinary, and if need ſhall be, the advice of her majeſty's council in her Starchamber. And for ſuch as be already ſpoiled in any church or chapel now ſtanding, her majeſty chargeth and commandeth all archbiſhops, biſhops, and other ordinaries, or eccleſiaſtical perſons, which have authority to viſit the churches or chapels, to enquire by preſentments of the curates, churchwardens, and certain of the pariſhioners, what manner of ſpoils have been made, ſithence the beginning of her majeſty's reign, of ſuch monuments, and by whom; and if the perſons be living, how able they be to repair and re-edify the ſame; and thereupon to convent the ſame perſons and to enjoyn them, under pain of excommunication, to repair the ſame, by a convenient day, or otherwiſe (as the cauſe ſhall further require) to notify the ſame to her majeſty's council in the Starchamber at Weſtminſter; and if any ſuch be found and convicted thereof not able to repair the ſame, that then they be enjoyned to do open penance two or three times in the church, as to the quality of the crime and party belongeth, under the like pain of excommunication; and if the party, that offended be dead, and the executors of the will left, having ſufficient in their hands unadminiſtred, and the offence notorious, the ordinary of the place ſhall alſo enjoin them to repair or re-edify the ſame, upon like or any other convenient pain, to be deviſed by the ſaid ordinary. And when the offender cannot be preſented, if he be in any cathedral or collegiate church, which hath any revenue belonging to it, that is not particularly allotted to the ſuſtentation of any perſon certain, or otherwiſe, but that it may remain in the diſcretion of the governor thereof, to beſtow the ſame upon any other charitable deed, as mending of the highways or ſuch like; her majeſty enjoineth and ſtraitly chargeth the governors, and companies of every ſuch church, to employ ſuch parcels of the ſaid ſums of money (as any wiſe may be ſpared) upon the ſpeedy repair or re-edification of any ſuch monuments ſo defaced, or ſpoiled, as agreeable to the original, as the ſame conveniently may be.

And whereas the covetouſneſs of certain perſons is ſuch, that as patrons of churches, or owners of the parſonages impropriated, or by ſome other colour or pretence they do perſuade with the parſon and pariſhioners to take or throw down the bells of the churches and chapels, and the lead of the ſame, converting the ſame to their private gain, and to the ſpoils of the ſaid places, and make ſuch like alterations, as thereby they ſeek a ſlanderous deſolation of the places of prayer; her majeſty (to whom in the right of the crown, by the ordinance of almighty God, and by the laws of this realm, the

the defence and protection of the church belongeth) doth expreſly forbid any manner of perſon to take away any bells or lead of any church or chapel, under pain of impriſonment, during her majeſty's pleaſure, and ſuch further fine for the contempt, as ſhall be thought meet.

And her majeſty chargeth all biſhops and ordinaries, to enquire of all ſuch contempts done from the beginning of her majeſty's reign, and to enjoyn the perſons offending to repair the ſame within a convenient time; and of their doings in this behalf, to certify her majeſty's privy council, or the council in the Starchamber at Weſtminſter; that order may be taken herein. Given at Windſor the 19th of Sept. the ſecond year of her majeſty's reign.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Matth. Parker 1.	1560.	Elizab. 2.

The archbiſhop's letter to the dean of the arches about the appeals to that court. Ex reg. Parker fol. 225. a.

I commend me unto you; and being informed that divers malicious perſons abuſing as well their biſhops, and their officers, as other their ordinaries, do ſurmiſe untrue griefs and injuries to be done to them by their buſhops, and other ordinaries; and thereupon do appeale and get from you inhibitions and citations, to the greate vexation and trouble both of their ordinaries, and alſo of their neighbours, the queenes majeſties poore ſubjects, and eſpecially, in cauſes of correction and reformation of their evil lives and manners. For the redreſſe wherof we will and charge you, that upon your acceptation of any ſuch appeale, you cauſe an act to be made of yt in the records of your court, ſpecifieing all circumſtances therof; and withall you take a corporall othe of all ſuch proctors, as ſhall exhibite the ſame, that as far as he doth knowe or believe, the grief or cauſe pretended is true and juſt, cauſing alſo the ſame proctor to exhibite his proxie, and to make himſelf partie to proſecute the ſame cauſe, as well as to appeale; ſo that if the partie appealed be cited, and do appere at daie and place appointed, that forthwith he be diſmiſſed with ſuch charges, as the law in that caſe doth bear; unleſs the partie appealing then preſentlie do proſecute his appeale with effect; and that in every one of your inhibitions, you do appointe a reaſonable daie certen to the partie appealing to proſecute his appeale, whiche if he then do not effectually, you to remitt the cauſe againe to the firſt courte with charges reaſonable, cutting of in all matters, frivoluſe and fruſtratorye delayes, and finiſhing all cauſes with ſuch expedition, as in any wiſe the lawes may ſuffer; any ſtyle or uſuage in any of our courtes uſed to the contrary notwithſtanding. And if thes notes practiſed ſhall ſeeme ſufficient remedy for the ſaid abuſes, after a tryal I would have you to frame the effecte therof in forme of law, by me to be authorized for a perpetual rule to be obſerved in your courtes. And thus farre you well; from my manner of Lambehith the 20th. of November, anno M.D.LX.

To Mr. Dr. Yale, my chancellor and judge of my court of audience.

The archbiſhop of Canterbury's chancellor's licence for marriage in time prohibited. Ibid. fol. 225. b.

Memorandum, that the 29th daie of November, A. D. M.D.LX. information was geven to the moſt reverend father in God Matthew, archbuſhop of Canturberie by William Cooke, the quenes majeſties clarke of the faculties, and William Lake, clarke to the faculties to the ſaid moſt reverend father; that Mr. Dr. Yale, chauncellor to the ſaid archbuſhop did by the authoritie of the ſame archbuſhop grant licenſes to marry in the times by the laws prohibited, which (as the ſaid Cooke and Lake affirmed) the ſaid archbuſhop could not grante, as archbuſhop of Cant. but that the ſame appertayned onlie to the office of the faculties; whereuppon, the archbuſhop the day and yere aboveſaid, called before him, at his mannor of Lambehith, the ſaid Dr. Yale his chancellor, and John Incent, his principall regiſter, where and when in the preſence of the ſaid Cooke and Lake, recordes where ſhewed by the ſaid Dr. Yale, and John Incent, that the predeceſſors of the ſaid archbuſhop, videlicet, Warham, Cranmer, and cardinal Poole, late archbuſhopes of Cant. had from time to time granted licenſes to marry in the time prohibited; upon the ſight thereof, the ſaid Cooke and Lake had nothing to ſay or alledge for themſelves; whereupon it was for that tyme permitted by the ſaid archbuſhop that his chancellor, for the tyme being, mighte and ſhould hereafter grante licenſes for marriage in the tyme prohibited, by his archiepiſcopal authoritie, as before; untill the ſaid Cooke and Lake canne ſhew further matter to the contrary.

Queen

Queen Elizabeth's letter about new leſſons in the calendar before the common prayer book. Ex reg. Parker fol. 215. a.

By the queene.

ELIZABETH,

MOSTE reverend father in God, right truſty and right well beloved, right reverend father in God, right truſtie and wel beloved, truſtie and right well beloved, and truſtie and wel beloved; we greet you well. Letting you to underſtande, that where it is provided by acte of parliament, holden in the firſt yere of our reigne, that whenſoever we ſhall ſee cauſe to take further order in any rite or ceremonie, appointed in the book of common prayer; and our pleaſure knowne therein, either to our commiſſioners for cauſes eccleſiaſticall, or to the metropolitane, that then eftſoones conſideration ſhould be had therein; we therfore underſtanding, that there be in the ſaid book certain chapiters for leſſons, and other things appointed to be read, which might be ſupplyed with other chapiters or parcells of ſcripture, tending to the hearing of the unlearned or laye people more to their edification; and that furthermore in ſundry churches and chappells, where divine ſervice, as prayer, preaching, and miniſtration of the ſacraments be uſed, there is ſuch negligence, and lacke of convenient reverence uſed towardes the comelye keeping, and order of the ſaid churches, and eſpecially of the upper parte, called the chancels, that it breedeth no ſmall offence and ſlaunder, to ſee and conſider, on the one part, the curioſitie and coſtes beſtowed by all ſortes of men upon there private houſes, and the other part, the uncleane or negligent order, or ſparekeeping of the houſe of prayer, by permitting open decaies, and ruines of coveringes, walls, and wyndowes, and by appointing unmeet and unſeemly tables, with fowle clothes, for the communion of the ſacraments, and generally leavynge the place of prayers deſolate of all cleanlynes, and of meet ornaments for ſuch a place, whereby it might be known a place provided for divine ſervice; have thought good to require you our ſaid commiſſioners, ſo authorized by our great ſeale for cauſes eccleſiaſticall, or foure of you, whereof we will you Matthew, archbiſhop of Cant. Edmund, biſhop of London; William Bill, our almoner; and Walter Haddon, one of the maſters of our requeſtes, to be always two, to peruſe the order of the ſaid leſſons throughout the whole yere, and to cauſe ſome new calenders to be imprinted, whereby ſuch chapters or parcells of leſs edification may be removed, and other more profitable may ſupply their roomes; and further alſo to conſider, as becometh, the forſaide great diſorders in the decaies of churches and in the unſeemly keepinge and order of the chauncells, and ſuch like, and according to your diſcretions to determyne upon ſome good and ſpeedy meanes of reformation, and amongſt other things to order, that the tables of the commandments may be comlye ſet, or hung up in the eaſt end of the chauncell, to be not only read for edification, but alſo to give ſome comlye ornament and demonſtration, that the ſame is a place of religion and prayer; and diligently to provide, that whatſoever ye ſhall deviſe, either in this, or any other like pointe, to the reformation of this diſorder, that the order and reformation be of one ſorte and faſhion, and that the thinges preſcribed may accord in one forme, as nighe as they may; ſpecially, that in all collegiate and cathedral churches, where coſt may be more probablie allowed, one manner be uſed; and in all pariſh churches alſo, either the ſame, or at the leaſt, the like, and one manner throughout our realme: and further, we will that, where we have cauſid our book of common ſervice to be tranſlated into the Latin tongue, for the uſe and exerciſe of ſuch ſtudentes, and other learned in the Latin tongue; we will alſo that by your wiſdome and diſcretions, ye preſcribe ſome good orders to the collegiate churches, to which we have permitted the uſe of the divine ſervice and prayer in Latin tongue, in ſuch ſorte as ye ſhall conſider to be moſt mete to be uſed, in reſpect of their companies, or of reſorte of our laye ſubjectes to the ſaid churches, ſo that our good purpoſe in the ſaid tranſlation be not fruſtrated, nor be corruptlie abuſed, contrarie to the effect of our meaning. And for the publication of that, which you ſhall order, we will and require you, the archbiſhop of Cant. to ſee the ſame put in execution throwghout your province, and that you, the reſt of our commiſſioners beforementioned, preſcribe the ſame to the archbiſhop now nominated of York, to be in like manner ſet forth in that province, and that the alteration of any thing hereby enſuing, be quietly done, without ſhew of any innovation in the church. And theſe our letters ſhall be your ſufficient warrant in this behalf. Yeaven under our ſignet at our palace of Weſtminſter the 22d. day of Januarye, the thirde yere of our reign.

To the moſt reverend father in God, our right truſtie and right well beloved Matthew, archbiſhop of Canterbury; the right reverend father in God, our right truſtie and wel beloved Edmund, byſhop of London, and to the reſt of our commiſſioners for cauſes eccleſiaſtical.

Archiepiſc. Cant. MATTH. PARKER 2. | Anno Chriſti 1560. | Reg. Angliae ELIZAB. 3.

Mandatum archiepiſcopi Cant. directum epiſcopo London. de reformatione calendarii. Ex reg. Parker fol. 228. a.

MATTHAEUS, permiſſione divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, venerabili confratri noſtro domino Edmundo, eadem permiſſione London. epiſcopo, ſalutem et fraternam in Domino charitatem. Cum sereniſſima domina noſtra Elizabeth, Dei gratia Angliae, Franciae, et Hiberniae regina, fidei defenſor, etc. per literas ſuas miſſivas datas apud Weſtm. 22. die menſis Januarii ultimo praeterit. anno regni ſui tertio, nobis ac fraternitati veſtrae, et aliis commiſſariis ſuis ad cauſas eccleſiaſticas decidendas, per literas ſuas regias patentes, magno ſigillo Angliae ſigillatas, deputatis et aſſignatis, inter alia dederit in mandatis; quatenus nos ad Dei optimi maximi gloriam illuſtrand. et eccleſiae Anglicanae honorem, et ad tollend. diſſenſiones et controverſias inter ſubditos dictae dominae reginae, et conſenſum verae religionis firmand. juxta tenorem cujuſdam ſtatuti in parliamento Angliae, tento apud Weſtm. anno primo regni ejuſdem dominae noſtrae reginae editi, quaedam decreta ſive ordinationes, correctiones, interpretationes, ſeu reformationes conciperemus et faceremus; ac nobis Matthaeo, archiepiſcopo Cantuar. antedicto, per literas ſuas miſſivas firmiter praecipiendo mandaverit, quatenus decreta, ordinationes, correctiones, ſeu reformationes praedict. in et per totam provinciam noſtram Cant. publicari, et executioni demandari faceremus, prout in literis regiis miſſivis antedictis, quarum tenores pro hic inſertis haberi volumus, inter alia latius continetur et deſcribitur: nos vero affectantes ex animo ejuſdem dominae noſtrae reginae literis et mandatis obtemperare, volenteſque pro noſtro erga ſuam celſitudinem regiam officio, demandatis et concreditis nobis a ſua celſitudine negotiis, omnem noſtram curam et ſolertem adhibere diligentiam, fraternitati veſtrae ex parte ſuae regiae majeſtatis firmiter praecipiendo mandamus, quatenus receptis praeſentibus, cum omni, qua poteritis, celeritate et matura diligentia, ordinationes, correctiones, ſeu reformationes calendarii, ſimul cum tabulis praeceptorum Dei, per nos et alios regios commiſſarios auctoritate et vigore dictarum literarum ſuarum regiarum miſſivarum, juxta formam ſtatuti praedicti fact. concept. et ſtabilitas, quorum exemplaria in papyro impreſſa vobis praeſentibus annexa tranſmittimus, omnibus et ſingulis venerabilibus confratribus noſtris provinciae noſtrae Cant. coepiſcopis, et eccleſiae noſtrae Chriſti Cant. ſuffraganeis publicetis et declaretis, eiſque et eorum cuilibet ex parte dominae noſtrae reginae firmiter praecipiatis; quatenus ipſorum ſinguli in ſuis cathedralibus eccleſiis, necnon civitatum et dioec. ſuarum paroch. eccleſiis ordinationes, ſeu reformationes calendarii, et tabulas praeceptorum Dei praedict. in omnibus, et per omnia, juxta praeſcript. literarum regiarum inviolabiliter obſervari et perimpleri ſedulo et accurate curent cum effectu, et fieri non poſtponant; ſicque a vobis, frater chariſſime, in eccleſia veſtra cathedrali, ac in et per civitatem et dioec. veſtras London. per omnia fieri et perimpleri volumus et mandamus. Dat. in manerio noſtro de Lambehith decimo quinto die menſis Februarii, anno Domini M.D.LX. et noſtrae conſecrationis anno ſecundo.

Archiepiſc. Cant. MATTH. PARKER 2. | Anno Chriſti 1561. | Reg. Angliae. ELIZAB. 3.

Articles agreed upon at the ſecond ſeſſion in Lambeth the 12*th day of April, A. D.* 1561, *by the moſt reverend fathers in God, Matthew, lord archbiſhop of Cant. Thomas, lord archbiſhop of York, with the aſſent of their brethren the biſhops to the ſame.* Ex reg. Parker.

FIRST, That the articles agreed on at the firſt ſeſſion, be ratyfied, confirmed, and put in execution accordingly.

Item, That readers be once agen by every ordinarie reviewed, and there abilitie and manners examined, and by diſcretion of the ordinarys to remayne in ther office, or to be removed, and ther wages to be ordered; and the abſtinence of mechanical ſciences to be alſo enjoyned by the diſcretion of the ſaid ordinaries as well to miniſters, as to readers.

Item, That the declaration deviſed for unitye of doctrine, may be enjoyned to be uſed throughout the realme uniformly.

De non locand. beneficia vel aliquam inde parcellam.

Item, At the inſtitution of every parſon, or curate they be examined by othe, upon theſe articles following.

Of ſecrete compacts:
- For alienation of there glebe lands.
- For the forgeaving of the patrons tithes.
- For penſions newly exacted.
- For ſummes of money and other contributions.

5 with

with intimation to them, if they be after founde culpable in any of the ſame, to be deprived. And for the tyme to comme either to receive voluntary bands, "Ad uſum reginae vel alicujus hoſpitalis pauperum de non locando ſine conſenſu ordinarii."

Item, That no curate or miniſter be permitted to ſerve without examination, and admiſſion of the ordinarie, or his deputies in writing, having reſpect to the greatneſs of the cure, and the meteneſs of the partie; and that the ſaid miniſters, yf they remove from one dioces to another, be by no meanes admitted to ſerve without teſtimonie of the dioceſan, from whence he cometh, in wrytinge.

Item, That all old ſervice books, grailes, antiphonars, and other be defaced and aboliſhed by order in viſitations.

Item, That beſides the catechiſme for children, which are to be confirmed, an other ſummewhat longer may be deviſed for communicants, and the thirde in Laten for ſcholes.

Item, That preſtes deprived, and other private chaplens, be commanded by the ordinarys direction in this great neceſſity, to miniſter in cures, or elſe to be according to law excommunicated, and the excommunication effectually proſecuted.

Item, It is agreed, that all ſuch marriages, as have been contracted within the Levitical degrees, be diſſolved, and namely thoſe, who have married two ſiſters, one after another, who are by common conſent judged to be within the caſe.

Item, It is agreed to give 20 s. to every biſhop of Cant. province to the metropolitical church there, ſo that hit be regiſtred as a compoſition between us and the churche for all demands and requeſts; and the ſame preſently to be converted to D. Alexander's uſe for his clayme.

For the readers of Cambridge and Oxford.	A contribution to be made by the archbiſhops and biſhops, for learned ſtrangers, reading for ſtipend, and expenſe of journey, according to the rate of our revenneues.

Matthaeus Cant.
Edm. London.
Richard. Ely.

Archiepiſc. Cant. MATTH. PARKER 2.	Anno Chriſti 1561.	Reg. Angliae ELIZAB. 3.

Injunctions to be confeſſed and ſubſcribed by them, that ſhall be admitted readers.

INPRIMIS, I ſhall not preache or interprete, but only read that, which is appointed by publick authoritie.

I ſhall read the ſervice appointed playnlie, diſtinctlie, and audiblie, that all the people may heare and underſtand.

I ſhall not miniſter the ſacraments, nor other publick rits of the church, but burie the dead, and purifie women after their childbirthe.

I ſhall keep the regiſter book according to the injunctions.

I ſhall uſe ſobrietie in apparel, and eſpecially in the church at common prayers.

I ſhall move men to quiet and concord, and not geve them cauſe of offence.

I ſhall bring into my ordinarie teſtimonie of my behaviour from the honeſt of the pariſhe, where I dwell, within one half yere next following.

I ſhall give place upon convenient warning, ſo thought by the ordinarie, if any learned miniſter ſhall be placed there, at the ſute of the patrone of the pariſhe.

I ſhall clayme no more of the fructs ſequeſtred of ſuch, then I ſhall ſerve, but as it ſhall be thought mete to the wiſdome of the ordinarie.

I ſhall daylie at the leaſt reade one chapter of the Old Teſtament, and one other of the Newe, with good adviſement to the increaſe of my knowledge.

I ſhall not appoynte in my rome by reaſon of my abſence, or ſickneſs, any other man, but ſhall leave it to the ſute of the pariſh to the ordinarie, for aſſignynge ſome other able man.

I ſhall not read, but in poorer pariſhes deſtitute of incumbents, excepte in the tyme of ſickneſs, or for other good conſiderations to be allowed by the ordinary.

For deacons.

I ſhall not openlie intermeddle with any artificers occupations, as covetouſly to ſeke a gen thereby, having in eccleſiaſtical lyving the ſumme of 20 nobles or above by yere.

Matthaeus Cant.	Thomas Ebor.
Edmund London.	Johannes Carleolen.
Robertus Winton.	Guliel. Cheſter.
Richardus Elien.	Guliel. Exon.
Jo. Sarum.	Gilb. Bathon. et Wellen.
	Richardus Glouceſter.

The queen's letter to the archbiſhop of Canterbury, about St. Paul's church. Ex reg. Parker fol. 231. a.

By the quene.

MOST reverend father in God, we grete you well. Althoughe we knowe there nedeth no meanes to provoke you to further the reedifieng of the church of St. Poules, in our citie of London, being the ſame both in reſpecte of chriſtian religion, and for the honour of our realm, a right neceſſarie work to be finiſhed, and that with ſpede, whereby the uſe of prayer and divine ſervice may be reſtored, and the fame and renown by ſuch a worke duelie recovered; yet to joyn our authoritie with your devotion and good will, we do authoriſe you by waye of any manner of uſuall or other good conference with the biſhops of your province, and the principal members of the clergy thereof, to deviſe uppon ſome contribution of money, and relief to be levied and collected of the ſame clergy, wherein we meane neither to preſcribe to you the manner of levieng, nor the ſomme to be contributed, but referr the ſame to your wiſdome, and the conſideration of ſo greate a work; and if you ſhall think meete to be informed therein, upon any ſpecial duobte, then to reſorte to our counſell, who in that behalf ſhal geve you knowledge and deviſe of that, which ſhall be convenient. Yeven under our ſignet at our mannor of Grenewiche the 24th. of June, the third yere of our reigne.

The archbiſhop's letter to the biſhop of London about the ſame. Ibidem.

AFTER my right hartie commendations unto your lordſhip premiſed; having receaved the quenes majeſties lettres, the tenor wherof I ſend to you herewith, I have thought good for the better accompliſhment of her majeſties pleaſure herein, to require your lordſhip, that not only upon conference with the clergie of your dioceſs, you do reſolve yourſelves upon ſuch reaſonable impoſition and contribution to be collected and anſwered of our ſaid clergie, towards the reedifying of the church of Paules, as may ſeme correſpondent to their ſeveral ſtates and prefermentes in lyvinge; but alſo that you do with all convenient ſpede ſignifie the tenor of the quenes majeſties ſaid lettres to the reſidue of the buſhops of my province, requiring them to do the like in their ſeverall dioces: doing your lordſhip further to underſtand, that I think this rate to be the leſt, that will be accepted, that the clergie of your dioceſs of London ſhold paie and contribute the twentith parte of their ſpirituall promotions, and the clergie of everie other dioceſs of my province, being not in their firſt fruictes, to pay the thirteth part, and they, which be in their firſt fruictes, to pay only the fortith part of their ſaid promotions, according to the rate taxed in the quenes majeſties bookes; alwaies provided, that ſtipendaries, and curates, and all ſuch beneficed men, which by order of the ſtatute paie no firſt fruictes, be not in any wiſe charged herein, unleſs it be by your good perſwaſion; and that aſwell your lordſhip for yourſelf, as alſo all other my brethren the byſhops of my province, by your commandment, to ſend me your and their reſolute order and anſwer herein with ſuch convenient ſpede, as you and they may. And thus far you moſt hartilie well. From my mannor of Croidon the firſt day of July, M.D.LXI.

Your loving brother,

MATTHEW Cant.

To the right reverend father in God, the buſhop of London yeve thes.

Queen Elizabeth's injunctions for the better government of cathedrals. John Weever's funeral monuments, p. 184. ſeq.

By the queene.

THE queen's majeſty conſidering, how the pallaces and houſes of cathedrall churches and colledges of this realme have ben both of ancyent and late tyme buylded and incloſed in ſeverall to ſuſteyne and kepe ſocyeties of learned men, profeſſing ſtudy, and prayer for the edification of the church of God, and ſo conſequently to ſerve the common weale; and underſtanding of late, that within the houſes hereof as well the chiefe governours, as the prebendaries, ſtudents, and members thereof being married, do keepe particular houſholds with their wives, children, and nurſes, whereof no ſmall offence groweth; to th' entent of the founders, and to the quiet and orderly profeſſion of ſtudie and learning within the ſame, hath thought meete to provide remedie herein, leſt by ſufferance thereof, the reſt of the colledges, ſpecially ſuch as be repleniſhed with young ſtudents, as the very roomes and buildings be not anſwerable for ſuch families of women, and young children, ſhould follow the like example. And therefore expreſsly willeth and commandeth, that no manner of perſon, being either

ther the head or member of any colledge or cathedral church within this realme, ſhall from the time of the notification hereof, in the ſame colledge have, or be permitted to have within the precinct of any ſuch colledge his wife or other woman to abide and dwell in the ſame; or to frequent and haunt any lodging within the ſaid colledge, upon pain that whoſoever ſhall do to the contrary, ſhall forfeite all eccleſiaſticall promotions in any cathedrall or collegiate church within this realme. And for continuance of this order, her majeſtie willeth, that the tranſcript hereof ſhall be written in the booke of the ſtatutes of every ſuch colledge, and ſhall be reputed as parcell of the ſtatutes of the ſame. Yeven under our ſignet at our towne of Ipſwiche the ninth of Auguſt, in the third yeare of our reigne.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 2.	1561.	ELIZAB. 3.

The archbiſhop of Canterbury's letter deſiring a certificate about the reſiding clergy, etc. Ex MS. C. C. C. Cantab. miſcell. IV. p. 3.

AFTER my heartie commendations, theſe ſhall be to deſire and require you to certify me ſo ſpeedily, as you may, of all and ſingular parſons, vicars, and curates within your —— and how many of them be reſident; and where the abſents do dwell and remain; how many of them be neither prieſts nor deacons; noting the names of all ſuch as be learned and able to preach, whether married or unmarried, of what degree, and which of them (being already licenſed to preach) do preach accordingly. And finally how many of them do commonly keep hoſpitality. And that your certification in that behalf be conceived and made according to the form herein incloſed. And thus truſting of your diligence herein, I wiſh you well to fare. From my mannor of Lambeth the firſt of October, A. D. M.D.LXI.

Your loving friend,

MATTHEW Cantuar.

A proclamation made for the reverend uſage of all churches and churchyards. Strype's life of Grindal p. 56.

By the queen.

FOR avoiding of divers outragious and unſeemly behaviours uſed as well within and near the cathedral church of St. Paul in London, as in divers other churches of this realm; and for the better and ſpeedier reducing of the ſame churches to the godly uſes, for which the ſame were builded; the queen's majeſty of her godly and virtuous diſpoſition ſtraightly chargeth and commandeth, that all laws and good ordinances heretofore provided againſt fighting and quarrelling in churches and churchyards, ſhall be duly and with all ſeverity executed, according to the tenor and true meaning of the ſaid laws and ordinances. And further her majeſty's pleaſure is, that if any perſon ſhall make any fray, or draw or put out his hand to any weapon for that purpoſe, or ſhoot any hand gun or dagg within the cathedral church of St. Paul, or churchyard adjoyning thereunto, or within the limits of the four chains compaſſing the ſame, or within any other church or churchyard, ſhall receive not only the puniſhment contained in the ſtatutes for the ſame provided; but alſo, being thereof convicted either by the evidence of his fact, teſtimony of two honeſt and indifferent perſons, or by their own confeſſion before her highneſs's council in the Starchamber, or the mayor for the time being within the city of London; and in other places out of the ſame city, before two juſtices of the peace of that country or place, where any of the ſaid offences ſhall be committed, ſhall ſuffer impriſonment by the ſpace of two months, without bail or mainprize; and further pay ſuch fine and forfeiture towards the reparation of the ſaid church of St. Paul, or of other churches, where the ſame offence ſhall be committed, as ſhall be aſſeſſed by the ſaid council, mayor, or juſtices, before whom ſuch conviction ſhall be, as is aforeſaid.

And her majeſty further ſtraightly chargeth and commandeth all and ſingular her ſubjects, that none of them, during the time of preaching within the ſaid church of Paul's, or churchyard of the ſame, or of any divinity lecture, reading, or divine ſervice in the ſame church, or in any other church or churchyard within the realm, ſhall walk up and down, or uſe any kind of diſturbance, or ſpend the time in the ſame about any bargain, or other profane cauſes; but ſhall reſort unto the common prayer, preaching, or reading, and there quietly and reverentlie behave themſelves, as to the duty of chriſtian men appertaineth; or elſe quietly to avoid out of the ſaid church or place, upon pain of impriſonment, and of ſuch further fine, as is aforeſaid: the fine always to be converted to the repair of the church, where the offence ſhall be committed.

Her majeſty alſo ſtraightly chargeth and commandeth, that all perſons do forbear to make, from henceforth, any limitation or appointment, by writing, or otherwiſe, for the payment of any ſum or ſums of mony, within the ſaid church of St. Paul's, or in any other church or chapel, where divine ſervice is or ſhall be uſed, and the word of God preached; or to carry or recarry any burthen, fardel, or other

other unſeemly thing through the ſaid churches, other than for the repairing, or other neceſſaries of the ſame churches, upon pain of impriſonment, and further puniſhment by fine, as is aforeſaid.

Provided always, that it ſhall be lawfull as well to any perſons, which at this preſent ſtand bound by any former covenant or bond to make any payment of any ſum or ſums of mony in any church, or other place aforeſaid, to make tender and payment of the ſame; as alſo to every ſuch perſon and perſons, to whom the ſame is or ſhall be due, to receive the ſame in ſuch place, where it is limited to be tendred and paid; unleſs the parties (which is truſted they will, for good order ſake) ſhall otherwiſe agree; this proclamation to the contrary notwithſtanding.

And for the better execution of this proclamation, her majeſty's pleaſure and expreſs commandment is, that the mayor, aldermen, ſheriffs, and other her officers, and commons of her city of London, and every of them, do not only aid and aſſiſt, and help the biſhop of the ſaid ſee and church of St. Paul's, for the time being, and other eccleſiaſtical officers and miniſters of the ſame, from time to time, in the due execution of the premiſes, as need ſhall require; but alſo, that the ſaid mayor of London ſhall appoint, every Sunday and other holidays in the year, during ſuch time, and at every time they ſhall be thought by the biſhop or dean of the church requiſite, one or two of the aldermen of the ſaid city of London, accompanied with four or ſix diſcreet commoners of the ſaid city, and attended upon with a convenient number of the ſerjeants and officers of the ſaid city; to repair unto the ſaid church of St. Paul, there to ſee the premiſes duly executed in all points accordingly.

And if they ſhall find any perſon diſobedient or offending in any thing, touching the premiſes, to apprehend and commit him forthwith to priſon, there to remain without bail or mainprize, until further order be taken with the ſaid offenders, in form aforeſaid. And finally, her majeſty ſtraightly chargeth and commandeth all and ſingular her juſtices of peace, mayors, ſheriffs, bailiffs, conſtables, headboroughs, churchwardens, and all other her highneſs's officers, miniſters, and ſubjects; that they, and every of them, from time to time, endeavour themſelves, to the beſt of their powers, to cauſe and ſee, that this her majeſty's proclamation and expreſs commandment within the limits of their juriſdictions and pariſhes be put in due and full execution, according to the form abovementioned; as they tender her majeſty's ſpecial favour, and will avoid the contrary at their peril. Yeven at St. James the 30th. of October, in the third year of the reign of Elizabeth, etc. anno Domini M.D.LXI.

Archiepiſc. Cant. MATTH. PARKER 2.	Anno Chriſti 1561.	Reg. Angliae ELIZAB. 3.

Concilium dioeceſanum Aſſaphenſe celebratum in eccleſia cathedrali Aſſaphenſi a Thoma (Davies) epiſcopo Aſſaphen. die Mercurii 12. *Novembris.* Ex MS. penes Thom. epiſc. Aſſaph.

QUIBUS die et loco reverendus pater dominus Thomas, Aſſaphen. epiſcopus, convocato coram eo clero decanatus de Roſe, ſtatuit, ordinavit, et injunxit eis has ordinationes ſequentes, ab eis et eorum quolibet in ſuis reſpective eccleſiis obſervandas.

That every of them have the cathechiſme yn the mother tonge yn Welſhe red and declared yn ther ſeverall churches every Sonday with the anſwer made therunto accordingly, and yn the Englyſhe tonge at ... on Sondays and holydays.

That no parſon, vycar, or curat ſhall from hensforth marry ony perſons withyn ony of ther churches, onleſſe the banes be thre tymes ſolemply aſked with diſtinct dayes, except they be ſufficyently diſpenſyd with.

That every parſon and vycar do from henſforth kepe reſydence and hoſpytalyty competent, acordynge to the valuacion of ther ſeveral lyvyngs and benefyces, and meynteyn ther howſes and buyldings longyng to the ſame yn dew and ſuffycyent reparacion.

That every parſon and vycar do exhorte and move the ſyke perſons, makyng ther teſtaments, that every of them do geve to the reparacion of the cathedral church; and alſo to the pore mens boxe ſome part of ther goods.

Item, To certify unto the ſayd reverend father the teſtament of every perſon dyeing withyn ther ſeverall paryſhes withyn one fortenyght next after the partye deceaſeth, to the ende the teſtament may be provyd, or admyniſtracion grauntyd, and that the goods may be ſavyd, and not embeſelyd.

That every of them ſhall forthwith avoyd, remove, and put awey, or cawſe to be put awey all and every moniment, ſygne, and token of all and every fayned relyques and other ſuperſtycyons had withyn ther ſeverall churches, and abolyſhe ther auters yn the ſame, or cawſe the churchwardens to do the ſame within eight days next after thes injunctyons gevyn; and if any refuſe ſo to do, that I may be certyfyed therof withyn other eight days, then next and immedyatly folowyng.

Item, That every curat yn hys church kepe a trewe and perfecte regeſter, yn which he ſhall trewly wryte the names and days of all chryſtenyngs, weddyngs, and buryengs, according to the quenes majeſties godly procedyngs.

Item, That every parſon, vycar, curat, and ſtypendary preſt, being under the degre of a maſter of arte, ſhall have and provyde to have yn hys

hys uſe and occupation the new teſtament yn Laten and Engliſh wyth the paraphraſe of Eraſmus upon the ſame, and to learne two chapters of the ſame yn memory withowt the boke viz. the fyrſt to the Romans, and the ſixth of John, and every of them do come and reyd the ſame on thyſſyde the Puryfycacion of our Lady next.

Item, That foraſmuch as teſtaments are of gret moment, and to the end the form of them may be univerſally well orderyd, I do monyſhe and injoyn, and charge every parſon, vycar, and curat to reſorte to the regeſter for to have a good forme of the makynge of the teſtaments, and alſo do charge and commaunde every curat to have pen and ynke redy, and to wryte the teſtaments with ther own hands, and to call a ſuffycient number of wytnes to the ſame, to the ende all ſuſpycyon of misformynge of teſtaments may be avoyded, and a good and godly order kept, and trewth maynteynyd.

Item, That every parſon, vycar, and curat yn ther ſeveral churches do name, apoint, and aſſigne three or four honeſt, ſayge, and diſcrete perſons of their paryſhes, which tender the glory of God, the quenes majeſtys godly procedings, and the decent order of the peple, to be overſeers, who ſhall ſee good rule and order yn the churche in tyme of dyvyne ſervyce; and yf any miſruled perſon be, that he may be preſentyd by them; and yf any by their diſcretyon apoyntyd to that purpoſe, do refuſe to do hys dewty theryn, that I be forthwyth certified of the name of ſuch refuſer, and that they ſo apoyntyd, do from tyme to tyme certyfye yf any offenders or myſruled perſons be found withyn the ſame churches.

Item, That yn tyme of ſervyce red or ſonge yn the churche, ſo often as the name of Jeſus beyng owr ſavyor, ſhall be reherſed and pronownced, dew reverence be made of all perſons yonge and olde with lowlyneſs of curteſy, and entendyng of mens heds; for ſeeing that yn tyme of the letanyſonge or ſeyd, and all other godly prayers, the peple ſhall univerſally knele upon ther knees, and uſe themſelves devowtly durynge tyme of the ſame.

Item, That the parſons, vycars, and curats, or one of them yn every of ther churches, do come together on Weniſdays and Frydays, being not holy days, and ther devoutly ſyng or ſey the letany, and exhorte the peple to come wyth devotion to here the ſame, with other preyers, at howers and tymes convenient and accoſtomed.

Item, That no preſte, parſon, vycar, curat, or myniſter ſhall ſerve any more than one cure, wythowt very urgent cauſe; cawſe theryn had, and the ſpeciall lycence of the ſeyd busſhope obteynyd.

Item, That all myniſters and reders of the publyke prayers and chapters yn the churche do reade the ſame diſtynctly, apertly, and leyſerly withowt any mumblyng or raſhe redyng of the ſame, wherby the peple may be more edifyed and ſtyrred to better devocions.

Item, That every parſon, vycar, curat, and myniſter ſhall uſe and were decent and ſemely apparell, that ys to wyt, a ſhort gown, and a hatt to ryde, and a long gown, and a ſquare capp with a tippet, when they come before ther ordynary, to the end the dew reverence may be done to them by other, acording to ther vocation to ſuch miniſtery.

Item, That after the piſtill and goſpell ys red yn Englyſhe yn the churche, the ſame alſo to be forthwyth there red yn Welſhe, aptly and diſtinctly.

Item, That no perſon withyn any of your ſeveral paryſhes, beying notably knowen to be yn any malyce or rancor, or owt of the order of charyty with any of his neghbors, ſhall preſume to come to receyve the holy communion, onleſs the ſame be fyrſt openly reconcylyd before the hole congregation; and hys reconſilyacion taken, he may then be admyttyd to receyve that holy myſtery.

Item, Wher heretofore yn ſondrie churches yn my dyocs ther hath byn a mynyſter callyd the Lady preſt, receyving ſtypende of the paryſhe; and now that office ys not neceſſary, I mynding not to put ony paryſhe to more chargis, then heretofore they ſtode yn chardge with, conſyderynge, that the teachyng of children is very neceſſary, do deſyer and alſo requier all good chryſtians in my diocs to pay ſuch ther ſtypend, accuſtomed to be payd to the Lady preſt, to ſuch ſcolemaſter, as ſhall be thought mete by me, with the aſſent of the paryſhes; wherby idelneſs of yowth may be avoyded, and the ſame kept to learning, and browght upp yn love and fear of God, and knowlege of ther dewties towerd the worlde.

Archiepiſc. Cant. MATTH. PARKER 3.	Anno Chriſti 1561.	Reg. Angliae ELIZAB. 4.

Breve regium pro hoſpitalibus et ſcholis. Ex reg. Parker fol. 236. a.

ELIZABETH, Dei gratia Angliae, Franciae, et Hiberniae regina, fidei defenſor, etc. praedilecto nobis ac reverendiſſimo in Chriſto patri ac domino, domino Matthaeo, miſeratione divina Cant. archiepiſcopo, totius Angliae primati et metropolitano, ſalutem. Volentes certis de cauſis, quod barones noſtri de ſcaccario per vos certiorentur, quot et quae hoſpitalia, et ſcholae ſeparatim fuerint infra dioec. et juriſdictiones veſtras Cant. tam in locis exemptis, quam non exemptis, et per quae nomina eadem hoſpitalia et ſcholae vocitentur, et nuncupentur, quibuſque in comitat. et villis et parochiis illa et eorum quodlibet ſituentur et exiſtant, ac quae hoſpitalia eorundem ſeparatim fundantur et uſitantur, et poſſeſſiones eorundem expenduntur, ad et pro ſubſidio et levamine pauperum; denique quae ſchola, aut ſcholae earundem

earundem, vel poſſeſſiones et reventiones inde vel earundem alicujus impraeſentiarum ſuſtentantur et manutenentur in dioec. veſtra praedicta, tam in locis exemptis et non exemptis, una cum nominibus earundem, vel illius uniuſcujuſque; vobis mandamus, quod tam diligenti indagine ſcrutatis regiſtris, et aliis archivis veſtris praemiſſa tangentibus, quam aliis viis et modis, quibus maxime videritis expedire, quicquid inde inveneritis, praedictis baronibus noſtris apud Weſtm. a die Paſchae in unum menſem prox. futur. diſtincte, luculenter, et aperte, abſque omiſſione aliqua, ſub ſigillo veſtro auctentico in pergameno fideliter ſcript. et redact. certificetis, remittentes una cum dicto certificatorio veſtro hoc breve. Teſte Edwardo Saunders milite, apud Weſtm. duodecimo die Februarii, anno regni noſtri quarto.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 3.	1561.	ELIZAB. 4.

The archbiſhop's letter to Mr. Nevenſon, commiſſary of the citie and dioces of Canterbury, about the ſame.

I COMMEND me unto you; and having received the queens majeſties writte (the copy whereof I ſend you herewith) I will and require you for the better accompliſhment of her majeſties pleaſure therein, that within one moneth at the furdeſt next aftar Eaſtar, you do certifie me diſtinctly in writing, how many ſeveral hoſpitalls and ſchools ther be within my dioceſs of Cant. and the peculiar juriſdiction within the ſame, and by what names the ſame hoſpitalls and ſcholes are called, according to the tenor and effect of the ſaid writt. Thus. truſting of your diligence, and that you will not faile herein, I wyſh you well to fare. From my mannor of Lambehith the 21ſt day of March, M.D.LXI.

Convocatio cleri provinciae Ebor.

IN hac convocatione ad 24. diem menſis Aprilis continuata in domo capitulari infra eccleſiam metropoliticam Ebor. clerus unum gratuitum ſubſidium domino archiepiſcopo conceſſit; uti patet ex reg. Tho. Young, archiep. Ebor.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 3.	1562.	ELIZAB. 4.

Archiepiſcopi Cant. certificatorium baronibus ſcaccarii de hoſpitalibus et ſcholis. Ex reg. Parker fol. 237. b.

HONORABILIBUS viris dominis baronibus curiae ſcaccarii illuſtriſſimae in Chriſto principis ac dominae noſtrae, dominae Elizabethae, Dei gratia Angliae Franciae, et Hiberniae reginae, fidei defenſoris, etc. et ejuſdem curiae theſaurario, ac caeteris in eadem a conſiliis, Matthaeus, permiſſione divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, ſalutem in Domino ſempiternam, et fidem indubiam praeſentibus adhiberi. Breve ſupradictae dominae noſtrae reginae praeſentibus annex. nuper cum ea, qua decuit, obedientia, reverentia, et ſubjectione humiliter recepimus exequend. cujus vigore pariter et auctoritate, habita diligenti inquiſitione de et ſuper contentis in brevi veſtro praedicto, nomina omnium et ſingulorum hoſpitalium et ſcholarum infra dioec. et juriſdictionem noſtras Cant. exiſtentium, ac ſtatum eorundem, quatenus per inquiſitionem hujuſmodi comperire et invenire potuimus, in ſchedula praeſentibus annexa, deſcribi fecimus et mandavimus. Et ſic breve regium praedictum quantum in nobis fuit aut eſt, debite ſumus executi. In cujus rei teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambehith ſecundo die menſis Maii, anno Domini M.D.LXII, et noſtrae conſecrationis anno tertio.

Hoſpitale leproſorum ſancti Laurentii juxta Cantuar.

It was firſt founded by one Hugo, the ſecond abbot of St. Auguſtine in Cant. and by the ſame firſt foundation ther was appointid a relief for leperous people. And afterward ther was appointed a woman under the name of a priores, and certayne poor women called ſyſters, who ther placed by the abbot of St. Auguſtine for the time being, having no certainty of the number of the ſiſters, and they had the revenues of the houſe, which amounteth to xxxii. l. by the yere; and the ſame is taxed, and payeth the perpetual tenth. There be at this preſent only two poor ſiſters, and do receive only forty ſhillinges by yere, paid by the farmer there. The hoſpitall is lamentable miſuſed, by reaſon of a leaſe made by the pryores and ſiſters of the ſaid hoſpitall to one Sir Chriſtopher Hales, knight, which leaſe, as that is now ſaid, is come to one Mr. Trappes of London.

Hoſpitale de Harbaldowne prope Cant.

It is of the foundation of the lord archbyſhop of Cant. and there be placed ſixty poor people, men and women, and they have there corrodyes by the lord archbuſhop, for the tyme

tyme being, of perpetuall almes. Item, They be not charged with the taxation of the tenthes.

Hoſpitale ſancti Johannis Baptiſtae extra muros civitatis Cant.

It is of the like foundation and order, that the hoſpital of Harbaldown is. Referatur pro ulteriori declaratione ad reverendiſſimum.

Hoſpitale pauperum ſacerdot. civitatis Cant.

It is of the foundation and patronage of the archdeacon of Cant. It was ordained for the relief of poor and indigente preſtes, and to be releved of the revenues of the houſe. Ther is a maſter of the ſaid hoſpitals, videlicet, one Mr. Bacon, a temporal man, who is not reſident, nether maketh any dyſtribution. The hoſpitall houſe is marveylouſlye in ruyn and decaye. It is taxed to the perpetual tenth, and payeth xxii. s. x. d. ob.

Hoſpitale in civitate Cant. vocat. Maynerd's ſpittell.

It is of the foundation of the mayor and commynalty of the citie of Canterbury, and they be endowed by ther gifte with as much landes and old houſes, as be worth by the yeare five markes, and not above. Ther be placed in the ſaid hoſpitall ſeven poore people, men and women, by the mayor and commynalty, and have no other relief beſides the ſaid revenues, but only the ſaid five markes, and the almes of the town. They be not taxed to the tenthe.

Hoſpitale de Eſtbridge Cantuar.

It is of the foundation of the lord archbiſhop of Cant. There is a maſter preſented by the lord archbiſhop, and is inſtituted and inducted. It is appointed by the foundation, that the ſame ſhold relef poor people vagrante, that is to ſay, to have lodging and fire for a night, two, or three, at the good diſcretion of the maſter. Ther are competently furniſhed at this day eight beddes for poor men in one chamber, and three beddes in another chamber for women. And the people reſortinge are releaved according to the foundation in good reaſonable order. The ſaid hoſpitall is taxed to the perpetual tenth, and payeth yerely xlvii. s. x. d. ob.

Hoſpitale ſancti Bartholomaei prope villam Sandevic.

It is of the firſt foundation of one Sir John Sandwich, knight, and now of the foundation of the mayor and commynaltie of the town of Sandwich. And by the ſaid mayor ther are placed, from time to time, the number of twelve brothers, and four ſiſters, who are releaved only of the revenues of the ſaid hoſpitall, amounting to the yerely value by eſtimation of xl. l. The ſaid hoſpitall is charitably uſed to God's glory, and the ſame ſurveyed, from tyme to time, by the mayor of Sandwich, and kept in godlie order. It is not taxed to the perpetuall tenth.

Hoſpitale infra villam Sandwic. vocatum Ellis hoſpitall.

It is firſt founded by one Thomas Ellis, and yt is now of the foundation and patronage of the mayor and jurates of the ſame. Ther be placed, for tyme of life, eight brothers, and four ſiſters, and they are releaved by almes. and the revenues of the ſaid hoſpitalls, amounting to xii. l. by yere. The hoſpitall is very charitablie ordered, and ſerveyed by the mayor. It is not taxed to the tenth.

Hoſpitale divi Johannis, vocatum St. John's houſe of Sandwich.

This houſe is charitablie founded, maynteyned, and provided by the mayor and jurates, and they have no poſſeſſions, and there are releaved twelve poor people, etc.

Hoſpitale ſancti Bartholomaei prope Hythe.

It is of the foundation of Hamond, biſhop of Rocheſter, in the time of Edward the third. Ther ar according to the foundation thirteen poor people, who are releaved by almes, and by the revenues of the ſaid hoſpital, amounting to the ſumme of viii. l. by yere, with the charges. The ſaid hoſpitall is taxed to the tenth, and payeth vii. s. ii. d.

Hoſpitale ſancti Johannis de Hith.

It is only founded, ordered, and charitablie maynteyned by the jurates, and commonaltye of the ſaid town, and their are kept, and dayly maynteyned eight beds for the needy poor people, and ſuch as ar meymed in the warrs. The ſaid hoſpital is endued with ſo much landes, as do amount to vi. l. by the yere. It is not taxed to the tenth.

Domus pauperum apud Wye, vocat. Le almeſ-howſe.

It is without any foundation, permitted, maynteyned, and upholden by Sir Thomas Kempe, knight, onlie upon his charitable zeal; and ther do live certain poor people of almes, etc. It is not charged with any tenth.

Domus leproſorum apud Bobbinge.

It is of the gyft and foundation of George Clyfforde, Gent. of charitie. Ther ar harbored none but poor lazer people, who beg for their leving. It is not charged with any tenth.

The declaration of ſcholes within the dioc. of Canterbury. Ex reg. Parker fol. 239. a.

Furſt, Ther is at Canturbury, within the metropolitican church ther, a grammer ſchoole by the queen's majeſties foundation. The ſcholemaſter hath by the yere xx. l. the uſher x. l. It is not taxed nor charged with the tenths.

Item, Ther is at Wye a grammer ſchole, of the queen's majeſties foundation, newlie erected, videlicet, ſithen the dyſſolution of the colledge there, and the ſcholemaſter receiveth yerely xiii. l. vi. s. viii. d. It is not charged with the tenth.

Item,

Item, Ther is a ſchole erected by the charge of the mayor and commynaltie of the town of Maydſtone, and have purchaſed of the king certayne landes, to that intent, amounting to ix. l. vi. s. viii. d. It is not charged with the tenth.

Item, Ther is a grammer ſchole at Tenterden, erected by certayne pariſhoners ther, who have of charity enfeoffed certain landes to the value of x. l. by the yere. And by the feoffment, the ſcholemaſter is to be elected by the vicar ther for the tyme being. It is not charged with the tenth.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 3.	1562.	ELIZAB. 4.

Convocatio praelatorum et cleri provinciae Cantuar. per breve reginae Elizabethae in domo capitulari eccleſiae S. Pauli London. 12. *die menſis Januarii congregata.* Ex regiſt. convoc.

DIE convocationis tempus antevertente, reverendiſſimus vices ſuas commiſit Thomae Yale, vicario in ſpiritualibus generali, Roberto Weſton, curiae Cant. officiali, Henrico Jones, et Valentino Dale, LL. doctoribus, conjunctim et diviſim, ad intereſſendum vice et nomine ſuis in ſacra ſynodo: quorum ſecundus 12. die menſis Januarii in domo capitulari eccleſiae S. Pauli London. judicialiter, et pro tribunali ſedens, convocationem ad diem craſtinum continuavit.

Quo die reverendiſſimus pro more ſolito in eccleſiam cathedr. S. P. London. introducebatur, ubi poſt litaniam, hymnumque "Veni creator," in ſermone vulgari decantatum, mag. Willelmus Daye concionem Latinam habuit; qua finita, celebrata fuit ſacra communio. Deinde in domo capitulari exhibebatur reverendiſſimo, ab epiſcopo London. certificatorium ſuper executione mandati, et dominus archiepiſcopus Cantuar. brevem quandam orationem eloquentiae plenam habuit ad patres et clerum, per quam, inter alia, opportunitatem reformandarum rerum in eccleſia Anglicana jam oblatam eſſe aperuit, ac propenſos animos tam illuſtriſſimae dominae reginae, quam aliorum magnatum hujus regni, ad hujuſmodi reformationem habendam declaravit; hortando, et mandando praelatis, et clero inferioris domus, quatenus ad conventus ſui locum ſeſe conferentes, unum virum gravem, doctum, et peritum de gremio ſuo provideant, et eligant in prolocutorem, ſive referendarium; commendans illis maxime decanum eccleſiae cathed. D. P. London. Alex. Nowell, quem 16. die ſeq. hujus menſis ſibi exhiberi et praeſentari juſſit.

Quo die in domo capitulari eccleſiae S. P. London. reverendiſſimus alta et intelligibili voce litaniam dixit, una cum collectis aſſuetis, ac oratione in ſynodo provinciali dicenda noviter (ut apparuit) edita, reſpondentibus aliis epiſcopis, ac praelatis, et clero, ac populo aſtantibus. Finitis precibus, ac clero ad locum conventus ſui ſe conferente, praefatus reverendiſſimus pro tribunali ſedens, poſt intervallum temporis, praelatos et clerum domus inferioris ad ſe accerſiri juſſit, qui ei exhiberi, et ſiſti fecerunt Alex. Nowell in prolocutorem electum, quem Gabr. Goodman, decanus Weſtmon. et Thomas Sampſon, decanus Oxon. medium inter ſe ductum, vice totius cleri, praemiſſa oratione brevi Latina ab eodem mag Gabriele Goodman, perſonam electam, ac ejus virtutes, et animi dotes complectente, exhibuerunt. Qua finita, idem prolocutor per aliam orationem non inelegantem, ſe variis de cauſis ad hujuſmodi munus obeundum inidoneum eſſe declaravit Sed tandem ne opus tam pium effugere videatur, hujuſmodi provinciam in ſe lubens acceptare promiſit. Et tunc habito inter dictum reverendiſſimum patrem et confratres ſuos tractatu de idoneitate dicti prolocutoris, omnes unanimiter et concorditer ipſum mag. Nowell ad dictum officium prolocutoris obeundum maxime idoneum eſſe aſſeruerunt, et affirmarunt. Unde reverendiſſimus, cum patrum unanimi conſenſu, electionem hujuſmodi de perſona tam digni viri factam venuſta oratione approbavit et confirmavit. Et tunc dimiſſo clero inferioris domus, reverendiſſimus rogavit patres, quod unuſquiſque eorum citra prox. ſeſſionem excogitare velit ea, quae in eorum ſeparalibus dioeceſibus reformatione indigeant, ac in prox. ſeſſione in eccleſia collegiata D. Petri Weſtm. habenda proponere dignaretur.

Fuit haec die 19. menſis Januarii, ubi dictis primitus, et publice recitatis precibus, decanus eccleſiae collegiatae D. Petri Weſtm. proteſtationem vice ſua ac totius capituli exhibuit de privilegiis eccleſiae ſuae; cui reverendiſſimus pro ſe et toto clero provinciae ſuae reſpondit, quod licet pro maturiori et feliciori expeditione negotiorum, etc. ut antea. Et tunc habita inter reverendiſſimum et epiſcopos communicatione, ſive diſputatione, de quibuſdam articulis ad chriſtianam fidem facientibus, tandem dictus reverendiſſimus accerſiri juſſit ad ſe prolocutorem domus inferioris, qui cum ſex aliis propoſuit et aſſeruit: quod quidam de dicta domo exhibuerant quaſdam diverſas ſchedas de rebus reformandis per eos reſpective excogitatas, et in ſcripta redactas; quae quidem ſchedae de communi conſenſu traditae ſunt quibuſdam viris gravioribus et doctioribus de coetu dictae domus inferioris ad hoc electis, perſpiciendae et conſiderandae. Quibus ſic electis (ut aſſeruit) aſſignatum eſt, ut hujuſmodi ſchedas in capitula redigant, ac in proxima ſeſſione exhibeant coram eodem prolocutore. Et ulterius propoſuit, quod articuli in ſynodo Londinenſi tempore nuper regis Edwardi ſexti editi, traditi

ſint quibuſdam aliis viris ex coetu dictae domus inferioris ad hoc etiam electis, ut eos diligenter perſpiciant, examinent, et conſiderent, ac prout eis viſum fuerit, corrigant, et reforment, ac in proxima ſeſſione etiam exhibeant. Et tunc reverendiſſimus hujuſmodi negotia per dictum prolocutorem, et clerum incepta approbavit, ac in eiſdem erga prox. ſeſſionem juxta eorum determinationem procedere voluit et mandavit.

De hiſce articulis ſacroſanctam Chriſti religionem concernentibus 20, 22, 25, 27. diebus menſis Januarii tam in eccleſia collegiata D. Petri Weſtm. quam in eccleſiae D. Pauli London. domo capitulari praemiſſis ſemper precibus, tractatum fuit, donec 29. die ejuſdem menſis tandem ſuper quibuſdam articulis orthodoxae fidei inter epiſcopos, quorum nomina eis ſubſcribuntur, unanimiter convenit: quorum quidem articulorum tenores ſequuntur, et ſunt tales.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 3.	1562.	ELIZAB. 5.

Articuli, de quibus convenit inter archiepiſcopos, et epiſcopos utriuſque provinciae, et clerum univerſum in ſynodo Londinenſi, anno M.D.LXII. *ſecundum computationem eccleſiae Anglicanae, ad tollendam opinionum diſſentionem, et conſenſum in vera religione firmandum.* Editi auctoritate ſereniſſimae reginae.

I. *De fide in ſacroſanctam Trinitatem.*

UNUS eſt vivus, et verus Deus, aeternus, incorporeus, impartibilis, impaſſibilis, immenſae potentiae, ſapientiae, ac bonitatis, creator, et conſervator omnium, tum viſibilium, tum inviſibilium. Et in unitate hujus divinae naturae tres ſunt perſonae ejuſdem eſſentiae, potentiae, ac aeternitatis; Pater, Filius, et Spiritus Sanctus.

II. *De verbo, ſive filio Dei, qui verus homo factus eſt.*

Filius, qui eſt verbum Patris, ab aeterno a Patre genitus, verus et aeternus Deus, ac Patri conſubſtantialis, in utero beatae virginis, ex illius ſubſtantia naturam humanam aſſumpſit; ita ut duae naturae, divina et humana, integre atque perfecte unitate perſonae fuerint inſeparabiliter conjunctae, ex quibus eſt unus Chriſtus, verus Deus et verus homo, qui vere paſſus eſt, crucifixus, mortuus, et ſepultus, ut Patrem nobis reconciliaret, eſſetque hoſtia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

III. *De deſcenſu Chriſti ad inferos.*

Quemadmodum Chriſtus pro nobis mortuus eſt, et ſepultus, ita etiam credendus ad inferos deſcendiſſe.

IV. *De reſurrectione Chriſti.*

Chriſtus vere a mortuis reſurrexit, ſuumque corpus cum carne, oſſibus, omnibuſque ad integritatem humanae naturae pertinentibus, recepit; cum quibus in caelum aſcendit, ibique reſidet, quoad extremo die ad judicandos homines reverſurus ſit.

V. *De Spiritu Sancto.*

Spiritus Sanctus a Patre et Filio procedens ejuſdem eſt cum Patre, et Filio eſſentiae, majeſtatis et gloriae, verus ac aeternus Deus.

VI. *De divinis ſcripturis, quod ſufficiant ad ſalutem.*

Scriptura ſacra continet omnia, quae ad ſalutem ſunt neceſſaria, ita ut, quicquid in ea nec legitur, neque inde probari poteſt, non ſit a quoquam exigendum, ut tanquam articulus fidei credatur, aut ad ſalutis neceſſitatem requiri putetur.

Sacrae ſcripturae nomine, eos canonicos libros Veteris, et Novi Teſtamenti intelligimus, de quorum auctoritate in eccleſia nunquam dubitatum eſt.

De nominibus, et numero librorum ſacrae canonicae ſcripturae Veteris Teſtamenti.

Geneſis.
Exodus.
Leviticus.
Numeri.
Duteronomium.
Joſuae.
Judicum.
Ruth.
Prior liber Samuelis.
Secundus liber Samuelis.
Prior liber Regum.
Secundus liber Regum.
Prior liber Paralipom.
Secundus liber Paralipomen.
Primus liber Eſdrae.
Secundus liber Eſdrae.
Liber Heſter.
Liber Job.
Pſalmi.
Proverbia.
Eccleſiaſtes vel Concionator.
Cantica Solomonis.
4. Prophetae majores.
12. Prophetae minores.

Alios autem libros (ut ait Hieronymus) legit quidem eccleſia, ad exempla vitae, et formandos mores; illos tamen ad dogmata confirmanda non adhibet, ut ſunt:

Tertius liber Eſdrae.
Quartus liber Eſdrae.
Liber Tobiae.
Liber Judith.
Reliquum libri Heſter.
Liber Sapientiae.
Liber Jeſu filii Sirach.
Baruch propheta.
Canticum trium puerorum.
Hiſtoriae Suſannae,
De Bel et Dracone.
Oratio Manaſſes.
Prior liber Machabeorum.
Secundus liber Machabeorum.

Novi Teſtamenti omnes libros (ut vulgo recepti ſunt) recipimus, et habemus pro canonicis.

VII. *De Veteri Teſtamento.*

Teſtamentum Vetus Novo contrarium non eſt, quandoquidem tam in Veteri, quam in Novo, per Chriſtum, qui unicus eſt mediator Dei, et hominum, Deus et homo, aeterna vita hu-

mano generi eſt propoſita. Quare male ſentiunt, qui veteres tantum in promiſſiones temporarias ſperaſſe confingunt. Quanquam lex a Deo data per Moſen (quoad ceremonias et ritus) chriſtianos non aſtringat, neque civilia ejus praecepta in aliqua republica neceſſario recipi debeant; nihilominus tamen ab obedientia mandatorum, quae moralia vocantur, nullus (quantumvis chriſtianus) eſt ſolutus.

VIII. *De tribus ſymbolis.*

Symbola tria Nicaenum, Athanaſii, et quod vulgo Apoſtolorum appellatur, omnino recipienda ſunt, et credenda, nam firmiſſimis ſcriptura rum teſtimoniis probari poſſunt.

IX. *De peccato originali.*

Peccatum originis non eſt (ut fabulantur Pelagiani) in imitatione Adami ſitum, ſed eſt vitium, et depravatio naturae cujuſlibet hominis ex Adamo naturaliter propagati; qua fit, ut ab originali juſtitia quam longiſſime diſtet, ad malum ſua natura propendeat, et caro ſemper adverſus ſpiritum concupiſcat, unde in unoquoque naſcentium, iram Dei, atque damnationem meretur. Manet etiam in renatis haec naturae depravatio; qua fit ut affectus carnis, Graece *Φρόνημα ζαρκός* (quod alii ſapientiam, alii ſenſum, alii affectum, alii ſtudium carnis interpretantur) legi Dei non ſubjiciatur. Et quanquam renatis et credentibus, nulla propter Chriſtum eſt condemnatio; peccati tamen in ſeſe rationem habere concupiſcentiam, fatetur apoſtolus.

X. *De libero arbitrio.*

Ea eſt hominis, poſt lapſum Adae, conditio, ut ſeſe naturalibus ſuis viribus, et bonis operibus, ad fidem, et invocationem Dei convertere, ac praeparare non poſſit. Quare abſque gratia Dei, quae per Chriſtum eſt, nos praeveniente, ut velimus, et cooperante, dum volumus, ad pietatis opera facienda, quae Deo grata ſunt, et accepta, nihil valemus.

XI. *De hominis juſtificatione.*

Tantum propter meritum Domini, ac ſervatoris noſtri Jeſu Chriſti, per fidem, non propter opera, et merita noſtra, juſti coram Deo reputamur. Quare ſola fide nos juſtificari doctrina eſt ſaluberrima, ac conſolationis pleniſſima, ut in homilia de juſtificatione hominis, fuſius explicatur.

XII. *De bonis operibus.*

Bona opera, quae ſunt fructus fidei, et juſtificatos ſequuntur, quanquam peccata noſtra expiare, et divini judicii ſeveritatem ferre non poſſunt; Deo tamen grata ſunt et accepta in Chriſto, atque ex vera et viva fide neceſſario profluunt; ut plane ex illis, aeque fides viva cognoſci poſſit, atque arbor ex fructu judicari.

XIII. *De operibus ante juſtificationem.*

Opera, quae fiunt ante gratiam Chriſti, et Spiritus ejus afflatum, cum ex fide Jeſu Chriſti non prodeant, minime Deo grata ſunt, neque gratiam (ut multi vocant) de congruo merentur. Immo cum non ſunt facta, ut Deus illa fieri voluit et praecepit, peccati rationem habere non dubitamus.

XIV. *De operibus ſupererogationis.*

Opera, quae ſupererogationis appellant, non poſſunt ſine arrogantia, et impietate praedicari. Nam illis declarant homines, non tantum ſe Deo reddere, quae tenentur, ſed plus in ejus gratiam facere, quam deberent; cum aperte Chriſtus dicat: Cum feceritis omnia, quaecunque praecepta ſunt vobis, dicite, ſervi inutiles ſumus.

XV. *De Chriſto, qui ſolus eſt ſine peccato.*

Chriſtus in noſtrae naturae veritate per omnia ſimilis factus eſt nobis, excepto peccato, a quo prorſus erat immunis tum in carne, tum in ſpiritu. Venit ut agnus, abſque macula, qui mundi peccata per immolationem ſui ſemel factam, tolleret, et peccatum (ut inquit Johannes) in eo non erat; ſed nos reliqui etiam baptizati, et in Chriſto regenerati, in multis tamen offendimus omnes. Et ſi dixerimus, quia peccatum non habemus, nos ipſos ſeducimus, et veritas in nobis non eſt.

XVI. *De peccato poſt baptiſmum.*

Non omne peccatum mortale poſt baptiſmum voluntarie perpetratum, eſt peccatum in Spiritum Sanctum, et irremiſſibile. Proinde lapſis a baptiſmo in peccata locus poenitentiae non eſt negandus: poſt acceptum Spiritum Sanctum poſſumus a gratia data recedere, atque peccare, denuoque per gratiam Dei reſurgere, ac reſipiſcere; ideoque illi damnandi ſunt, qui ſe, quam diu hic vivant, amplius non poſſe peccare affirmant, aut vere reſipiſcentibus veniae locum denegant.

XVII. *De praedeſtinatione et electione.*

Praedeſtinatio ad vitam, eſt aeternum Dei propoſitum, quo ante jacta mundi fundamenta, ſuo conſilio, nobis quidem occulto conſtanter decrevit, eos, quos in Chriſto elegit ex hominum genere, a maledicto et exitio liberare, atque, ut vaſa in honorem efficta, per Chriſtum, ad aeternam ſalutem adducere. Unde qui tam praeclaro Dei beneficio ſunt donati, illi, Spiritu ejus opportuno tempore operante ſecundum propoſitum ejus, vocantur, vocationi per gratiam parent, juſtificantur gratis, adoptantur in filios Dei, unigeniti ejus Jeſu Chriſti imagini efficiuntur conformes, in bonis operibus ſancte ambulant, et demum ex Dei miſericordia pertingunt ad ſempiternam felicitatem.

Quemadmodum praedeſtinationis et electionis noſtrae in Chriſto pia conſideratio, dulcis, ſuavis, et ineffabilis conſolationis plena eſt, vere piis, et his, qui ſentiunt in ſe vim Spiritus Chriſti, facta carnis, et membra, quae adhuc ſunt ſuper terram, mortificantem, animumque ad caeleſtia, et ſuperna rapientem; tum quia fidem noſtram de aeterna ſalute conſequenda per Chriſtum plurimum ſtabilit, atque confirmat, tum quia amorem noſtrum in Deum vehementer accendit. Ita hominibus curioſis, carnalibus, et

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et Spiritu Chriſti deſtitutis, ob oculos perpetuo verſari praedeſtinationis Dei ſententiam, pernitioſiſſimum eſt praecipitium, unde illos diabolus protrudit, vel in deſperationem, vel in aeque pernitioſam impuriſſimae vitae ſecuritatem: deinde promiſſiones divinas ſic amplecti oportet, ut nobis in ſacris literis generaliter propoſitae ſunt; et Dei voluntas in noſtris actionibus ea ſequenda eſt, quam in verbo Dei habemus diſerte revelatam.

XVIII. *De ſperanda aeterna ſalute tantum in nomine Chriſti.*

Sunt et illi anathematizandi, qui dicere audent, unumquemque in lege aut ſecta quam profitetur eſſe ſervandum, modo juxta illam, et lumen naturae accurate vixerit; cum ſacrae literae tantum Jeſu Chriſti nomen praedicent, in quo ſalvos fieri homines oporteat.

XIX. *De eccleſia.*

Eccleſia Chriſti viſibilis eſt coetus fidelium, in quo verbum Dei purum praedicatur, et ſacramenta, quoad ea, quae neceſſario exigantur, juxta Chriſti inſtitutum recte adminiſtrantur. Sicut erravit eccleſia Hieroſolymitana, Alexandrina, et Antiochena; ita et erravit eccleſia Romana, non ſolum quoad agenda, et ceremoniarum ritus, verum in his etiam, quae credenda ſunt.

XX. *De eccleſiae auctoritate.*

Habet eccleſia ritus ſive ceremonias ſtatuendi jus, et in fidei controverſiis auctoritatem; quamvis eccleſiae non licet quicquam inſtituere, quod verbo Dei ſcripto adverſetur; nec unum ſcripturae locum ſic exponere poteſt, ut alteri contradicat. Quare licet eccleſia ſit divinorum librorum teſtis, et conſervatrix; attamen ut adverſus eos nihil decernere, ita praeter illos, nihil credendum de neceſſitate ſalutis debet obtrudere.

XXI. *De auctoritate conciliorum generalium.*

Generalia concilia ſine juſſu, et voluntate principum congregari non poſſunt, et ubi convenerint, quia ex hominibus conſtant, qui non omnes Spiritu, et verbo Dei reguntur, et errare poſſunt, et interdum errarunt etiam in his, quae ad Deum pertinent; ideoque quae ab illis inſtituuntur, ut ad ſalutem neceſſaria, neque robur habent, neque auctoritatem, niſi oſtendi poſſint e ſacris literis eſſe deſumpta.

XXII. *De purgatorio.*

Doctrina Romanenſium de purgatorio, de indulgentiis, de veneratione, et adoratione tum imaginum, tum reliquiarum, necnon de invocatione ſanctorum, res eſt futilis, inaniter conficta, et nullis ſcripturarum teſtimoniis innititur: imo verbo Dei contradicit.

XXIII. *De miniſtrando in eccleſia.*

Non licet cuiquam ſumere ſibi munus publice praedicandi, aut adminiſtrandi ſacramenta in eccleſia, niſi prius fuerit ad haec obeunda legitime vocatus et miſſus. Atque illos legitime vocatos et miſſos exiſtimare debemus, qui per homines, quibus poteſtas vocandi miniſtros, atque mittendi in vineam Domini publice conceſſa eſt in eccleſia, cooptati fuerint, et aſciti in hoc opus.

XXIV. *De loquendo in eccleſia lingua, quam populus intelligit.*

Lingua populo non intellecta, publicas in eccleſia preces peragere, aut ſacramenta adminiſtrare, verbo Dei, et primitivae eccleſiae conſuetudini plane repugnat.

XXV. *De ſacramentis.*

Sacramenta a Chriſto inſtituta, non tantum ſunt notae profeſſionis chriſtianorum, ſed certa quaedam potius teſtimonia, et efficacia ſigna gratiae atque bonae in nos voluntatis Dei, per quae inviſibiliter ipſe in nos operatur, noſtramque fidem in ſe non ſolum excitat, verum etiam confirmat.

Duo a Chriſto Domino noſtro in evangelio inſtituta ſunt ſacramenta; ſcilicet baptiſmus, et coena Domini.

Quinque illa vulgo nominata ſacramenta; ſcilicet confirmatio, poenitentia, ordo, matrimonium, et extrema unctio, pro ſacramentis evangelicis habenda non ſunt, ut quae partim a prava apoſtolorum imitatione profluxerunt, partim vitae ſtatus ſunt in ſcripturis quidem probati; ſed ſacramentorum eandem cum baptiſmo, et coena Domini rationem non habentes, ut quae ſignum aliquod viſibile, ſeu ceremoniam, a Deo inſtitutum, non habeant.

Sacramenta non in hoc inſtituta ſunt a Chriſto, ut ſpectarentur, aut circumferrentur, ſed ut rite illis uteremur; et in his duntaxat, qui digni percipiunt, ſalutarem habent effectum; qui vero indigne percipiunt, damnationem (ut inquit Paulus) ſibiipſis acquirunt.

XXVI. *De vi inſtitutionum divinarum, quod eam non tollat malitia miniſtrorum.*

Quamvis in eccleſia viſibili, bonis mali ſemper ſint admixti, atque interdum miniſterio verbi, et ſacramentorum adminiſtrationi praeſint; tamen cum non ſuo, ſed Chriſti nomine agant, ejuſque mandato, et auctoritate miniſtrent, illorum miniſterio uti licet, cum in verbo Dei audiendo, tum in ſacramentis percipiendis. Neque per illorum malitiam effectus inſtitutorum Chriſti tollitur, aut gratia donorum Dei minuitur, quoad eos, qui fide, et rite ſibi oblata percipiunt, quae propter inſtitutionem Chriſti, et promiſſionem efficacia ſunt, licet per malos adminiſtrentur.

Ad eccleſiae tamen diſciplinam pertinet, ut in malos miniſtros inquiratur, accuſenturque ab his, qui eorum flagitia noverint, atque tandem juſto convicti judicio deponantur.

XXVII. *De baptiſmo.*

Baptiſmus non eſt tantum profeſſionis ſignum, ac diſcriminis nota, qua chriſtiani a non chriſtianis diſcernantur; ſed etiam eſt ſignum regenerationis, per quod, tanquam per inſtrumentum, recte baptiſmum ſuſcipientes, eccleſiae inſeruntur,

tur, promiſſiones de remiſſione peccatorum, atque adoptione noſtra in filios Dei per Spiritum Sanctum viſibiliter obſignantur, fides confirmatur, et vi divinae invocationis gratia augetur.

Baptiſmus parvulorum omnino in eccleſia retinendus eſt, ut qui cum Chriſti inſtitutione optime congruat.

XXVIII. *De coena Domini.*

Coena Domini non eſt tantum ſignum mutuae benevolentiae chriſtianorum inter ſeſe, verum potius eſt ſacramentum noſtrae per mortem Chriſti redemptionis.

Atque adeo rite, digne, et cum fide ſumentibus, panis, quem frangimus, eſt communicatio corporis Chriſti; ſimiliter poculum benedictionis eſt communicatio ſanguinis Chriſti.

Panis et vini tranſubſtantiatio in euchariſtia ex ſacris literis probari non poteſt; ſed apertis ſcripturae verbis adverſatur, ſacramenti naturam evertit, et multarum ſuperſtitionum dedit occaſionem.

Corpus Chriſti datur, accipitur, et manducatur in coena, tantum caeleſti, et ſpirituali ratione. Medium autem, quo corpus Chriſti accipitur, et manducatur in coena, fides eſt.

Sacramentum euchariſtiae ex inſtitutione Chriſti non ſervabatur, circumferebatur, elevabatur, nec adorabatur.

XXIX. *De impiis, qui Chriſti corpus non manducant in uſu euchariſtiae.*

Impii, et fide viva deſtituti, licet carnaliter, et viſibiliter (ut Auguſtinus loquitur) corporis, et ſanguinis Chriſti ſacramentum dentibus premant; nullo tamen modo Chriſti participes efficiuntur. Sed potius tantae rei ſacramentum, ſeu ſymbolum ad judicium ſibi manducant et bibunt.

XXX. *De utraque ſpecie.*

Calix Domini laicis non eſt denegandus; utraque enim pars dominici ſacramenti, ex Chriſti inſtitutione, et praecepto, omnibus chriſtianis ex aequo adminiſtrari debet.

XXXI. *De unica Chriſti oblatione in cruce perfecta.*

Oblatio Chriſti ſemel facta, perfecta eſt redemptio, propitiatio, et ſatisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus. Neque praeter illam unicam, eſt ulla alia pro peccatis expiatio, unde miſſarum ſacrificia, quibus, vulgo dicebatur, ſacerdotem offerre Chriſtum in remiſſionem poenae, aut culpae, pro vivis et defunctis, blaſphema figmenta ſunt, et pernicioſae impoſturae.

XXXII. *De conjugio ſacerdotum.*

Epiſcopis, preſbyteris, et diaconis nullo mandato divino praeceptum eſt, ut aut coelibatum voveant, aut a matrimonio abſtineant. Licet igitur etiam illis, ut caeteris omnibus chriſtianis, ubi hoc ad pietatem magis facere judicaverint, pro ſuo arbitratu matrimonium contrahere.

XXXIII. *De excommunicatis vitandis.*

Qui per publicam eccleſiae denunciationem rite ab unitate eccleſiae praeciſus eſt, et excommunicatus, is ab univerſa fidelium multitudine (donec per poenitentiam publice reconciliatus fuerit arbitrio judicis competentis) habendus eſt tanquam ethnicus et publicanus.

XXXIV. *De traditionibus eccleſiaſticis.*

Traditiones atque ceremonias eaſdem, non omnino neceſſarium eſt eſſe ubique, aut prorſus conſimiles. Nam ut variae ſemper fuerunt, et mutari poſſunt, pro regionum, temporum, et morum diverſitate, modo nihil contra verbum Dei inſtituatur.

Traditiones et ceremonias eccleſiaſticas, quae cum verbo Dei non pugnant, et ſunt auctoritate publica inſtitutae, atque probatae, quiſquis privato conſilio volens, et data opera, publice violaverit, is, ut qui peccat in publicum ordinem eccleſiae, quique laedit auctoritatem magiſtratus, et qui infirmorum fratrum conſcientias vulnerat, publice, ut caeteri timeant, arguendus eſt.

Quaelibet eccleſia particularis, ſive nationalis auctoritatem habet inſtituendi, mutandi, aut abrogandi ceremonias, aut ritus eccleſiaſticos, humana tantum auctoritate inſtitutos, modo omnia ad aedificationem fiant.

XXXV. *De homiliis.*

Tomus ſecundus homiliarum, quarum ſingulos titulos huic articulo ſubjunximus, continet piam et ſalutarem doctrinam, et his temporibus neceſſariam, non minus quam prior tomus homiliarum, quae editae ſunt tempore Edwardi ſexti; itaque eas in eccleſiis per miniſtros diligenter, et clare, ut a populo intelligi poſſint, recitandas eſſe judicavimus.

De nominibus homiliarum.

Of the right uſe of the church.
Againſt peril of idolatry.
Of repairing and keeping clean of churches.
Of good works.
Firſt of faſting.
Againſt gluttony, and drunkenneſs.
Againſt exceſs of apparel.
Of prayer.
Of the place and time of prayer.
That common prayers and ſacraments ought to be miniſtred in a known tongue.
Of the reverend eſtimation of God's word.
Of alms doing.
Of the nativity of Chriſt.
Of the paſſion of Chriſt.
Of the reſurrection of Chriſt.
Of the worthy receiving of the ſacrament of the body and blood of Chriſt.
Of the gifts of the Holy Ghoſt.
For the Rogation days.
Of the ſtate of matrimony.
Of repentance.
Againſt idleneſs.
Againſt rebellion.

XXXVI. *De epiſcoporum et miniſtrorum conſecratione.*

Libellus de conſecratione archiepiſcoporum, et epiſcoporum, et de ordinatione preſbyterorum,

et diaconorum, editus nuper temporibus Edwardi VI. et auctoritate parliamenti illis ipſis temporibus confirmatus, omnia ad ejuſmodi conſecrationem, et ordinationem neceſſaria continet, et nihil habet, quod ex ſe ſit, aut ſuperſtitioſum, aut impium; itaque quicunque juxta ritus illius libri conſecrati, aut ordinati ſunt, ab anno ſecundo praedicto regis Edwardi, uſque ad hoc tempus, aut inpoſterum juxta eoſdem ritus conſecrabuntur, aut ordinabuntur, rite, atque ordinate, et legitime ſtatuimus eſſe, et fore conſecratos et ordinatos.

XXXVII. *De civilibus magiſtratibus.*

Regia majeſtas in hoc Angliae regno, ac caeteris ejus dominiis ſummam habet poteſtatem, ad quam omnium ſtatuum hujus regni, ſive illi eccleſiaſtici ſint, ſive civiles, in omnibus cauſis ſuprema gubernatio pertinet, et nulli externae juriſdictioni eſt ſubjecta, nec eſſe debet.

Cum regiae majeſtati ſummam gubernationem tribuimus, quibus titulis intelligimus, animos quorundam calumniatorum offendi, non damus regibus noſtris, aut verbi Dei, aut ſacramentorum adminiſtrationem; quod etiam injunctiones ab Elizabetha, regina noſtra, nuper editae, apertiſſime teſtantur; ſed eam tantum praerogativam, quam in ſacris ſcripturis a Deo ipſo omnibus piis principibus videmus ſemper fuiſſe attributam; hoc eſt, ut omnes ſtatus, atque ordines fidei ſuae a Deo commiſſos, ſive illi eccleſiaſtici ſint, ſive civiles, in officio contineant, et contumaces, et delinquentes gladio civili coerceant.

Romanus pontifex nullam habet juriſdictionem in hoc regno Angliae.

Leges regni poſſunt chriſtianos propter capitalia, et gravia crimina morte punire.

Chriſtianis licet, ex mandato magiſtratus, arma portare, et juſta bella adminiſtrare.

XXXVIII. *De illicita bonorum communicatione.*

Facultates et bona chriſtianorum non ſunt communia, quoad jus et poſſeſſionem, ut quidem Anabaptiſtae falſo jactant; debet tamen quiſque de his, quae poſſidet, pro facultatum ratione pauperibus eleemoſynas benigne diſtribuere.

XXXIX. *De jurejurando.*

Quemadmodum juramentum vanum, et temerarium a Domino noſtro Jeſu Chriſto, et apoſtolo ejus Jacobo, chriſtianis hominibus interdictum eſſe fatemur; ita chriſtianorum religionem minime prohibere cenſemus, quin jubente magiſtratu in cauſa fidei, et charitatis, jurare liceat; modo id fiat juxta prophetae doctrinam, in juſtitia, in judicio, et veritate.

Hos articulos fidei chriſtianae, continentes in univerſum 19. paginas, in autographo, quod aſſervatur apud reverendiſſimum in Chriſto patrem D. Matthaeum, Cant. archiepiſcopum; totius Angliae primatem et metropolitanum; et in prima continet articulos 4. et lineas 34. etc. nos archiepiſcopi, et epiſcopi utriuſque provinciae regni Angliae, in ſacra ſynodo provinciali legitime congregati, recipimus et profitemur, et ut veros, atque orthodoxos, manuum noſtrarum ſubſcriptionibus approbamus 29. die menſis Jan. A. D. ſecundum computationem eccleſiae Anglicanae, M.D.LXII. et illuſtriſſimae principis Elizabethae —— quinto.

Matthaeus Cantuar.	Thomas Ebor.
Edmund. London.	Ja. Dureſme.
Robert. Winton.	Willelmus Ceſtrenſis.
W. Ciceſtren.	
Jo. Hereford.	
Richardus Elien.	
Edwinus Wigorn.	
Rolandus Bangor.	
Nicolaus Lincoln.	
Jo. Sariſburien.	
R. Meneven.	
Edmundus Roffen.	
Gilb. Bathon. et Wellen.	
Thomas Covent. et Lichfield.	
W. Exon.	
Johannes Norwicen.	
Edmund. Petriburgen.	
Thomas Aſſaphen.	
Rich. Glouceſtren.	

Hi, quorum nomina ſequuntur, propriis manibus ſubſcripſerunt libello articulorum a reverendiſſimo archiepiſcopo Cant. et epiſcopis provinciae Cant. ad inferiorem domum convocationis tranſmiſſo 5. Februarii, M.D.LXII.

Stephanus Nevinſon, procurat. cleri Cant. ſubſcripſi propria manu.

Richardus Beſely ſcripſi propria manu, procurat. cleri Cant.

Johannes Bridgwater manu propria ſcripſi.

Johannes Calverley manu propria ſcripſi, unus procur. cleri Roffen. dioec.

Thomas Watts, procurat. capituli ſancti Pauli London. et archidiac. Midd.

Jo. Mulleyns, archid. London. ac unus procur. cleri dioec. ejuſdem.

Thomas Colus, archid. Eſſexiae.

Johannes Pullan, archid. Colceſtriae.

David Kempe, archidiac. de S. Albano.

Jacobus Catſhill, procur. cleri London. et Oxon. capituli.

Gulielmus Latimerus, arch. Weſtm. et decanus Petriburg. et procurator capituli ejuſdem eccleſiae.

Richardus Reeve, procur. capituli Weſtm.

Gabriel Goodman, decanus Weſtmon.

Johannes Watſon, arch. Surrey.

Johannes Ebden, procurat. Winton.

Ra. Cottrell, procurat. Surr.

Thomas Lancaſter, theſaurarius Surren.

Richardus Chandler, archidiac. Surrenſis.

Jacobus Procter, procur. cleri Surrenſis.

Hugo Turnbull, decanus Ciceſtr.

Willelmus Bradbridge, cancellarius Ciceſtr.

Thomas

Thomas Spenſer, archid. Ciceſtr.
Edmundus Weſtonus, archidiac. Lewen.
Percivallus Wiburn, procurat. eccleſiae cathedralis Roffen.
Johannes Cottrel, archidiac. Wellen.
Richardus Guin, procurat. cleri Briſtol.
Jacobus Bond, archidiac. Bathon.
Juſtinianus Lancaſtrie, arch. Taunton.
Gualterus Bouerus, procurat. cleri Somerſettenſ.
Thomas Corebaeus, procur. cleri Ciceſtren.
Stephanus Geſley, archidiaconus Winton.
Robertus Longher, archid. Totton. et procurat. cleri Exon.
Richardus Tremayne, procurat. cleri Exon.
Thomas White, arch. Berks.
Robertus Wiſdom, arch. Elien.
Gregorius Garthe, procurat. pro cap. Ely.
Johannes Bell, et Thomas Ithell, pro clero dioec. Elien. procuratores.
Thomas Sampſon, dec. eccleſiae Chriſti Oxon.
Johannes Saliſbury, decanus Norwicen.
Tho. Roberts, procurator cleri Norwicen.
Johannes Walkerus, procur. cleri Suffol.
James Lawrence, archidiac. Wilts.
Johannes Aelinerus, archidiac. Lincoln.
Will. Todd, archidiac. Bedford.
Johannes Longlond, archidiac. Buckingh.
Robert Beaumont, archidiac. Huntingdon.
Thomas Godwin, proc. cleri Lincoln.
Johannes Kenall, archid. Oxon. et unus procur. cleri Oxon.
Guido Geton, archidiac. Gloceſtren.
Georgius Canage, procurat. cleri Gloceſtr.
Antonius Lemton, procurat. cleri Petriburg. et pro archidiac. Northampt.
Willelmus Fluyd, procurat. cleri Petriburg.
Johannes Pedder, decanus eccleſiae Wigorn.
Robertus Duys, procurat. cleri Wigorn.
Tho. Ibitſom, procurat ejuſdem.
Laurentius Nowell, decanus eccleſiae cath. Lychefield.
Thomas Leverus, archid. Covent.
Arthurus Sault, proc. decani et capituli eccleſiae cath. Glouc.
Robertus Weſton, proc. cleri Coven. et Lichfield dioec.
Thomas Byckley, proc. cleri Coven. et Lichfield. dioec.
Richardus Walker, archidiac. Stafford. et Derbie.
Rob. Croleus, archidiac. Hereford.
Rob. Grinſell, archid. Salop. et proc. capituli et cleri Hereford.
Nico. Smith, procur. cleri Hereford.
Tho. Linett, praecentor Meneven. idem Linett pro capitulo et clero.
Jo. Pratt, archidiac. Meneven.
Jo. Butler, archidiac. Cardigan.
Wa. Jones, archidiac. Brecon.
Rob. Pownde, unus pro clero Brecks.
Gulielmus Conſtantine, procurat. cleri Meneven.
Hugo Evans, dec. Aſſaphen.
Richardus Rogers, arch. Aſſaph.
Johannes Price, procur. cleri Aſſav.
Edmund Merick, archid. Bangor. per me Hugonem Morgan, procurat. cleri dioec. Bangor.
Nicolaus Robinſon, arch. Merion.
Andreas Pearſon, proc. cleri Landaven. dioec. ſubſcripſi.
Gulielmus Daye, praepoſ. collegii regii de Eton.
Johannes Hythus, proc. cleri Oxon.
Gulielmus Lueſon, archidiac. Carmar.
Thomas Powell, proc. cleri Aſſap.
Thomas Bolt, archidiac. Salop.
Thomas Bolt, procurat. capituli eccleſiae cathedralis Lincoln.
Robert Hues, proc. capituli Aſſap.
Michael Remiger, proc. capituli Wintonien.
Andreas Perne, decanus Elienſ.
Franciſcus Mallet, decan. Lincoln. per procurat.
Richardus Barber, archidiac. Leiceſtriae.
Robertus Longher, proc. Henrici Squire, archid. Barum.
Gregorius Dodds, dec. Exon. procur. eccleſiae cath. ibid. et proc. Joh. Smyth, arch. Landaven.
Johannes Ebden, Will. Evance, Andreas Perſon, John Price, Thomas Pavell, Edmund Merick, Nicolas Robynſon, per me Rob. Pownde, per Hugonem Morgan.
Richardus Barbar, nomine procuratorio magiſtri Franciſci Mallet, decani eccleſiae cathedralis Lincoln. perſonaliter ſubſcribo.
Et etiam nomine meo ſubſcribo Robert Evance.

Iſta ſubſcriptio facta eſt ab omnibus ſub hac proteſtatione, quod nihil ſtatuunt in praejudicium cujuſque ſenatuſconſult. ſed tantum ſupplicem libellum, petitiones ſuas continentem, humiliter offerunt.

Ex regiſt. convoc.

His ita geſtis, eodem die nonnulli epiſcopi electi fuerunt ad excogitanda quaedam capitula de diſciplina in eccleſia habenda. Sequenti quinto die Februarii, aliis epiſcopis aſſignatum fuit munus examinandi librum vocatum "The Catechiſme." Hoc et decimo die ejuſdem menſis, ſubſcriptiones domus inferioris articulis religionis factae, reverendiſſimo et epiſcopis oblatae ſunt. Deinde 19. die ejuſdem menſis, reverendiſſimus "tradidit prolocutori et ſex aliis de clero domus inferioris, coram ſe et aliis reverendis patribus conſtitutis, quoſdam articulos in ſcriptis conceptos, mandando quatenus ſuper contentis in dictis articulis diligenter inquirant, ac quicquid inde invenerint, in ſcriptis redigant, ac dicto reverendiſſimo porrigant et exhibeant.

Firſt, Whether if the writ "De melius inquirendo" be ſent forth, the likelyhood be, that it will turn to the queen's commodity.

Item, Whether ſome benefices ratable, be not leſs than they be already valued.

Item, To enquire of the manner of dilapidations, and other ſpoliations, that they can remember to have paſs'd upon their livings, and by whom.

Item,

Item, How they have been uſed for the levying of arrearages of tenths, and ſubſidies, and for how many years paſt.

Item, How many benefices they find, that are charged with penſions of religious perſons.

Item, To certifie how many benefices are vacant in every dioceſe."

Tandem negotium de ſubſidio dominae reginae concedendo, diu multumque antea tractatum, 22. die Februarii ad finem perductum eſt, ſub certis modo, forma, et conditionibus expediendum.

Die 26. ejuſdem menſis prolocutor, cum decem aliis de coetu domus inferioris, "porrexit reverendiſſimo et epiſcopis quendam librum "De diſciplina," etc. in papiro; cui quidem libro (ut aſſeruerunt) dictus coetus domus inferioris unanimiter conſenſit."

Huic libro, ſequenti die primo et quinto Martii, aliqua capitula addidit eadem domus, ac reverendiſſimo et epiſcopis tradidit.

Sequenti tertio die Martii prolocutor, nomine totius coetus domus inferioris, praeſentavit reverendiſſimo et epiſcopis ſuffraganeis librum nuncupatum "Catechiſmus puerorum;" cui, ut aſſeruit, omnes de coetu ejuſdem domus unanimiter conſenſerunt.

Poſt varias deinde continuationes de die in diem, ſynodus prorogata fuit ad 26. diem menſis Martii.

Quae ſupra brevi tantum tetigimus linea ex regiſtris convocationis, Strypius in annalibus ſuis longiore deduxit filo; cujus verba ex primo volumine annal. p. 335. hic adjiciemus.

After the matters of doctrine were thus diſpatched, the convocation proceeded to the reformation of rites and ceremonies in the public liturgy. And here Sandys, biſhop of Worceſter, brought in his paper; wherein his advice was to move her majeſty,

Firſt, That with her majeſty's authority, with the aſſiſtance of the archbiſhop of Canterbury, according to the limitation of the act provided in that behalf, might be taken out of the book common prayer, private baptiſm, which hath reſpect unto women; who by the word of God cannot be miniſters of the ſacraments, or of any one of them.

Secondly, That by like authority, the collect for croſſing the infant in the forehead may be blotted out; as it ſeems very ſuperſtitious, ſo it is not needful.

Thirdly, That according to order taken by her majeſty's father, king Henry the eighth, of moſt famous memory, and by the late king Edward, her majeſty's brother, certain learned men, biſhops, and others, may by her majeſty be appointed to ſet down eccleſiaſtical orders and rules in all eccleſiaſtical matters, for the good government of the church of England, as ſhall be by them thought moſt meet; and the ſame in this preſent ſeſſion of parliament, whatſoever they ſhall order or ſet down, within one year next to be effectual, and for law confirmed by act of parliament, at, or in this ſeſſion.

There was put in alſo the requeſt of certain members of the lower houſe, with their names underwritten (to the number of thirty three) concerning ſuch things, as that houſe neverthelеſs agreed not to by common conſent, viz.

I. That the pſalms appointed at common prayer, be ſung diſtinctly by the whole congregation, or ſaid with the other prayers by the miniſter alone in ſuch convenient place of the church, as all may well hear and be edified; and that all curious ſinging, and playing of the organs may be removed.

II. That none from henceforth be ſuffered in any wiſe to baptize, but miniſters only; and that they alſo may leave off the ſign of the croſs uſed in baptiſm, as of the which many have conceived ſuperſtitious opinions.

III. That in the time of miniſtring the communion, kneeling may be left indifferent to the diſcretion of the ordinary. For that ſome in kneeling do not only kneck, but oftentimes alſo ſuperſtitiouſly behave themſelves.

IV. That the uſe of copes and ſurplices may be taken away; ſo that all miniſters in their miniſtry uſe a grave, comely, and ſidegarment, as commonly they do in preaching.

V. That the miniſters of the word and ſacraments be not compelled to wear ſuch gowns and caps, as the enemies of Chriſt's goſpel have choſen to be the ſpecial array of their prieſthood.

VI. That in the 33d article of doctrine concerning ceremonies, theſe words may be mitigated: "Is, ut qui peccat in publicum ordinem eccleſiae, quique laedit auctoritatem magiſtratus, et qui infirmorum fratrum conſcientias vulnerat, publice, ut caeteri timeant, arguendus eſt."

VII. That all ſaints, feaſts, and holy-days, bearing the name of a creature, may, as tending to ſuperſtition, or rather gentility, be clearly abrogated; or at leaſt a commemoration only reſerved of the ſaid ſaints by ſermons, homilies, or common prayers for the better inſtructing of the people in hiſtory. Men may after the ſaid ſpiritual exerciſe occupy themſelves in a bodily labour, as of any other working day.

To this paper the names ſubſcribed were,

Nowell, dean of St. Paul's, proloc.
Sampſon, dean of Chriſt's Church Oxon.
Laurence Nowel, dean of Lichf.
Ellis, dean of Heref.
Dey, provoſt of Eton.
Dodds, dean of Exon.
Mullins, archdeacon of London.
Watts, archdeacon of Middleſex.
Pullan, archdeacon of Colcheſter.
Lever, archdeacon of Coventry.
Beaumont, archdeacon of Huntingd.
Spencer, archdeacon of Chicheſter.
Croley, archdeacon of Hereford.
Heton, archdeacon of Glouceſter.
Rogers, archdeacon of St. Aſaph.
Kemp, archdeacon of St. Albans.
Prat, archdeacon of St. David's.
Longland, archdeacon of Bucks.

Catſhill,

Catſhill,	Proctors of the	church of Oxon.
Walker,		clergy of Suffolk.
Saul,		dean and chap. of Glou.
Wiburn,		church of Rocheſter.
Savage,		clergy of Glouceſter.
W. Bonner,		clergy of Somerſ.
Avys,		church of Wigorn.
Wilſon,		of the ſame.
Nevynſon,		clergy of Cant.
Tremayne,		clergy of Exet.
Renyger,		dean and chapt. of Wint.
Roberts,		clergy of Norw.
Reeve,		dean and chapt. of Weſt.
Hills,		clergy of Oxon.

On February the 13th there was a notable matter brought into the lower houſe the determination of which matter depended upon a narrow ſcrutiny of the members. For on the day aforeſaid theſe articles were read, to be approved or rejected.

I. That all the Sundays in the year, and principal feaſts of Chriſt be kept holy days, and all other holy days to be abrogated.

II. That in all pariſh churches the miniſter in common prayer turn his face toward the people, and there diſtinctly read the divine ſervice appointed, where all the people aſſembled may hear and be edified.

III. That in miniſtring the ſacrament of baptiſm, the ceremony of making the croſs in the child's forehead may be omitted, as tending to ſuperſtition.

IV. That foraſmuch as divers communicants are not able to kneel during the time of the communion, for age, ſickneſs, and ſundry other infirmities; and ſome alſo ſuperſtitiouſly both kneel and knock; that order of kneeling may be left to the diſcretion of the ordinary within his juriſdiction.

V. That it be ſufficient for the miniſter, in time of ſaying divine ſervice, and miniſtring of the ſacraments, to uſe a ſurplice; and that no miniſter ſay ſervice, or miniſter the ſacraments, but in a comely garment or habit.

VI. That the uſe of organs be removed.

Orders for biſhops and the clergy, drawn up by Edwyn Sandys, biſhop of Worceſter.

FIRST, Foraſmuch as biſhops are not born for themſelves, but for their ſucceſſors, and are only poſſeſſors for their own time; every biſhop by the ſubſcription of his hand, promiſeth, that he ſhall not either by leaſe, grant, or any other means let, ſet, or alienate any of his manors or whatſoever heretofore hath not been in leaſe; except only for his own time, and while he is biſhop.

Item, That no biſhop, dean, or chapter ſhall give or grant any advowſon of their prebend, parſonage, or vicarage, after the date hereof.

Item, That no biſhop ſhall admit any into the miniſtry, who hath not good teſtimony of his converſation; who is not learned, fit to teach the people; and who hath not preſently ſome appointed place, cure, or living to ſerve. And that he do not admit the ſame without the conſent of ſix learned miniſters, who ſhall all lay their hands upon his head at his admiſſion.

Item, That every biſhop by himſelf or by his officer ſhall ſee, that every curate, parſon, vicar, or other do catechiſe the children, and youth of his pariſh every Sunday, according to the injunction in that behalf.

Item, It is ordered, that no miniſter ſhall marry any other, than be within his pariſh, the woman party at the leaſt; and that he do it not, except the banns be openly thrice proclaimed in the ſame pariſh, and that he know, that the parents of the party conſented thereto.

Item, That no biſhop, dean, or chapter ſhall beſtow their benefices, whereof they be patrons, but upon ſuch as are learned, and fit for the office, and ſuch as will ſubſcribe to ſound religion now by authority ſet down.

Item, That every biſhop take order, that whoſoever is a common ſwearer in his dioceſe, if after two admonitions by the miniſter he will not leave the ſame, that then it ſhall be lawful for the miniſter to exclude him from the communion, until he ſhall find reformation in him.

Requeſts and petitions of the lower houſe of convocation for diſcipline.

I. THAT a catechiſm be ſet forth in Latin for the inſtructing of youth in the univerſities, and grammar ſchools throughout the realm.

II. That certain articles, containing the principal grounds of the chriſtian religion, be ſet forth, as well to determine the truth of things this day in controverſy, as alſo to ſhew what errors are chiefly to be eſchewed. And theſe, with the catechiſm, to be joyned in one book.

III. That no private baptiſm be miniſtred hereafter, but only by thoſe that be miniſters of the church.

IV. That in public baptiſm the father of the infant (if he poſſibly may) be preſent; and that he, and the godfathers, and godmothers ſhall openly profeſs and recite the articles of the chriſtian faith, commonly called the Creed, and deſire that the infant may in that faith be baptized, and received into the church of Chriſt. And they ſhall not anſwer in the infant's name to ſuch queſtions as heretofore have been demanded of them in that behalf.

V. That it may be added to the confeſſion, which

which is uſed to be made before the miniſtration of the holy communion, that the communicants do deteſt and renounce the idolatrous maſs.

VI. That no perſon abide within the church, during the time of the communion, unleſs he do communicate. That is, they ſhall depart immediately after the exhortation be ended, and before the confeſſion of the communicants.

VII. That all images of the Trinity, and of the Holy Ghoſt be defaced, and that roods, and all other images, that have been, or hereafter may be ſuperſtitiouſly abuſed, be taken away out all of places, public and private, and utterly deſtroyed.

VIII. That whoſoever being either of the clergy or laity ſhall preach, declare, write, or ſpeak any thing in derogation or deſpiſing of the book abovenamed, or againſt any doctrine therein contained, and be thereof lawfully convicted before any ordinary, and will ſtand in the maintaining thereof, being by godly reaſons moved to the contrary, he ſhall be puniſhed as, etc.

IX. Moreover, if any perſon or perſons, lay or eccleſiaſtical, ſhall deny directly or indirectly, publickly or privately, by writing or ſpeaking, any article of doctrine contained in the ſaid book, and be thereof lawfully convicted before any ordinary, and will obſtinately ſtand in the ſame he ſhall be, etc.

X. If any eccleſiaſtical perſon, having any benefice or promotion ſpiritual, and being required by his ordinary, his deputy, or any other competent judge, to ſubſcribe to the ſaid articles, or to declare his open conſent and judgment in any public place of aſſembly, where his ordinary, etc. ſhall appoint, do peremptorily refuſe ſo to do, he ſhall, etc.

XI. And if any pretended, nominated, or elected to any benefice or ſpiritual promotion, do refuſe to ſubſcribe or declare his conſent and judgment to the ſaid articles in form aforeſaid, the ſame ſhall be, etc.

XII. That no man be judged in law to be inſtituted to any eccleſiaſtical promotion or living, unleſs he perſonally firſt ſubſcribe to the ſaid articles before his ordinary, and a note of his ſubſcribing be inſerted into his' inſtitution.

XIII. And if any biſhop, ordinary, or chancellor do admit or inſtitute any perſon or perſons to any benefice or ſpiritual promotion, and do not require the perſon ſo to be admitted or inſtituted, to ſubſcribe to the ſaid articles, that then the ſaid biſhop, ordinary, or chancellor not ſo requiring, ſhall, etc.

XIV. Likewiſe thoſe, that ſhall take degrees, or ſhall be admitted to any fellowſhip, or living of ſtudents in either of the univerſities, ſhall at the time of their admiſſion ſubſcribe to the ſaid articles. And the recuſants ſhall be, etc. And ſuch as have fellowſhips already, or living of ſtudents, if they be required by the maſters, or heads of their colleges, halls, or houſes to ſubſcribe, and do refuſe, ſhall, etc. For the better execution whereof, all maſters and heads of colleges, halls, and houſes, within four months next after the publiſhing hereof, ſhall require not only all ſuch as are already fellows or ſtudents of their colleges, halls and houſes, to ſubſcribe, and give their conſents to the ſaid articles; but alſo all ſuch as they ſhall admit hereafter to any fellowſhip or place of ſtudent, at the time of their admiſſion.

XV. And if any maſter or head of any college, hall, or houſe do not require the ſaid ſubſcription within the ſaid four months, or do admit any to any fellowſhip or living of ſtudents without ſuch ſubſcription; or if any maſter, or head do not himſelf ſubſcribe and declare his conſent to theſe ſaid articles, when any of them ſhall be required by the chancellor being preſent, and in his abſence, by the vice-chancellor, or his deputy in that behalf; that the ſaid maſter or head ſo refuſing, and not requiring or admitting as before, ſhall, etc.

XVI. And if the vicechancellor, or his deputy do not within the ſaid four months require the ſaid ſubſcription and conſent of the ſaid maſters and heads of every college, hall, and houſe in either of the univerſities, or ſuffer any to take degree without ſuch ſubſcription, he ſhall, etc. Alſo, if the ſaid vicechancellor, or commiſſary, or their lawful deputies ſhall not within the ſaid time require the ſaid ſubſcription of the beadles and other officers belonging to either of the univerſities, he and they ſhall, etc. And if any of the ſaid beadles or other officers belonging to either of the ſaid univerſities be recuſant therein, they ſhall, etc.

XVII. Furthermore, as well the vicechancellor or commiſſary aforeſaid, as the maſter, or chief governor of every college of either of the univerſities ſhall not permit or ſuffer any of the age of five and twenty years, and upwards, being not fellow of any houſe, having any manner of eccleſiaſtical promotion, to be reſiant within any of the ſaid univerſities, under any colour, but ſuch as ſhall yearly, during their abode in the ſame, make two ſermons in the moſt notable church in the ſaid town; in which he or they ſo preaching ſhall openly profeſs his, or their faith concerning ſuch articles as ſhall be miniſtred unto him, by the vicechancellor or commiſſary, and maſter of the houſe, wherein he or they ſhall make their abode: provided, that before every of the ſaid ſermons, there be notice given to the people by the open ringing of a bell within the ſaid church. And for every default of the vicechancellor, commiſſary, or maſter aforeſaid concerning the premiſes, every of them ſo offending, etc.

XVIII. That it ſhall be lawful for every ordinary to call perſonally before him any perſon or perſons within his juriſdiction, which either be, or have been eccleſiaſtical perſons, or any lay perſons, whom he ſuſpects concerning religion; and to examine him or them of the ſaid articles, and to require their ſubſcription, and open conſent to the ſame, in ſuch public place or places to be given by the party ſuſpected, as to the ſaid ordinary ſhall ſeem good. Which if the ſaid perſon or perſons ſuſpected ſhall refuſe to do, being peremptorily required, and (reco-

(recognizance being firſt taken of him to the queen's majeſty by the ſaid ordinary for his appearance) by the ſpace of one month perſiſt in the ſame, then he or they, etc.

XIX. That the declaration of certain principal articles, ſet forth by the biſhops, being again conſidered, and having ſuch other articles added to the ſame, as ſhall be thought neceſſary, ſhall be openly read by all parſons, vicars, and curates, in their ſeveral pariſhes at two ſeveral times in the year; that is to ſay, the Sunday next following Eaſter day, and St. Michael the archangel, immediately after the goſpel read, or ſome other Sunday within one month next after theſe feaſts, upon pain, etc.

XX. The ſame declaration ſhall be read alſo every year once by all miniſters and prieſts in cathedral churches, and all colleges throughout the Realm.

XXI. That the ſame order may be taken in the book of common prayer for theſe matters above rehearſed. And that the ſaid book together with the book of the form and manner of making and ordering biſhops, miniſters, and deacons, may be ratified by the authority of this preſent parliament.

This was ſubſcribed by ſixty four of the houſe by their own hands;

Thomas Becon.
Richardus Beſeley.
Johannes Calverley.
Percivallus Wiburnus.
Thomas Colus.
David Kempe de S. Albano.
JoannesPullanus, archid Colcheſt.
Johannes Calfehyll.
Richard Reve.
Guillielmus Latimer
John Warner.
Stephanus Cheſton.
Joannes Watſon.
Ra. Cottrel.
Michael Reniger.
Thomas Lancaſter.
Richardus Chaundler.
James Proctor.
Hugo Turnbull.
Wilhelmus Bradbridge.
Edmundus Weſtonus.
Thomas Spenſer.
Thomas Sorebaeus.
Juſtinian Lancaſter.
Gualterus Bowerus.
Gregorius Dodds.
Robertus Lougher.
Thomas Ithel.
John Bell.
Thomas Roberts.
Johannes Walkerus.
John Longland.
William Todd.
Robert Beaumont.
Guliel. Daye.
Thomas Godwyn.
Tho. Sampſon.
Joannes Hyllus.
Arthurus Saul.
Guido Heton.
Andreas Perne.
Georgius Savage.
Anthonius Hinton.
Wilhelmus Fluyd.
Johannes Pedder.
Robert Avys.
Thomas Wilſonus.
Laurence Nowell.
Ja. Calfehyll, procur. cler. Oxon.
Thomas Lever.
Thomas Bolt.
Jo. Kenal.
John Ellys.
John Saliſbury.
Tho. Richley Peterb.
Richard Huys.
Robertus Croleus.
Robertus Grynſtel.
Thomas White.
Thomas Huett.
Jo. Prat.
Wa. Jones.
Richardus Rogers.
Jo. Butler.

In this convocation great endeavours alſo were uſed for the mending the poor condition of vicarages, but they came to nothing. The biſhops alſo had ſerious conſultations in this ſynod among themſelves for the better government of their reſpective churches; and theſe were ſome of their orders concerning the inferior clergy; conſiſting of divers things readers and deacons were to do; to which they were required to promiſe and ſubſcribe, when they were admitted. Which orders perhaps were now at this ſynod only confirmed, having been enjoined before in the year M. D. LXI.

Archiepiſc. Cant. MATTH. PARKER 3.	Anno Chriſti 1562.	Reg. Angliae ELIZAB. 5.

Queen Elizabeth's letter to the archbiſhop, authorizing his prayers and orders for faſting during the plague. Strype's life of archb. Parker, app. p. 34.

By the queen.

ELIZABETH.

MOST reverend father in God, right truſty and right well beloved, we greet you well. Like as almighty God hath of his mere grace committed to us, next under him, the chief government of this realm and the people therein; ſo hath he, of his like goodneſs, ordered under us ſundry principal miniſters, to guide and aſſiſt us in this burthen. And therefore conſidering the ſtate of this preſent time, wherein it hath pleaſed the moſt higheſt, for the amendment of us and our people to viſit certain places of our realm with more contagious ſickneſs, than lately hath been; for remedy and mitigation whereof, we think it both neceſſary and our bounden duty, that univerſal prayer and faſting be more effectually uſed in this our realm. And underſtanding that you have thought and conſidered upon ſome good orders to be preſcribed therein, for the which ye require the application of our authority, for the better obſervation thereof amongſt our people; we do not only commend and allow your good zeal therein, but do alſo command all manner our miniſters eccleſiaſtical or civil, and all other our ſubjects to execute, follow, and obey ſuch godly and wholeſome orders, as you, being primate of all England, and metropolitan of this province of Canterbury, upon godly advice and conſideration, ſhall uniformly deviſe, preſcribe, and publiſh for the univerſal uſage of prayer, faſting, and other good deeds during the time of this viſitation by ſickneſs and other troubles. Yeven under our ſignet at our manour of Richmond the firſt day of Auguſt, the fifth year of our reign.

Order

Order for a form of prayer of thankſgiving for the queen's recovery. Reg. Grindall fol. 26. a.

AFTER our very hearty commendations to your lordſhip. Where the queen's majeſty is at this preſent, God be thanked, after ſome extremity of ſicknes very well recovered; becauſe it may happen that ſome vain brutes may be ſpread abroad of this matter, eſpecially in the city of London, we have thought good to ſignify theſe joyfull tidings unto your lordſhip, and pray you to take order that the ſame may be publiſhed to morrow at Poules croſſe, and there thanks to be given to almighty God for this her majeſty's good recovery; and humbly to pray his bleſſed goodneſs to continue the ſame. And thus we bid your good lordſhip heartily farewell. From Hamptoncourt the 17th of Octob. M.D.LXII.

Your good lordſhip's loving friends,

N. Bacon, C. S.	W. Hawarde.
Wincheſter.	F. Knolles.
Arundell.	W. Cecyll.
F. Bedforde.	Ab. Cave.
E. Clynton.	John Maſon.
Sakevyle.	

Concilium provinciale Ebor. Ex reg. Ebor. in ann.

PER breve regium concilium hoc die duodecimo menſis Januarii in eccleſia metropolitica B. Petri Ebor. celebrari jubetur. Eo autem illuceſcente die, virtute alius brevis regii, ad quintum diem menſis Februarii prox. convocabatur. Hoc die habito tractatu per dictos praeſidentes, ſive commiſſarios, et caeteros comparentes, et intereſſe debentes, ſuper quibuſdam arduis negotiis, ſtatum boni publici, et condecentem ordinem eccleſiae, et Dei gloriam concernentibus, deinde conſimili tractatu habito, concluſerunt reverendiſſimum dom. archiepiſcopum conſulendum fore ſuper quibuſdam articulis, in quadam ſchedula apud regiſtrum remanente conſcriptis. Et quoad feoda procuratorum cleri, dicti praeſidentes et caeteri comparentes ordinaverunt et ſtatuerunt, quod ſinguli beneficiati in dioeceſ. Dunelm. Carliolen. et in archidiaconatu Nottingham, Ebor. dioeceſ. pro ſingulis libris beneficiorum ſuorum, ſolvant pro feodis procuratorum cleri pro eiſdem intervenien. et pro collectione ejuſdem tres denarios; et ſinguli beneficiati in archidiaconatibus Eborum, Eaſtryding, et Cleavland ſolvant pro ſingulis libris duos denarios; et quoad taxationem cujuſque beneficii, taxatio pro perpetua decima dominae noſtrae reginae debita habeat locum duntaxat, et non alia. Et dicti praeſidentes reſervaverunt taxationem beneficiatorum dioeceſ. Ceſtrenſ. et Sodorenſ. uſque in 12. diem menſis Martii.

Quo die expoſitis per commiſſarios cauſis convocationis, et maxime conceſſionis cujuſdam gratuiti ſubſidii illuſtriſſimae dominae reginae, etc. faciend. praelati ac clerus unanimi conſenſu et aſſenſu, ac prompta voluntate conceſſerunt dictae dominae noſtrae reginae quoddam ſubſidium 6. ſolid. de qualibet libra, cujuſcunque promotionis eccleſiaſticae infra provinciam Ebor. exiſtentis. Deinde ſynodus haec in craſtinum diem 13. Martii continuata fuit.

Hoc die adveniente, convenerunt et ſtatuerunt, quod ſinguli beneficiati dioec. Ceſtren. et Carliolen. pro ſingulis libris beneficiorum ſuorum ſolvant pro feodis procuratorum ejuſdem dioeceſ. intervenien. et pro collectione ejuſdem 3. denarios, viz. procuratoribus 2. den. et Richardo Smerthwait, apparitori generali, denarium pro ſingulis libris beneficiorum praedictorum. Et quoad taxationem cujuſlibet beneficii, taxatio pro perpetua decima dominae noſtrae reginae debita habeat locum duntaxat, et non alia. Hoc facto, concilium continuatum fuit in ultimum diem menſis Martii inſtantis.

Synodus provincialis Cantuar. et Eboracen.

SYNODUS provincialis Cantuar. a die 26. menſis Martii de die in diem continuata fuit uſque ad 14. menſis Aprilis, quo die per breve regium uſque ad tertium diem menſis Octobris prorogabatur. Illo autem die, propter infectionem aeris peſtiferi ubique per civitates London. et Weſtmonaſt. ac earundem ſuburbia adtunc invaleſcentem, ſynodus haec per breve regium uſque ad ſextum diem Octobris anni M.D.LXIV. prorogata fuit.

In altera provincia ſynodus ad ultimum diem Martii prorogata per commiſſarios archiepiſcopi Ebor. ad 28. diem Aprilis continuabatur. Diem autem illum antevertit regina per breve regium dat. 12. die Aprilis, prorogando ſynodum hanc ad 3. diem Octobris ſeq. Illo autem die fere inſtante, ob rationem ſuperius memoratam, per aliud breve eam uſque ad 6. diem Octobris anni M.D.LXIV. prorogavit.

The council's letter to the biſhop of London about the clergy of his dioceſe. Strype's life of archb. Grindall p. 68.

AFTER our hearty commendations to your good lordſhip. The queen's majeſty, certain good conſiderations moving her to underſtand in ſome part the ſtate of your dioceſe, hath commanded us to write unto your lordſhip with all ſpeed poſſible, and thereby to require the ſame to make anſwer by writing diſtinctly to all theſe articles following.

I. How many ſhires or counties your dioceſe doth contain, or into how many it doth extend?

II. Into what manner of regiment the ſame is divided? whether the ſame be into archdeaconries, deanries, or ſuch like? and how many the ſame be, with their diſtinct names? who occupieth thoſe rooms at this preſent, and where they are to your underſtanding?

III. What exempt or peculiar places are within the circuit of your dioceſe, where you have not full juriſdiction as ordinary, and what the names thereof be; and who hath the ordinary juriſdiction thereof at this preſent?

IV. How many churches are within every ſuch archdeaconry, deanry, or other regiment? which be parochial, have parſons, vicars, or curates? And whereas the pariſhes are ſo large, as they have divers chapels of eaſe, which have or ought to have curates or miniſters in them; to certify how many be of that ſort in every ſuch pariſh; with the names of the towns or hamlets, where the ſame churches and chapels are ſo ſituate.

V. How many houſholds are within every pariſh, or within any ſuch member of any pariſh, that hath churches or chapels of eaſe?

VI. Whereſoever any exempt places be within the circuit of your dioceſe, wherein you have no ſuch juriſdiction, as ye can preſently make ſufficient anſwer to theſe former articles; her majeſty would, that ye ſhould in writing copy out ſo much of the ſubſtance of theſe five former articles, as ſhall ſeem convenient for the purpoſe, and with ſpeed to ſend (them) to ſuch perſons, as have the juriſdiction of thoſe exempt places, or their deputies reſiding next unto you; willing and commanding them in her majeſty's name forthwith to ſend diſtinct anſwers thereunto, to be ſent either to yourſelf, or by them to be ſent unto us.

And becauſe the greater part of theſe former articles is ſuch, as we doubt not, but ye are by means of your viſitation able to cauſe ſufficient certificates to be made unto us with ſpeed; we require your lordſhip to uſe therein what diligence you can, and not to defer any time therein; but either by this meſſenger, or within two or three days at the furtheſt to return us anſwer. And for ſome ſuch part thereof, as ſpeedily you cannot certify without conference had with your chancellor, commiſſary, archdeacons, deans, or other inferior officers; our like requeſt is, that you do procure information thereof without delay of time; and to command in her majeſty's name the like to be done by all others, having, as above is ſaid, any exempt juriſdiction, as her majeſty be amply and certainly ſatisfied herein. And ſo fare your good lordſhip right heartily well. From Grenewich the 9th of July, M.D.LXIII.

Your good lordſhip's aſſured loving freinds,

Pembroke. R. Duddely.
Norfolk. W. Cecyll.

An admonition to all ſuch as ſhall intend hereafter to enter the ſtate of matrimony, godly and agreeable to laws.

FIRST, That they contract not with ſuch perſons, as be hereafter expreſſed, nor with any of the like degree, againſt the law of God, and the laws of the realm.

Secondly, That they make no ſecret contracts without conſent and counſel of their parents or elders, under whoſe authority they be, contrary to God's laws, and man's ordinances.

MARRIAGE is honourable among all men, and the bed undefiled; but whoremongers and adulterers God will judge. Heb. xiii. 4.

To avoid fornication let every man have his wife, and let every woman have her huſband: he that cannot contain, let him marry; for better it is to marry, than to burn. 1 Cor. vii. 2, 9.

Thirdly, That they contract not anew with any other, upon divorce and ſeparation made by the judge for a time; the laws yet ſtanding to the contrary.

Unto the married I command, not I, but the Lord, let not the wife depart from her huſband; but if ſhe depart, let her remain unmarried, or be reconciled unto her huſband: and let not the huſband put away his wife. 1 Cor. vii. 10, 11.

I. It is to be noted, that thoſe perſons, which be in the direct line aſcendent, cannot marry together, although they are never ſo far aſunder in degree.

II. It is alſo to be noted, that conſanguinity and affinity (letting and diſſolving matrimony) is

is contracted as well in them and by them, which be of kindred by the one ſide, as in and by them which be kindred by both ſides.

III. Item, That by the laws conſanguinity and affinity (letting and diſſolving matrimony) is contracted as well by unlawful company of man and woman, as by lawful marriage.

IV. Item, In contracting betwixt perſons doubtful, which be not expreſt in this table, it is moſt ſure firſt to conſult men learned in the law; to underſtand what is lawful, what honeſt and expedient, before the finiſhing of their contracts.

V. That no parſon, vicar, or curate ſhall ſolemnize matrimony out of his or their cure, or pariſh church, or chapel, and ſhall not ſolemnize the ſame in private houſes, nor lawleſs exempt churches, under pains of the law forbidding the ſame. And that the curate have their certificates, where the parties dwell in divers pariſhes.

VI. Item, The bands of matrimony ought to be openly denounced in the church by the miniſter three ſeveral Sundays or feſtival days, to the intent, that who will and can alledge any impediment, may be heard, and that ſtay may be made till further tryal, if any exception be made there againſt it upon ſufficient caution.

VII. Item, Who ſhall maliciouſly object a frivolous impediment againſt the lawful matrimony to diſturb the ſame, is ſubject to the pains of the law.

VIII. Item, Who ſhall preſume to contract in the degrees prohibited (though he do it ignorantly) beſides that the fruit of ſuch copulation may be judged unlawful; is alſo puniſhable at the ordinary's diſcretion.

IX. Item, If any miniſter ſhall conjoyn any ſuch; or ſhall be preſent at ſuch contracts making; he ought to be ſuſpended from his miniſtry for three years, and otherwiſe to be puniſhed according to the laws.

X. Item, It is further ordained, that no parſon, vicar, or curate do preach, treat, or expound of his own voluntary invention, any matter of controverſie in ſcriptures, if he be under the degree of a maſter of arts, except he be licenſed by his ordinary thereunto; but only for inſtruction of the people, read homilies already ſet forth, and ſuch other form of doctrine, as ſhall be hereafter by authority publiſhed, and ſhall not innovate, or alter any thing in the church, or uſe any old right or ceremony, which is not ſet forth by public authority.

None ſhall come near to any of the kindred of his fleſh to uncover their ſhame: I am the Lord. Levit. xviii. 6.

A man may not marry his				A woman may not marry with her			
	Secundus gradus in linea recta aſcend.						Secundus gradus in linea recta aſcend.
Con.	Avia.	1.	Grandmother.	1.	Grandfather.	Con.	Avus.
Aff.	Avi relicta.	2.	Grandfath. wife.	2.	Grandmoth. huſb.	Aff.	Aviae relictus.
Aff.	Proſocrus vel ſocrus magna.	3.	Wives grandmother.	3.	Huſb. grandfath.	Aff.	Proſocer, vel ſocer magnus.
	Secund. gr. inaequalis in linea tranſverſali. aſcendene.						Secund. grad. inaequalis in lin. tranſverſ. aſc.
Con.	Amita.	4.	Fathers ſiſter.	4.	Fathers brother.	Con.	Patruus.
Con.	Matertera.	5.	Mothers ſiſter.	5.	Mothers brother.	Aff.	Avunculus.
Aff.	Patrui relicta.	6.	Fath. broth. wife.	6.	Fath. ſiſters huſb.	Aff.	Amitae relictus.
Aff.	Avunculi relicta.	7.	Moth. broth. wife.	7.	Moth. ſiſters huſb.	Aff.	Materterae relictus.
Aff.	Amita uxoris	8.	Wives fath. ſiſter.	8.	Huſb. fath. broth.	Aff.	Patruus mariti.
Aff.	Matertera uxoris.	9	Wives moth. ſiſt.	9.	Huſb. moth. broth.	Aff.	Avunculus mariti.
	Primus grad. in lin. recta aſcendente.						Primus grad. in. lin. recta aſcend.
Con.	Mater.	10.	Mother.	10.	Father.	Con.	Pater.
Aff.	Noverca.	11.	Stepmother.	11.	Stepfather.	Aff.	Vitricus.
Aff.	Socrus.	12.	Wives mother.	12.	Huſband's father.	Aff.	Socer.
	Primus grad. in lin. recta deſcendente.						Prim. grad. in linea rect. aſcendente.
Con.	Filia.	13.	Daughter.	13.	Son.	Con.	Filius.
Aff.	Privigna.	14.	Wives daughter.	14.	Huſbands ſon.	Aff	Privignus.
Con.	Nurus.	15.	Sons wife.	15.	Daughters huſb.	Aff	Gener.
	Primus gradus aequalis in lin. tranſverſali.						Primus gradus aequalis in lin. tranſverſ.
Con.	Soror.	16.	Siſter.	16.	Brother.	Con.	Frater.
Aff.	Soror uxoris.	17.	Wives ſiſter.	17.	Huſbands broth.	Aff.	Levir.
Aff.	Fratris relicta.	18.	Brothers wife.	18.	Siſters huſband.	Aff.	Sororis relictus.

A man may not marry his						A woman may not marry with her	
	Secund. grad. in lin. recta deſcend.						Secund. grad. in lin. recta deſcend.
Con.	Neptis ex filio.	19.	Sons daughter.	19.	Sons ſon.	Con.	Nepos ex filio.
Con.	Neptis ex filia.	20.	Daughters daugh.	20.	Daughters ſon.	Con.	Nepos ex filia.
Aff.	Pronurus, i. relict. nepotes ex filio.	21.	Sons ſons wife.	21.	Sons daught. huſb.	Aff.	Progener, i. relict. neptis ex filio.
Aff.	Pronurus i. relict. nepotes ex filia.	22.	Daughters wife.	22.	Daughters daughters huſb.	Aff.	Progener, i. relict. neptis ex filia.
Aff.	Privigni filia.	23.	Wives ſons daugh.	23.	Huſb. ſons ſon.	Aff.	Privigni filius.
Aff.	Privignae filia.	24.	Wiv. daugh. daug.	24.	Huſb. daught. ſon.	Aff.	Privignae filius.
	Secundus gradus inaequalis in linea tranſverſ. deſcend.						Secundus grad. inaequalis in linea tranſverſ. deſ.
Con.	Neptis ex fratre.	25.	Broth. daughter.	25.	Brothers ſon.	Con.	Nepos ex fratre.
Con.	Neptis ex ſorore.	26.	Siſters daughter.	26.	Siſters ſon.	Con.	Nepos ex ſorore.
Aff.	Nepotis ex frat. rel.	27.	Broth. ſons wife.	27.	Broth.daugh.huſb.	Aff.	Neptis ex frat. rel.
Aff.	Nepotis ex ſor. rel.	28.	Siſters ſons wife.	28.	Siſt. daugh. huſb.	Aff.	Neptis ex ſor. rel.
Aff.	Neptis uxor ex fra.	29.	Wives brothers daught.	29.	Huſb. broth. ſon.	Aff.	Leviri filius, i. nepos mariti ex frat.
Aff.	Neptis uxor ex ſor.	30.	Wives ſiſt. daugh.	30.	Huſb. ſiſters ſon.	Aff.	Gloris filius, i. nepos mariti ex ſor.

Archiepiſc. Cant. MATTH. PARKER 5. — Anno Chriſti 1564. — Reg. Angliae ELIZAB. 6.

Synodi provinciales Cantuar. et Ebor.

SYNODI provinciales Cantuar. et Ebor. ad ſextum diem menſis Octobris hujus anni per breve regium prorogatae, per aliud uſque in diem primum menſis Maii, anni M.D.LXV. ulterius prorogabantur.

Literae Thom. Sampſonis, decani aedis Chriſti, et Laurent. Humphrey, praeſidis collegii B. Magdalen. Oxon. dom. archiep. Cant. et London. Winton. Elien et Lincoln. epiſcopis, reginae commiſſariis eccleſiaſticis; ut aequo animo ferrent, quod ceremonias nuper introduct. haud obſervent. Strype's life of archb. Parker app. p. 53.

ET novum et ſingulare videri poteſt, paucos homines multitudini privatos, auctoritati obſcuros, vobis et doctrinae et pietatis gloria celebratis, propter lanam et linum vel dicto vel facto, aut velle aut audere obſtrepere. Equidem ingenue fatemur, et coram Domino teſtamur, patres et fratres in Chriſto obſervandi, ut ſingularis noſtra in religione ſuaviſſima conſpiratio fuit, et eſt perjucunda; ſic hac noſtra vel levi a vobis diſſenſione in vita nihil accidiſſe acerbius. Quanquam illud nos recreari ſolet, et vos conſolari debet, diſcordare quidem nos ac concordi diſcordia, evangelice non papiſtice, fraterne non virulente; ſine dente et ſtomacho utroſque, ſine zelo tamen et favore neutros, diffidere; in capite Chriſto, anteſignano noſtro, omnes et ſingulos idem evangelium, eandem fidem profiteri; in rebus natura ſua plane adiaphoris ſuum quemque ſpiritum et ſtudium ſequi, ubi libertati eſſe locus poteſt ſaepe, charitati autem eſſe debet ſemper; ubi non ſtatim rumpitur unitas, nec obſcuratur veritas, ubi aliqua ceremoniarum cernitur varietas. Vidit hoc Auguſtinus, ſabbatho alios prandiſſe, alios rurſus jejunaſſe, et in una eccleſia, uniuſque regionis eccleſiis diſſimilitudinem extitiſſe. Vidit Socrates homines, qui ejuſdem ſunt fidei, de ritibus inter ſe diſſentiſſe. Vidit Theodoretus ab omni antiquitate hanc in eccleſia conſuetudinem manſiſſe, ut hic abſtinentiam amplecteretur, ille eſculentis veſceretur; nec hic judicaret illum, nec ille reprehenderet alterum, et omnes tamen claros inſigneſque redderet lux concordiae. Diſceſſit a Conſtantini decreto, aliarum eccleſiarum exemplum ſecuta noſtra Britannia. Diſſenſit a Carolo clerus Ravennas; imo a Barnaba Paulus, a Paulo Petrus, a Petro condiſcipulus Johannes; ab hujus ſucceſſoribus Romanis, illius ſectatores Aſiani. Utinam patres, ſic hic vos operam veſtram interponeretis, ut illic pacificus Irenaeus et epiſcopi, qui in id ſedulo incubuerunt, ne Victoris ſententia Aſianorum libertati praejudicaret, neve rituum diſſonantia fidei conſonantiam ſolveret.

Siqua noſtrae in Chriſto conſociationis ratio, ſiqua συμπαθεία (eſſe autem non dubitamus) patiamini, enitamini, ut quod Paulus praecepit, Auguſtinus perhibuit, in ſua quiſque πληροφορία acquieſcat, ut ipſa fidei unitas diverſis obſervationibus celebretur. Cauſae multae et magnae, quae nos ad petendum moverunt, vos, niſi noſtra de veſtra pietate et prudentia fallit opinio, ad aſſentiendum promovebunt. Teneram rem eſſe conſcientiam, vobis non eſt obſcurum; quae nec tangi nec angi debet. Haec, quae a Deo ipſa accepit, nobis tradidit. Non enim profecto

profecto turbulenti aut contumaces ſumus, ut eccleſiae pacem turbatam libenter aſpiciamus, quam colimus et fovemus; vel ut novitati ſtudeamus, qui ad antiquum eccleſiae candorem aſpiramus; vel ut vinci nolimus, qui ratione perſuaderi et inſtrui cupimus. Verum enimvero nos conſcientia magiſtra edocti ſumus, res natura indifferentes, opinionibus hominum non ſemper indifferentes videri, caſu ac temporibus variari. Legem hanc de ceremoniis eccleſiae Romanae inſtaurandis cum ſervitutis, neceſſitatis, ſuperſtitionis periculo conjungi. Hoc quia vobis non videtur, vos a nobis non damnandi; nobis quia ſic videtur, nos a vobis non divexandi.

Noſtra conſcientia nos docet, ſi praeterita ſpatia ſuperioris memoriae animo repetimus, a nobis ſtare Deum, Chriſtum, primae eccleſiae patres; ſi oculos per vicina tempora et loca circumferimus, doctiſſimos homines, et voſipſos, et eccleſias, quae quidem plene repurgatae ſunt, univerſas: Deum, cujus voce reges Judaeorum praedicantur, qui omnia vaſa, id eſt, omnia idololatriae inſtrumenta et apparatum deleverunt; Chriſtum, qui Phariſaeorum omne fermentum, jejunia, lavacra, fimbrias, et phylacteria repudiavit; patres, qui nec cum Judaeis ſabbatho jejunare, aut Paſcha celebrare, nec cum haereticis lavare, nec cum Manichaeis die dominico abſtinere, nec ulla in re, ubi aliqua eſſe poteſt conſenſionis ſignificatio, communicare voluerunt; doctiſſimos, qui noſtra aetate nobiſcum in hac fide et ſententia pie vixerunt, et nunc in Domino ſuaviter obdormientes, idem nos e libris docuerunt; voſipſos, qui, ſi conſcientias veſtras appellaremus, nobiſcum ſentiretis, et omnes hos offenſionis lapides amotos, penitus optaretis; deinde eccleſias puriores; Germanicam, Gallicam, Scoticam; in quibus non modo religio illibata conſervatur, ſed ritus etiam, religionis teſtes et indices, ſimplices non contaminati, a chriſtianis eccleſiis mutuati, non a Romana ſynagoga deſumpti, obſervantur.

Poſtremo, quam grave ſcandalum hinc oriatur, veſtra non ignorat prudentia. Adverſarii nobis afflictis inſultabunt; dein, vos ſuam cauſam propugnantes, ſuum jus perſequentes, in ſinu tacite ridebunt; tum invento ſuo, poſtquam a vobis non modo retineri, ſed per vos fratribus obtrudi viderint, ſibi magis placebunt. Quamobrem ut tandem aliquando noſtra terminetur petitio, demiſſiſſime petimus, ut quod papiſtis curae et voluptati, vobis non magnopere cordi eſt, quod a nobis nullo contemptu veſtri, ſed odio communis hoſtis fit; id nobis ne fraudi ſit aut crimini. Ita eccleſiis proſpicietis optime; ita ſathanae omnes vias et rimulas ad ſubvertendam religionis puritatem obſepietis providentiſſime; ita hoſtibus noſtro malo et miſeria oculos animoſque paſcentibus, et noſtra hac diſcordia ſerio triumphantibus, ilia rumpentur juſtiſſime; ita nos, ut fratres in Chriſto diligetis chriſtianiſſime: ita vos, ut patres venerabimur meritiſſime; ita dextras ſocietatis jungemus amiciſſime; communemque cauſam communibus conſiliis et curis adverſus omnes hoſtium machinationes et inſultus propugnabimus fortiſſime. Quod ut fiat, faxit Jeſus, eccleſiae ſuae Deus ac Dominus zelotes; cui veſtram paternitatem cuſtodiendam, et noſtram calamitatem ſanandam etiam atque etiam commendamus.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 6.	1564.	ELIZAB. 7.

Advertiſments partly for due order in the publique adminiſtration of common prayers, and uſinge the holy ſacramentes, and partly for the appareli of all perſons eccleſiaſticall, by vertue of the queenes majeſties letters, commaundinge the ſame, the 25th day of January, in the ſeventh yeare of the raigne of our ſoveraigne lady Elizabeth, by the grace of God of Englande, Fraunce, and Irelande queene, defender of the faith, etc. Ex praefat. annal. Elizab. Cambd. edit. Hearn. pag. 32. ſeq.

The preface.

THE queenes majeſtye of her godly zeale calling to remembraunce howe neceſſary it is to the avauncement of God's glory, and to the eſtabliſhmente of Chriſtes pure religion, for all her loving ſubjectes, eſpecially the ſtate eccleſiaſticall to bee knitte together in one perfecte unitye of doctrine, and to bee conjoyned in one uniformity of rites and maners in the miniſtration of God's holy worde, in open prayer and miniſtration of ſacraments, as alſo to be of one decent behavioure in their outwarde apparell, to be knowne partely by their diſtinct habits to bee of that vocation (who ſhoulde be reverenced the rather in their offices, as miniſters of the holye thinges whereto they bee called) hathe by her letters directed unto the archebyſhop of Canterbury and metropolitane, required, enjoyned, and ſtraightly charged, that with aſſiſtance and conference had with other byſhops, namely ſuche as be in commiſſion for cauſes eccleſiaſticall, ſome orders might bee taken, whereby all diverſities and varieties amonge them of the cleargy and the people (as breedinge nothinge but contention, offence, and breache of common charity, and be agaynſte the lawes, good uſage and ordinaunces of the realme) might be reformed and repreſſed, and brought to one maner of uniformity throughout the whole realme, that the people may thereby quietly honour and ſerve almighty God in truthe, concord, unity, peace, and quietnes, as by her majeſties

ſayde

ſayde letters more at large dothe appeare. Whereupon by diligent conference and communication in the ſame, and at laſte by aſſent and conſent of the perſons before ſayd, theſe orders and rules enſuing have been thoughte meete and convenient to be uſed and folowed: not yet preſcribinge theſe rules as laws equivalent with the eternall worde of God, and as of neceſſity to bynde the conſciences of her ſubjectes in the nature of them conſidered in themſelves; or as they ſhoulde adde any efficacye or more holynes to the vertue of publique prayer, and to the ſacraments; but as temporall orders meere eccleſiaſticall, without any vayne ſuperſtition, and as rules in ſome parte of diſcipline concerning decency, diſtinction, and order for the time.

Articles for doctrine and preachinge.

Firſte, That all they, whiche ſhalbe admitted to preache, ſhalbee diligentlye examined for theire conformity in unity of doctrine, eſtabliſhed by publique authoritye; and admoniſhed to uſe ſobriety and diſcretion in teachinge the people, namely in matters of controverſy; and to conſider the gravity of their office, and to foreſee with diligence the matters, which they will ſpeake, to utter them to the edification of the audience.

Item, That they ſette owte in theire preachinge the reverent eſtimation of the holy ſacramentes of baptiſme, and the Lordes ſupper, excitinge the people to thoften and devoute receaving of the holy communion of the body and bludde of Chriſte, in ſuche forme as is already preſcribed in the booke of common prayer, and as it is further declared in an homily concerninge the vertue and efficacye of the ſaide ſacramentes.

Item, That they move the people to all obedience as well in obſervation of the orders appoynted in the booke of common ſervice, as in the queenes majeſties injunctions, as alſo of all other civill dutyes due for ſubjectes to do.

Item, That al licences for preaching grraunted out by the archebyſhop and byſhopes within the province of Canterbury, bearing date before the firſt day of Marche, M.D.LXIV. be voyde and of none effect; and neverthelеſſe all ſuche, as ſhalbe thought mete for the office, to bee admitted agayne without difficulty or charge, painge no more but four pens for the writinge, parchement, and waxe.

Item, If any preacher or parſon, vicare or curate ſo licenſed, ſhall fortune to preache any matter tendinge to diſſention, or to the derogation of the religion and doctryne receyved, that the hearers denounce the ſame to the ordinaries or the next byſhope of the ſame place; but no man openly to contrary or to impugne the ſame ſpeeche ſo diſorderly uttered, whereby may growe offence and diſquyet of the people; but ſhal be convinced and reproved by the ordinary after ſuche agreable order, as ſhall be ſeene to him according to the gravity of the offence. And that it be preſented within one moneth after the wordes ſpoken.

Item, That they uſe not to exacte or receave unreaſonable rewardes or ſtipendes of the poore paſtors cominge to theire cures to preache, whereby they myght bee noted as folowers of filthye lucre, rather then uſe thoffice of preaching of charity, and good zeale to the ſalvation of mens ſoules.

Item, If the parſon be able, he ſhall preache in his owne perſon everye three monethes, or elſe ſhall preache by another, ſo that his abſence be approved by the ordinary of the dioces in reſpect of ſicknes, ſervice, or ſtudy at the univerſityes. Nevertheleſſe yet for wante of able preachers and parſons to tolerate them withoute penaltye, ſo that they preache in theyre owne perſons, or by a learned ſubſtitute once in every three moneths of the yeare.

Articles for adminiſtration of prayer and ſacramentes.

Firſt, that the common prayer be ſayde or ſonge decentlye and diſtinctlye in ſuche place, as the ordinarye ſhall thinke mete for the largeneſſe and ſtreightneſſe of the churche and quyer, ſo that the people may be moſte edified.

Item, That no parſon or curate, not admitted by the byſhope of the dioces to preache, do expounde in his owne cure, or elſewhere, any ſcripture or matter of doctrine, or by the way of exhortation, but only ſtudy to reade gravely and aptly, without any gloſing of the ſame, or any additions, the homelyes already ſett oute, or other ſuche neceſſarye doctrine as is or ſhall be preſcribed for the quiet inſtruction and edification of the people.

Item, That in cathedrall churches and colledges the holye communion be miniſtred upon the firſte or ſeconde Sundaye of everye monethe at the leaſte. So that both deane, prebendaries, preiſts, and clerkes do receave, and all other of diſcretion of the fundation do receave foure tymes in the yeare at the leaſte.

Item, In the miniſtration of the holy communion in cathedrall and collegiate churches, the principall miniſter ſhall uſe a cope with goſpeller and epiſtoler agreably; and at all other prayers to be ſayde at that communion table, to uſe no copes but ſurpleſſes.

Item, That the deane and prebendaries weare a ſurpleſſe with a ſilke hoode in the quyer; and when they preache in the cathedrall or collegiate churche, to weare theire hoode.

Item, That every miniſter ſayinge any publique prayers, or miniſtringe the ſacramentes or other rites of the churche, ſhall weare a comely ſurples with ſleeves, to bee provided at the charges of the pariſhe; and that the pariſhe provide a decente table ſtandinge on a frame for the communion table.

Item, That they ſhal decentlie cover with carpet, ſilke, or other decente coveringe, and with a fayre lynnen clothe (at the time of the miniſtration) the communyon table, and to ſett the Tenne Commaundementes upon the eaſte walle over the ſaid table.

Item, That al communicantes do receave kneeling, and as is appointed by the lawes of the

the realme and the queenes majeſties injunctions.

Item, That the fonte be not removed, nor that the curate do baptize in pariſhe churches in any baſons, nor in anye other forme, then is alredie preſcribed, without charginge the parent to be preſent or abſent at the chriſtening of his childe, although the parent may bee preſent or abſent, but not to anſwere as godfather for his childe.

Item, That no childe be admitted to anſwere as godfather or godmother, except the childe hath receaved the communion.

Item, That there be none other holidayes obſerved beſides the Sundayes, but onelye ſuche as be ſet out for holidayes, as in the ſtatute "anno quinto et ſexto Edwardi ſexti," and in the new calendar authoryſed by the queenes majeſty.

Item, That when any chriſtian bodye is in paſſing, that the bell be tolled, and that the curate be ſpecially called for to comforte the ſicke perſon, and after the tyme of his paſſinge to ringe no more but one ſhorte peale, and one before the buriall, and another ſhorte peale afther the buriall.

Item, That on Sundaies there be no ſhoppes open, nor artificers commonlye goinge aboute theire affaires worldly, and that in all faires and common markets fallinge uppon the Sunday, there be no ſhewing of any wares before the ſervice be done.

Item, That in the Rogation dayes of proceſſion they ſinge or ſaye in Engliſhe the two pſalmes beginninge, "Benedic anima mea," etc. with the letany and ſuffrages thereunto with one homelye of thankeſgevinge to God, already deviſed and divided into foure partes without addition of any ſuperſtitiouſe ceremonyes heretofore uſed.

Articles for certayne orders in eccleſiaſticall policy.

Firſt, Againſte the day of giving of orders appoynted, the byſhope ſhall give open monitions to all men to except agaynſte ſuche as they knowe not to be worthy either for life or converſation. And there to give notice that none ſhall ſerve for orders but within their owne dioces, where they weare borne, or had theire longe tyme of dwellinge, except ſuche, as ſhall bee of degree in the univerſities.

Item, That younge preiſtes or miniſters made or to be made, be ſo inſtructed, that they be able to make apte aunſweres concerninge the forme of the catechiſme preſcribed.

Item, That no curate or miniſter bee permitted to ſerve without examination and admiſſion of the ordinary or his deputy in writing, having reſpect to the greatnes of the cure and the meetnes of the party; and that the ſayde miniſters, if they remoove from one dioces to another, bee by no means admitted to ſerve without teſtimonye of the dioceſan, from whence they come, in writing of theyre honeſty and ability.

Item, That the byſhop doe call home once in the yeare any prebendary in his churche, or beneficed in the dioces, whiche ſtudieth at the univerſities, to know how he profiteth in learninge, and that he be not ſuffered to bee a ſervinge or a waytinge man diſſolutely.

Item, That at the archedeacon's viſitation the archedeacon ſhall appoynte the curates to certaine taxes of the Newe Teſtamente to bee conde without booke. And at theire nexte ſynode to exact a rehearſall of them.

Item, That the churchewardens once in the quarter declare by theire curates in billes ſubſcribed with their handes to the ordinarye or to the nexte officer under him, who they bee, whiche will not readyly paye theire penalties for not comminge to Goddes divine ſervice accordingly.

Item, That the ordinaries doe uſe good diligente examination to foreſee all ſimoniacall pactes or covenaunts with the patrons or preſenters for the ſpoyle of their glebe, tithes, or manſion houſes.

Item, That no perſons be ſuffered to marye within the Leviticall degrees mentioned in a table, ſet forthe by the archebyſhoppe of Caunterburye in that behalfe anno Domini M.D.LXIII, and if any ſuche be, to be ſeparated by order of lawe.

Articles for outwarde apparell of perſons eccleſiaſticall.

Firſte, That all archebyſhoppes and byſhoppes do uſe and contineue their accuſtomed apparell.

Item, That all deanes of cathedrall churches, maſters of colledges, all archedeacons, and other dignities in cathedrall churches, doctors, bachelers of divinitye and lawe, having any eccleſiaſticall livinge, ſhall weare in their common apparell abrode a ſyde gowne with ſleeves ſtreyght at the hand without any cuttes in the ſame; and that alſo without any fallinge cape; and to weare typpets of ſarcenet, as is lawfull for them by thact of parliament "anno XXIV Hen. octavi".

Item, That all doctors of phyſicke, or of any other facultye, having any livinge eccleſiaſticall, or any other that may diſpende by the churche one hundred markes, ſo to be eſtemed by the fruites or tenthes of their promotions; and all prebendaries, whoſe promotions be valued at twenty pound or upward, weare the like apparell.

Item, That they and all eccleſiaſtical perſons or other, havinge any eccleſiaſticall livinge, doe weare the cappe appointed by the injunctions. And they to weare no hattes but in their journeinge.

Item, That they in their journeinge do weare theire clokes with ſleeves put on, and lyke in faſhion to their gownes without gards, welts, or cuts.

Item, That in their private houſes and ſtudies they uſe their owne liberty of comely apparrell.

Item, That all inferiour eccleſiaſtical perſons ſhall weare longe gownes of the faſhion aforeſayde, and cappes as before is preſcribed.

Item, that all poore parſons, vicars, and curates do endevor themſelves to conforme theire apparrell in like ſorte ſo ſoone and as conveni-

entlye, as theire ability will ſerve to the ſame. Provided that their abilitye bee judged by the byſhop of the dioces. And yf theire abilitye will not ſuffer to buye them longe gownes of the forme afore preſcribed, that then they ſhall weare their ſhorte gownes agreable to the forme before expreſſed.

Item, That al ſuche perſons, as have ben or be eccleſiaſticall, and ſerve not the minyſterie, or have not accepted, or ſhall refuſe to accepte the othe of obedience to the queenes majeſty, doe from hencefourth abrode weare none of the ſayde apparrell of the forme and faſhion aforeſayde, but to go as mere layemen, till they be reconciled to obedience; and who ſhall obſtinately refuſe to do the ſame, that they bee preſented by the ordinarye to the commiſſioners in cauſes eccleſiaſticall, and by them to be reformed accordingly.

Proteſtations to be made, promiſed, and ſubſcribed by them that ſhall hereafter bee admitted to any office, roome, or cure in any churche, or other place eccleſiaſticall.

Inprimis, I ſhall not preache or publiquely interprete, but onely reade that, whiche is appointed by publique authoritye, without ſpecial licence of the byſhope under his ſeale.

I ſhall reade the ſervice appoynted playnly, diſtinctly, and audibly, that all the people may heare and underſtande.

I ſhall keepe the regiſter booke accordinge to the queenes majeſties injunctions.

I ſhall uſe ſobrietie in apparrel, and ſpecially in the churche at common prayers, according to order appointed.

I ſhall move the pariſhioners to quiet and concorde, and not geve them cauſe of offence, and ſhall helpe to reconcile them, whiche be at variaunce, to my uttermoſte power.

I ſhall reade daylie at the leaſte one chapter of the Old Teſtament, and one other of the Newe, with good adviſement to thincreaſe of my knowledge.

I do alſo faithfully promiſe in my perſon to uſe and exerciſe my office and place to the honor of God, to the quiet of the queenes ſubjects within my charge, in truth, concorde, and unitye. And alſo to obſerve, kepe, and mentayne ſuche order and uniformity in all external policye, rites, and ceremonies of the church, as by the lawes good uſuages and orders are already well provided and eſtabliſhed.

I ſhall not openlye intermeddle with any artificers occupations, as covetouſly to ſeke a gayne thereby, havinge in eccleſiaſtical lyvinge to the ſomme of 20. nobles or above by yere.

Agreed upon, and ſubſcribed by

Matthaeus Cantuarienſis
Edmundus Londinenſis
Richardus Elienſis
Edmundus Roffenſis
Robertus Wintonienſis
Nicolaus Lincolnienſis
} Commiſſioners in cauſes eccleſiaſticall, with others.

Archiepiſc. Cant. MATTH. PARKER 7. — Anno Chriſti 1564. — Reg. Angliae ELIZAB. 8.

Queen Elizabeth's letter to the biſhop of London for ſeizing ſeditious books tranſported from beyond ſea. Strype's Annals vol. I. app. p. 74.

By the queene.

RYGHT reverend father in God, right truſtie and wel beloved, we grete you well. Where we be geven to underſtand, that certain unnatural and ſeditious ſubjects of this our realme being fled out of the ſame, and lyving on the other ſide of the ſeas, ceaſſe not contynually to contrive and ſend over hither ſundry ſeditious and ſlanderous books, to be ſpredde abrode here, partely for there own private gayne, but eſpecially to move the ignorant people to diſorder; a thing very requiſite to be looked unto, as being merely againſt all good order and policy of this our ſtate, and contrary alſo to the ſtatutes and laws of this our realme; we lett you wete, that conſidering the moſt parte of thoſe ſlaunderous books be brought in by ſuch veſſells, as arryve within our porte of London, of which place you are the chief paſtor and biſhoppe; and waying withall that you are one of our commiſſioners for matters eccleſiaſticall; we have thought good to appointe you ſpecially to have regarde hereunto. And for the better dealing therein, we have given order to our high treaſourer of England expreſly by our letters, that he ſhall ſuffer ſuche one or mo perſons of diſcretion, as you ſhall appointe for this purpoſe, to reſorte to our Cuſtome houſe of London, as any ſhip or veſſell ſhall come in from time to time, and ther to ſyt with our cuſtomers and other officers, for the ſerche and perfecte underſtanding of the ſtate of ſuche bookes, and as anye ſuche ſhall be found to be brought to your handes, to th'intent that upon the conſidering of the ſame, you may do with them, as to your diſcretion ſhall be thought good. And further call before you and examine all ſuche perſons, as you ſhall finde faultie herein, or in any wiſe to be ſuſpected; and upon due tryall of his faulte to cauſe him to be puniſhed, as the lawes of this our realme will permit, or otherwiſe in reaſon ſhalbe thought ſyt. And yf you ſhall think yt requiſite to have the like order in any other porte; we have alſo given commaundment to our ſaid treaſourer to cauſe the ſame to be executed, upon the notice to be given from you, and the dioceſſan of the place; requiring you therefore to take ſome care herein, and to make ſome ſpeciall choyſe of the men, that you ſhall appoincte hereunto, bothe for their diſcretion, and alſo for their diligence, in ſuche ſorte, as we may perceive ſome good to grow by this our order, for the redreſs of

of theſe evil practiſes. And thes our letters ſhal be your ſufficient warrant in this behalf. Yeven under our ſignet at our palace of Weſtminſter the 24th day of January, in the eighth yere of our reigne.

Archiepiſc. Cant. MATTH. PARKER 7.	Anno Chriſti 1565.	Reg. Angliae ELIZAB. 8.

Synodus utriuſque provinciae Cantuar. et Ebor.

SYNODUS utriuſque provinciae Cantuar. et Ebor. ad primum diem menſis Maii prorogata per breve regium dat. 9. die Aprilis, anno regni 7. uſque in 5. diem Octobris prox. futur. et ab eo die per aliud breve dat. 16. die Sept. anno regni 7. ad octavum diem menſis Februarii ſeq. prorogabatur.

Archiepiſc. Cant. MATTH. PARKER 8.	Anno Chriſti 1566.	Reg. Angliae ELIZAB. 9.

Synodus provinciae Cantuar. et Ebor. Ex extract. Heylin. et reg. Ebor.

SYNODUS provinciae Cantuar. ab octavo die menſis Februarii ad primum diem Octobris, anni M.D.LXVI. per breve regium prorogabatur. Hoc die et quatuor aliis congregata, continuabatur ad 30. Octobris. Eo die, qui ſextam fecit ſeſſionem, epiſcopi poſt tractatum et communicationem inter eos aliquamdiu habitam, prolocutorem accerſiverunt, eumque juſſerunt ſex viros diſcretos inferioris domus ſeligere ad excogitand. et concipiend. formam libri de ſubſidio dominae reginae per praelatos et clerum dictae Cant. provinciae concedendo. Per duas alias deinde ſeſſiones haec convocatio continuata, die 22. Novemb. (quae nona fuit ſeſſio) ad aedes Lambethanas transferebatur; ubi ſeſſione undecima Dec. 4. reverendiſſimus legi fecit coram iis librum de ſubſidio dominae reginae concedendo, cujus conſcribendi et examinandi cauſa ſeſſiones viginti, h. e. integer hujus convocationis annus conſumebatur. Tandem tertio die menſis Januarii per breve regium diſſolvebatur.

EBORACENSIS provinciae ſynodus octavo die Februarii anno praecedente ſummonita per breve regium dat. 7. Februar. anno regni 8. ulterius prorogata eſt uſque in diem primum Octobris prox. ſeq. Ab illo die per breves continuationes de die in diem uſque ad 20. menſis Decembris, M.D.LXVI. Quo tempore aliud ſubſidium reginae concedebatur, et hoc facto, commiſſarii ſynodum hanc uſque in 8. Januarii, et inde in 15. diem ejuſdem menſis continuaverunt. Et tunc convocatio diſſolvebatur per breve regium datum 3. die Januarii, anno regni 9.

The archbiſhop's letter to the biſhop of London for conformitie. Reg. Parker I. fol. 256. b.

RIGHT well beloved brother, after my right hartie commendations in our ſaviour Chriſt. Whereas you do well know what offenſe is taken, for that diverſe and ſundry of the ſtate eccleſiaſtical be ſo hardlie induced to conformitie, in adminiſtration of public prayers and ſacraments, and in outward apparell, agreable, in regard of order, for them to weare, notwithſtanding eſtabliſhed and other orders and ordinances preſcribed in the ſame; in which diſorder appeareth (as is commonlie interpreted) a manifeſt violation and contempte of the quenes majeſties authoritie, and abuſing her princely clemency in ſo long bearinge with the ſame, without execution of condigne ſeveritie for there due correction, if the lawes were extendid uppon them. And whereas the whole ſtate of the realme, by acte of Parliament openly publiſhed, doth moſt erneſtly in God's name require us all to endeavour ourſelves, to the utmoſt of our knowledge, duely and truely to execute the ſaid lawes, as we will anſwer before God; by the which acte alſo, we have full power and authoritie to reform, and puniſh by cenſures of the churche all and ſinguler perſones, which ſhall offende; and whereas alſo the quenes moſt excellent majeſtie, now a yere paſt and more, addreſſed her highneſs lettres enforcing the ſame charge, the contents whereof I ſent unto your lordſhip in her name and authoritie, to admoniſh them to obedience, and ſo I dowt not but your lordſhip have diſtributed the ſame unto other of our brethren within this province of Canterburye; whereuppon hath enſued in the moſt part of the realm an humble and obedient conformitie, and yet ſome few perſons, I fear more ſcrupulous than godly prudent, have not conformed themſelves: peradventure ſome of them for lack of particular deſcription of orders to be followed, which as your lordſhip doth know, were agreed upon amonge us long agoe; and yet in certeine reſpects not publiſhed now for the ſpedy reformation of the ſame, as the quenes highneſs hath expreſsly charged both you and me of late. Being therfore cauled to her preſence to ſee her lawes executid, and good orders decreed and obſerved, I can no leſs do of my obedience to almighty God, of my allegiance to her princely eſtate, and of ſincere zeal to

to the truth and promotion of chriſtian religion now eſtabliſhed, but require and charge you, as you will anſwer to God, and to her majeſtie, to ſee her majeſties lawes and injunctions duely obſerved within your dioc. and allſo theis our convenient orders deſcribed in theis bookes, at theis preſent ſent unto your lordſhip; and furthermore to tranſmitt the ſame bookes with your lettres (according as hath been heretofore uſed) unto all others of our brethren within this province, to cauſe the ſame to be performid in their ſeverall juriſdictions and charges. And where we have of late the 26th day of this preſent monthe of March, called before us, according to the quenes majeſties commandement in this behalf ſignified all manner of parſons, vicars, and curates ſervinge within the citye of London, and have commanded divers of them in their obedience, who have conſidered their duties in this behalf; ſo have we alſo from this day fourth, ſuſpendid all miniſters expreſly refuſing conformitie from their public miniſtration whatſoever, and have alſo denounced ſequeſtration of all the fruites of ther levinges ſo long tyme as they ſhall remayne in this diſobedience; ſignifying further, that if within the ſpace of three moneths, from thenſe next enſuing this advertiſement, either any of them do attempt to offend in the like diſobedience, and be therefore convicted by the notorious evidence of the facte, or ſhall continue without reconciling of themſelves, and promiſing and ſubſcribing their conformitie to the lawes and orders agreable, to be then deprived "ipſo facto" of all ther ſpiritual promotions in which caſe it may be lawful in due order of lawe to all patrons and doners of all and ſinguler the ſame ſpirituall promotions, or any of them, to preſente or collate to the ſame, as though the perſon or perſons ſo defending were dead; after which like ſort all other ordinaries, after notice given unto all perſons within their juriſdictions of the lawes, injunctions, and other orders eſtabliſhed for the ſame conformitie, I think will follow in order the ſame example, whereby we truſt all contention and juſt offence amongſt the quenes ſubjects may at the laſt be ſuppreſſed, peace, and quietneſs in unitie of doctrine, and uniformitie of exterine behaviours recovered, the quenes majeſties authoritie reverenced, her lawes obediently regarded, to the promotion of the truth of the goſpell, and to the glory of almighty God, to whom for this tyme I committ you in all grace and vertue as my ſelf. From my houſe at Lambehith the 28th day of Marche, M.D.LXVI.

Your lovinge brother,

MATTHEW Cantuar.

Archiepiſc. Cant. MATTH. PARKER 8.	Anno Chriſti 1567.	Reg. Angliae ELIZAB. 9.

The archbiſhop's letter to the biſhop of London about the clergy of his dioceſe. Ex reg. Parker fol. 260. a.

AFTER my right hartie commendations unto your lordſhip premiſed; thes ſhal be to deſyre and require you, for cauſes good and urgent, to certifie me in writing diſtinctly, on this ſide the firſt day of the next Michelmas terme, the names and ſurnames, degrees, and reputid age of all and ſingular, as well your dean, archdeacons, dignities, and prebendaries within your cathedral church, as of all and ſinguler others any wayes beneficed, or having any ſpirituall promotion within your ſaid dioceſs, and how many of them be reſident upon their ſaid ſpirituall promotions, and where, and in what place, and cauling the abſentes do dwell, how many of all ſuch be miniſters or deacons, and how many no preſtes or deacons; noting alſo who, and how many of the foreſaid be lernid, and able to preach, and how many be licenſid thereto, and by whom they be ſo; and finally how many of them do kepe hoſpitality upon heir benefices within their ſaid dioceſs, with a like note of all vacant benefices, and the names of ſuch as do receive the fruites thereof. Thus not doubting your lordſhip's ſpedy diligence herein, I wiſh you well to fare. From my mannor of Lambehith this, etc.

Articles to be enquired of in the metropolitical viſitation of the moſt reverend father in God Matthew, by the providence of God archbiſhop of Canterbury, primate of all England, and metropolitan, in al and ſingular cathedral and collegate churches within his province of Canterbury. Strype's life of Parker app. p. 85.

I. FIRST, Whether your dean, archdeacons, and other dignities of your church be reſydent or not? whether they be graduates? what other promotions or livings every one of them hath? whether every one of them be miniſters or not? whether they uſe ſemely or prieſtly garments, according as they are commanded by the quenes majeſties injunctions to doe?

II. Item, Whether your prebendaries be reſydent, or how many of them? where every one of the reſt be? what be their names? what livings they have? what orders they be in? how, or in what apparel they do commonly goe? whether they do preach in their courſe? or how often? and in what time of the yere they do reſort to your cathedral church?

III. Item,

III. Item, Whether your divine ſervice be uſed, and your ſacraments miniſtred in manner and forme preſcribed by the quenes majeſties injunctions, and none other way? whether it be ſaid or ſonge in due time? whether in al points according to the ſtatutes of your church, not being repugnant to any of the quenes majeſties laws or injunctions? whether al that were wonte be bound, or ought to come to yt, do ſo ſtyl? and whether every one of your church openly communicate in the ſaid cathedral church, at the leaſt thrice in the yere?

IV. Item, Whether your grammar ſchool be wel ordered? whether the number of the children thereof be furniſhed? how many wanteth? and by whoſe default? whether they be diligently and godly brought up in the fear of God, and wholeſome doctrine? whether any of them have been received for money or reward, and by whom? whether the ſtatutes, foundations, and other ordinances touching the ſame grammar ſchool, and ſchoolmaſter, and the ſcholars therof, or any other having doing or intereſt therin, be kept? by whom it is not obſerved, or by whoſe fault? and the like in al points you ſhal enquire and preſent of your choriſters and maſter.

V. Item, Whether al officers and miniſters of your church, as wel within as without, do their duties in al points obediently and faithfully? and whether your dean, ſtewards, treaſurers, purſers, receyvers, or any officer having any charge, or any ways being accomptant to the ſaid church, do make a plain, faithfull, and true accompt at ſuch days and times, as be limytted and appointed by the ſtatutes, or cuſtome of the ſaid church; making full payment reallie of all arrearages? whether any mony or goods of the church do remaine in any mans hands? who they be? and what ſum remayneth?

VI. Item, You ſhall enquyre of the doctrine and judgment of al and ſingular hedd and members of your church; as your dean, archdeacons, prebendaries, readers of divine ſervice, ſchoolmaſters, vicars, petti-canons, deacons, conducts, ſinging men, choriſters, ſcholars in grammar ſchools, and al other officers and miniſters, as wel within your church, as without; whether any of them do either privilie or openlie preach or teach any unwholeſome, erroneous, ſeditious doctrine, or diſcourage any man from the reading of the holy ſcriptures ſoberly for his edifying; or in any other point do perſwade or move any not to conform themſelves to the order of religion reformed, reſtored, and received by public authority in this church of England. As for example, to affirm and maintain that the quenes majeſty, that now is, and her ſucceſſors, kings and quenes of this realm of England, is not, or ought not to be head, and chief governour of this her people, or church of England, as wel in eccleſiaſtical laws, cauſes, or matters, as temporal; or that it is not lawfull for any particular church, or province to alter the rites and ceremonies publickly uſed, to better edification; or that any man may, or ought by his private authority, do the ſame; or that any man is to be born with, which do extoll any ſuperſtitious religion; as reliques, pilgrimages, lightings of candles, kiſſing, kneeling, or ducking to images; or praying in a tongue not known, rather than Engliſh, or to put truſt to a certain number of "Pater noſters," or uſe any beads for the ſame, or ſuch other things, or to maintain purgatory, private maſſes, trentalls, or any other fond fantaſy invented by man, without ground of God's word; or to ſay, teach, or maintain, that children being infants ſhould not be baptiſed; or that every article in our Crede, commonly received and uſed in the church, is not to be believed of neceſſity; or that mortal or voluntary ſins committed after baptiſme, be not remiſſible by penance; or that a man, after that he have received the Holy Ghoſt, cannot ſyn; or that afterwards he cannot ryſe again by grace to repentance; or that any man lyveth without ſyn; or that it is not lawfull to ſwear for certain cauſes, or that civil magiſtrates cannot puniſh, for certain crimes a man with death; or that it is lawful for any man, without outward calling of the magiſtrates appointed, to take upon him any miniſtry of Chriſt's church; or that the word of God doth condemne the regiment of women; or that the word of God doth command ſole lyfe, or abſtinence from marriage to any miniſter of the church of Chriſt, not having the gift of God to live ſole; or any other errors, or falſe doctrine, contrary to the faith of Chriſt and holy ſcriptures.

VII. Item, You ſhall enquire of the names and ſirnames of al and ſingular the abovenamed members, officers, miniſters of this your ſaid church, whether you know, or ſuſpect any of them to attaine his room, or lyving by ſimonie, that is by mony, unlawful covenant, gyft, or reward? who preſented him? whether his lyving be in leaſe? and by whom it is leaſed? to whom? upon what rent? whether he doth pay any penſion for it? for what cauſe? what ſum? and to whom? Whether any of them be known, or ſuſpected to be a ſwearer, an adulterer, a fornicator, or ſuſpected of any other uncleanlines? whether any of them do uſe any ſuſpect houſe, or ſuſpected company of any ſuch faults, any taverne, alehouſe, or tippling houſes, at any unconvenient ſeaſons? whether any of them be ſuſpected to be a drunkard, a dicer, a carder, a brawler, fighter, quarreler, or unquiet perſon, a carier of tales, a backbyter, ſlaunderer, batemaker, or any other ways a breaker of charity or unity, or cauſe unquietneſs by any means?

VIII. Item, Whether you have neceſſary ornaments and books of your church? whether your church be ſufficiently repaired in al parts? what ſtock or annual rent is appointed toward the reparation of the cathedral church? in whoſe hands or cuſtody doth it remain?

IX. Item, Finally, you ſhall preſent what you think neceſſary, or profitable for the church, to be reformed, or of new to be appointed, and ordained in the ſame.

Queen Elizabeth's and the archbiſhop of Canterbury's orders for enquiry what ſtrangers were come into the realm for pretence of religion. Reg. Parker I. fol. 270. b.

To the right honourable and my lovinge brother, the biſhop of London, yeve thes.

AFTER my right hartie commendations unto your good lordſhip premiſed. Whereas I have of late receivid the quenes majeſties moſt honourable lettres miſſive, the true tenor whereof hereafter enſueth:

Moſt reverend father in God, right truſtie and right well beloved, we grete you well. Foraſmuch as we do underſtand that there do dayly repair into this our realme great numbers of ſtrangers from the parties beyond the ſeas, otherwyſe than hath been accuſtomed; and the moſt parte thereof pretending the cauſe of there coming to be for to lyve in this realm with ſatisfaction of ther conſcience in chriſtian religion, according to the order allowed in this our realme; and doubting leſt that amongſt ſuch numbers, divers may alſo reſorte into our realme, that are infectid with dangerouſe opinions, contrary to the faith of Chriſt's church, as Anabaptiſtes, and ſuch other ſectaris, or that be guilty of ſome other horrible crimes of rebellion, murder, roberyes, or ſuch like committed by them in the partes from whence they do come, to which kynde of people we do in no wiſe meane to permitte any refuge within our dominions: therefore we do will and require you to geve ſpedy order and commaundment to the reverend father in God the byſhop of London, and all other ordinaries of any place, where you ſhall thinke any ſuch confluence of ſtrangers to be within your province, that without delaye, ſpeciall and particular viſitation, and inquiſition be made in every pariſh for this purpoſe, requiſite, of all manner of perſons being ſtrangers borne, of what country, qualitie, and eſtate ſoever they be, with the probable cauſes of ther coming into this our realme, and the time of ther continuance, and in what ſort they do lyve, and to what churches they do reſorte for exerciſe of chriſtian religion, with ſuch other things requiſite in this caſe to be underſtonde, for the worthineſs of there continuance in this our realme; and therupon to cauſe perfecte regiſters to be made, and ſo to continue, and to geve advertiſement to our juſtices, and miniſters of our lay power, to proceed ſpedily to the trial of ſuch, as ſhall be found ſuſpectid of the foreſaid crimes or otherwiſe, that ſhall not be conformeable to ſuch order of religion as is agreable to our lawes, or as is permitted to places ſpecially appointed for the reſorte of ſtrangers, to the exerciſe of religion in the uſe of common prayer and the ſacraments: and in all other things we will and require you to uſe all good diligence and proviſion, by the meanes of the bysſhopes and ordinaries under you, as well in places exempte as otherwiſe, that no manner of ſtrangers be ſuffered to remayn within any part of our dominions in your province, but ſuch as ſhall be knowne or commonly reputed to be of chriſtian converſation, and meate to lyve under our protection, according to the treatis of entercours betwixt us and other princes our neighbours. Yeoven under our ſignet at our mannor of Greneniche the 13th day of May, M.D.LXVIII. the tenth yere of our reign. Thes ſhall be therfore in the quenes majeſties name to will and require your lordſhip, that having regard (as I doubt not but you will) to the execution of the quenes majeſties ſaid lettres within your own dioceſs, you do alſo forthwith ſignifie the tenor thereof to all and ſinguler my brethren, the other biſhops and other ordinaries within my province, where you ſhall thinke any confluence of ſtrangers to be; willing and commanding them, and every of them, in the quenes majeſties name, without delaye to cauſe the tenor of her majeſties ſaid lettres to be executed through every of ther ſeveral dioceſſes and juriſdictions, as well in places exempt as not exempt, as to them and every of them ſhall appertayne. And thus I byd your lordſhip moſt hartely well to fare as myſelf. From my houſe at Lambehith the 24th of May, M.D.LXVIII.

The articles of enquiry were as follow.

Articles inquired of in the ſerche for the number of ſtraungers within the city of London, and about the ſame, in the months of November and December laſt paſt, viz. anno Domini M.D.LXVII.

I. Firſt, You ſhall inquire how many ſtraungers and aliens, as well men, as women and children, are dwelling and reſyent, or abiding within your ſeverall pariſhes; and of what nation they be?

II. Item, How long every of them have been dwellyng or abyding there, and what the names of every of them are, and about what time every of them came firſt hither?

III. Item, Of what trade, lyving, or occupation they be, and how many of them are vehemently ſuſpected or defamed of any evil lyving, or to be ſetters forward or favourers of any naughtie religion or ſect?

IV. Item, Whether they do reſorte to their pariſh churches to hear divine ſervice, and to receave the ſacraments, as others of the pariſhioners do, or are bound to do?

V. Item,

V. Item, How many of them abſent themſelves from theyr ſaid ſeveral pariſh churches, and what their names be?

VI. Item, How many of them reſorte to their churches appointed for ſtraungers here in the city of London?

Archiepiſc. Cant. MATTH. PARKER 10.	Anno Chriſti 1569.	Reg. Angliae ELIZAB. 11

A licence for ſeverall recreations on Sunday tollerated by queen Elizabeth. Ex apographo in praefat. Tho. Hearnii ad Cambden. Elizab. p. 28.

To all majors, ſhereffes, conſtables, and other hed officers within the countie of Middleſex.

AFTER our hartie commendations. Whereas we are enformed that one John Seconton Powlter, dwellinge within the pariſhe of St. Clementes Daines, beinge a poore man, havinge foure ſmall children, and fallen into decaye, ys lycenſed to have and uſe ſome playes and games at or uppon nyne ſeverall Sondaies for his better releif, comforte and ſuſtentacion within the countie of Middleſex, to comenſe and begynne at and from the 22d daie of Maye next comynge after the date hereof, and not to remayne in one place not above thre ſeverall Sondaies; and, we conſideringe that great reſorte of people is lyke to come thereunto, we will and require you as well for good order, as alſo for the preſervation of the quenes majeſtie's peace, that you take with you foure or fyve of the diſcrete and ſubſtanciall men within your office or liberties, where the games ſhal be put in practiſe, then and there to foreſee and doo your endevor to your beſt, in that behalf duringe the contynuance of the games or playes, which games are hereafter ſeverallie mencyoned, that is to ſaye; the ſhotinge with the ſtanderd, the ſhotinge with the brode arrowe, the ſhotinge at the twelve ſkore prick, the ſhotinge at the Turke, the leppinge for men, the runninge for men, the wraſtlinge, the throwinge of the ſledge, and the pytchinge of the barre, with all ſuche other games as have at any time heretofore or now be lycenſed, uſed, or played. Yeoven the 26th daie of April in the eleventh yere of the quenes majeſtie's raigne.

The archbiſhop's letter to the biſhop of London about the proviſion of arms to be made by the clergy. Reg. Parker I. fol. 278. a.

AFTER my hartie commendations unto your good lordſhip premiſed. I have of late received (as your lordſhip knoweth) commandment from the quenes highneſs, and her honorable privy councill, to take order for a certain view to be had, and with ſpede certified, of armour to be provided by the clergy of the province of Cant. according to the proportion and rate preſcribed and uſed in the tyme of the raigne of the late king and queen, king Philippe and queen Mary, which rate and proportion is to theis lettres in a ſchedule annexed; theſe are to will and requier your lordſhip to geve order as well to the clergy of your own dioces, for the reddy performance of the ſame, as alſo to ſignifie the ſaid commandment to the reſidewe of my brethren, the other byſhopes of my province of Cant. willing and commanding them, and every of them forthwith to accompliſh her highneſs ſaid commandment in every ther ſeveral dioceſes and juriſdictions, as to them and ther bounden dueties appertayneth, and the ſame view by them and every of them ſo taken, according to the ſaid rate and proportion, ſpedely to certifie unto me at Lambehith, with the names, ſurnames, and promotions of all that, according to the ſaid ſchedule, be chargeable with any ſuch proviſion. And thus I byd your lordſhip moſt hartely well to fare as my ſelf. From my houſe at Lambehith the 6th of May, M.D.LXIX.

Whereas the lordes of the quenes majeſties moſt honorable privye counſaile have geven commaundment for the proviſion of armour and other furniture by the clergie of this realm, according to ſuch order and rates, as was uſed in the tyme of the late king Philippe and queen Mary, the ſeveral rates and order then uſed in that behalf are hereafter particularly ſpecified; videlicet.

That every one of the clergie having landes, or poſſeſſions of eſtate of enheritage of freholde, ſhall provide and find, and be chargeble with armour, horſes, and other furniture in ſuch ſort, and in manner, and forme, as every temporall man is charged, by reaſon of his landes and poſſeſſions, by vertue of the ſtatute made in the fourth and fifth yeres of the reignes of the late king Philippe and queen Mary.

Item, That every one of the ſaid clergie, having benefits, ſpiritual promotions or penſions, the clere value whereof, either by themſelves, or joyned together, do amounte to the clere yerely value of xxx. l. or upwards, ſhall be bound and charged to provide, have, and maynteyne armour, and other proviſion, requiſite, according to ſuch proportion and rate, as the temporaltie are bound and charged by the ſaid ſtatute, by reaſon of their moveable goodes.

Item, If any of the clergie of this realm have both temporall landes and poſſeſſions, and alſo ſpiritual promotions, he ſhall be charged with armour and other proviſion according to the greateſt rate of one of them, and not with both.

Obſerv-

Obſervations in rating the proportion of armour.

I. Furſt, The buſhop to rate himſelf amongeſt the temporaltie for landes.

II. Secondly, To rate the dean and prebendaries, as the temporaltie, for goods from xxx. l. upwards.

III. Item, To rate the whole dioceſs in like ſorte.

IV. Item, To accompte ſuch as be reſident within the dioceſs under the ſomme of xxx. l. and yet having benefices or penſions elſewhere to make up the ſame ſomme or upwardes, to be rated there amonge the ſupplies.

V. Item, to rate every incumbent where he is reſident, and every ordinarie chaplain not reſident, in the dioceſs where he ſerveth.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 10.	1569.	ELIZAB. 11.

The archbiſhop of Canterbury's letter to the chapter of York about the ſame. Reg. Parker I. fol. 278. b.

AFTER my moſt hartie commendations premiſed. Whereas in the time of the late king Philippe and quene Mary, there was a certein proportion and rate preſcribed and uſed, for armour to be founde and maynteinid by the clergie of this realm of England, which rate and proportion is mentioned, and deſcribed in a ſchedule therein encloſed, I have of late receivid commandment from the quenes majeſtie, and her honorable privy counſaile, for a certain vewe to be had, and with ſpede certified, of the ſaid armour to be provided by the clergy of my province of Canterbury, according to the rate and proportion containid in the ſchedule above mentioned; wherein like as I have geven order for the due and ſpedy accompliſhment of the quene's majeſties ſaid commandment throughout my province, ſo I thought convenient to geve you advertiſement thereof; wiſhing you to have due regard for the like vewe to be had, and with all convenient ſpeed certefied throughout the province of York, where you have charge and juriſdiction, during the vacation of the archiepiſcopal ſee there; and the ſame vewe ſo taken, to certifie to the honorable privy counſaile with ſpeade convenient. And thus I byd you moſt hartily well to fare. From my houſe at Lambehith the 16th of Maye, M.D.LXIX.

Letter of the council to the archbiſhop of Canterbury about the recovering the diſcipline of the church. Ex originali in ſylloge epiſt. annex. Tito Livio Foro-Julienſi edit. Hearn. p. 179. ſeq.

AFTER our very heartie commendations to your good lordſhip. The queen's majeſtie of late in conference with us upon the ſtate of this her realm, among other things meet to be reformed, is moved to think, that univerſally in the eccleſiaſtical government the care and diligence, that properly belongeth to the office of biſhops, and other eccleſiaſtical prelates and paſtors of this church of England, is of late years ſo diminiſhed and decayed, as no ſmall number of her ſubjects, partly for lack of diligent teaching and information, partly for lack of correction and reformation, are entered either into dangerous errors, or into a manner of life of contempt or libertie, without uſe or exerciſe of any rite of the church, openly forbearing to reſort to their pariſh churches, where they ought to uſe common prayers, and to learn the will of God by hearing of ſermons, and conſequently receive the holy ſacraments. Of the increaſe of which lamentable diſorders her majeſtie conceiveth great grief and offence, and therefore hath expreſly charged us to enquire the truth hereof by all good means poſſible, and to provide ſpeedily for the reformation and remedie hereof, Whereupon according to her majeſties charge, and as we find it very requiſite of our own dueties, as well towards almighty God, as to her majeſtie and our countrey, we have entered into a further conſideration hereof; and though we find a concurrencie of many cauſes, whereupon ſuch general diſorders and contempts have of late years grown and encreaſed, (the remedie whereof we mean to ſeek and procure by as many other good meanes as we can) yet certainly we find no one cauſe hereof greater, nor more manifeſt, than an univerſal overſight and negligence (for leſs we cannot term it) of the biſhops of the realm, who have not only peculiar poſſeſſions, to find, provide, and maintain officers, but have alſo juriſdiction over all inferior miniſters, paſtors, and curates, by them to enquire or be informed of theſe manner of contempts and diſorders, and by teaching and correction to reform them. Or if the offenders ſhould for any reſpect appear incorrigible, thereof to make due information to her majeſtie, as the ſupream governor under God of the whole realme. And ſurely, though we know, that ſome of the biſhops of the realme are to be more commended than ſome other, for preaching, teaching, and viſiting of their dioceſe, yea and for good hoſpitality, and other good examples of life; yet at this time doubting, that a great part of the realm in ſundrie places is touched with the infection of theſe diſorders, tho' ſome more, ſome leſs, and (as we fear) no biſhoprick fully free: we have therefore neceſſarily concluded to notifie to every one of the biſhops alike this her majeſties carefull-

neſs and deſire to have her realm herein reformed, and for that purpoſe at this preſent, to ſeek the underſtanding of every dioceſe in certain points thereafter following. And therefore we will and require your lordſhip in her majeſtie's name, that firſt ye will earneſtly conceive, and thankfully allow, of this her majeſtie's godly diſpoſition, and next that yow do circumſpectly and as quietly, as yow may (without any manner of proceeding, likely to breed public offence) enquire or cauſe to be enquired by ſuch, as are faithful officers, and not diſſemblers, what perſons they be, and of what qualitie, degree, and name, that have not of late time reſorted to their pariſh churches within your dioceſe, or have not uſed the common prayers, according to the lawes of the realm, or have not at uſual times received the holy ſacrament, and how long they have forborn. And further alſo we require to be advertiſed, what eccleſiaſtical public officers yow have under your lordſhip in your dioceſe, who they be, what their names and degrees, ordained to ſee to the execution of the laws of the church. Likewiſe what preachers yow have, properly for the more part converſant with yourſelf in your houſhold, and what other preachers reſiding abroad in your dioceſe, and what eccleſiaſtical livings every of them hath, with the values thereof, or what other ſtipends they have, wherewith they have any maintenance or ſuſtentation to continue in the functions. Likewiſe we require yow by authority of theſe our letters to conferr with the dean and chapter of your cathedral church, and with the heads of any other collegiate church in your dioceſe, or with any other perſons having any peculiar juriſdiction within your dioceſe, and cauſe them to certifie diſtinctly by writing, what number of prebendaries, canons, and preachers they have, which do reſide within the ſaid churches and juriſdictions, and how many do not reſide, and how many of them do, and not uſe to preach, and what be their names and degrees, and in like ſort the names and degrees of them, that have any ſuſtentation in their churches to preach, and yet do not reſide, nor do preach. And likewiſe we deſire to be advertiſed, what churches or places ordained to have common prayer, are by any meanes preſently void of curates, and in whoſe default the ſame happeneth, and in what ſort yow think the ſame may be beſt remedied. And whilſt yow ſhall be occupied in the inquiſition hereof, wherin we would have yow uſe all good diligence; we heartily and earneſtly require your lordſhip, as yow would be counted worthy of your calling, to employ all your care and induſtry in procuring more diligent preaching and teaching within your dioceſe, as well by your ſelf, as by all others having the gift to preach. And therein to uſe all charitable means by diligent inſtruction and faithful teaching and example of life, to ſtay the good, faithful, and obedient ſubjects in their duties, and to induce and perſwade others to return from their diſorders and errors, ſo as all parties may obſerve their duties in the public and open ſervice of almighty God, according to his ordinance, and as by the common order of the realm is for God's honour eſtabliſhed. And whatſoever your lordſhip ſhall think meet and needful to be granted or deviſed for your furder aſſiſtance, thereof to advertiſe us, whom yow ſhall find ready to add and ſatisfie yow as farr forth, as we ſhall find in our powers reaſonable, either by our ſelves, or by meanes to her majeſtie, whom we perceive earneſtly diſpoſed to have the glory of God increaſe, by the due reverence of all her ſubjects in his ſervice, according to his bleſſed word and commandment. And thus we bid your good lordſhip well to fare. From Windſore 6th of November, M.D.LXIX.

Your lordſhip's loving friends,

N. Bacon Canc.	W. Howard.
F. Bedford.	R. Sadleir.
E. Clynton.	F. Knollys.
W. Northt.	Wa. Mildmay.
R. Leiceſter.	W. Cecil.

Poſtſcript: We pray your lordſhip not to delay the anſwering to us with ſpeed the names of the recuſants to come to church, without delaying for the reſt, and to procure the like certificates of theſe matters from the biſhopricks of Chicheſter and Oxford now vacant, and to that end to ſend them a copie of theſe our letters, with ſpecial charge to ſee the ſame accompliſhed.

Archiepiſc. Cant. MATTH. PARKER 11. — Anno Chriſti 1569. — Reg. Angliae ELIZAB. 12.

Articles to be enquired of within the dioceſe of Canterbury, in the ordinarie viſitation of the moſte reverende father in God Matthew, by the providence of God archebyſhop of Canterbury, primate of all Englande and metropolitane, in the yeare of oure Lorde God M.D.LXIX. Ex reg. Parker I. fol. 302. a.

INPRIMIS, Whether divine ſervice be ſayde or ſonge by youre miniſter or miniſters in your ſeverall churches duely and reverently, as it is ſet forth by the lawes of this realme, without any kinde of variation. And whether the holy ſacramentes be likewiſe miniſtred reverently in ſuch manner, as by the lawes of this realme, and by the quene's majeſties injunctions, and by thadvertiſementes ſet forthe by publike authority is appointed and preſcribed.

II. Item, Whether you have in youre paryſhe churches all things neceſſary and requiſite for common prayer and adminiſtration of the ſacraments, ſpecially the booke of common prayer, the

the Bible in the largeſt volume, the homilyes, with the paraphraſes of Eraſmus, a convenient pulpit wel placed, a comly and decent table for the holy communion covered decently, and ſet in place preſcribed by the quene's majeſties injunctions. The cheſte or boxe for the poore men, and al other thinges neceſſary in and to the premiſſes. And whether your aulters bee taken downe, accordinge to the commaundemente in that behalfe geven.

III. Item, Whether youre preſtes, curates, or miniſters do uſe in the time of the celebration of divine ſervice to weare a ſurples, preſcribed by the quene's majeſtie's injunctions and the boke of common prayer. And whether they do celebrate the ſame divine ſervice in the chauncell or in the churche, and do uſe all rites and orders preſcribed in the boke of common prayer, etc. and none other.

IV. Item, Whether your curates or miniſters do publiquely in theire open churches reade in manner appoynted the quene's majeſtie's injunctions and homelies: the aduertiſementes lately ſette forthe by publique authoritie. And whether the ſame in all poyntes be duly obſerved.

V. Item, Whether youre curates or miniſters or any of them do uſe to miniſter the ſacramente of baptiſme in baſons, or els in the fonte ſtanding in the place accuſtomed. And whether the ſame fonte be decently kepte. ¶ And whether they do uſe to miniſter the holye communion in waferbread according to the queene's majeſtie's injunctions, or els in common bread. ¶ And alſo whether they do miniſter in any prophane cuppes, bowles, diſhes, or chalices heretofore uſed at maſſe, or els in a decent communion cuppe provided and kept for the ſame purpoſe only. And whether the communicants do uſe to receyve the holy communion ſtandinge, ſittinge, or els knealinge.

VI. Item, Whether ymages and al other monuments of ydolatry and ſuperſtition be deſtroyed and abolyſhed in your ſeveral paryſhes. And whether your churches and chauncels be well adorned and conveniently kept without waſte, deſtruction, or abuſe of anye thinge. Whether the roode lofte be pulled downe, according to the order preſcribed: and if the partition betweene the chauncell and the churche be kepte. Whether youre churchyardes be well fenced and cleanly kepte. Whether anye ſale have been made of youre churche goods, by whom and to whom, and what hathe been done with the moneye thereof commyng. Whether youre chauncels and parſonages be well and ſufficiently repaired. Whether any man have pulled downe or diſcovered any church, chauncel, chappel, almeshouſe, or ſuche like, or have plucked downe the bells, or have felled or ſpoyled any wood or timber in any churchyarde.

VII. Item, Whether there be any parſons, that intrude themſelfe, and preſume to exerciſe any kinde of myniſtery in the churche of God without impoſition of handes and ordinary aucthority. Whether theire churche or chappell be ſerved with any readers. Or whether any miniſter do remove from any other dioceſe to ſerve in this without letters teſtimoniall of the ordinary from whome he came, to teſtify the cauſe of his departynge thence and of hys behaviour. Or any beinge once preiſt or miniſter, that dothe not miniſter or frequente and reſorte to the common prayer now uſed, and at tymes appoynted communicate. And whether anye ſuche do goe and boaſte himſelfe lyke a layman.

VIII. Item, Whether youre parſons and vicars be reſidente continually upon their benefices. Whether they give themſelves to devoute prayer, diſcreate reading of the ſcripture, and godly contemplacion, and releave the poore charitably to their hability, according to the queen's injunctions. Whether they pray for the proſperous eſtate of the quene's majeſtye, as is preſcribed in her graces injunctions.

IX. Item, Whether anye of youre miniſters dothe or hathe admitted any notorioufe ſinner or malicious perſon out of charitie, withoute juſte penaunce done and reconciliation had, to receave the holy communion; or any that hath not receaved the ſame accordinge as to a chriſtian appertayneth, and by the lawes it is appoynted. And whether you do heare or knowe any, that doth uſe to ſay or heare the private maſſe, or doe uſe any other ſervice, then is preſcribed by the lawes of this realme.

X. Item, Whether your miniſters doe call uppon fathers, mothers, and maiſters of youthe to bringe them up in the feare of almighty God, in obedience and in convenient occupations. Whether they bee peacemakers and exhorte the people to obedience to their prince, and to all other that be in authoritie, to charity and mutual love among themſelves. Whether they geve themſelves to ſuperſtition, and bee maintainers of the unlearned people in ignoraunce.

XI. Item, Whether your parſons, vicars, and curates be common gameners, hunters, haunters of tavernes or alehouſes ſuſpected of any notable crime, fauters of forrein poures, letters of good religion, preachers of corrupt doctrine, ſtubborne or diſobedient to lawes and orders. Whether they be geven to filthy lucre. Whether they be light either in exaumple of life, or in unwont and unſemely apparell.

XII. Item, Whether anye of your benefices be vacant, how longe they have ben vacant, who is patrone. Whether there be any laye or temporall men (not beinge within orders) or children, or anye other (within age) that hath or enjoyeth ani benefice or ſpiritual promotion; any patron that ſuffereth any benefice to be vacante, and taketh the tithes and other fructes to himſelfe.

XIII. Item, Whether your miniſters keepe their regiſters well, and do preſent the copy of them once every yeare by indenture to the ordinary or his officers. And teache the articles of the fayth, and the tenne commaundementes, and the Lorde's prayer, as is preſcribed them in the catechiſme.

XIV. Item,

XIV. Item, Whether youre parſons and vicars have any other or mo benefices, where and in what countrey they bee: whether they came by them by ſymony, or other unlawful meanes. Whether they do let their benefices to farme, or els kepe them in theire owne handes. Whether they keepe hoſpitalitye or not. Whether in their abſence they leave their cures to honeſt, learned, or expert curates. Whether they make their ordinarye ſermons accordinge to the queene's majeſtie's injunctions as they oughte to do, and ſaye theire ſervice ſenſibly and diſtinctly.

XV. Item, Whether the laye people be diligent in comminge to the churche on the holy dayes, and with all humbleneſs, reverentlye and devoutelye do geve themſelves to the heareinge of commune prayer in the time thereof, and otherwiſe occupy themſelves in private praiers, readinge of ſcriptures, or other vertuouſe exerciſe. Yf anye be negligente or wilfull, whether the forfaiture be leved on their goods to the uſe of the poore, according to the lawes of this realm in that behalf provided. And what mony hath ben gathered by the churchewardens of the forfets.

XVI. Item, Whether there be in your quarters any that openly or privily uſe or frequent any kinde of divine ſervice, or common prayer, other then is ſet forth by the lawes of this realme: and diſturbers of common prayers or letters of the worde of God to be reade, preached, or hearde: anye that by coverte or craftye meanes deprave or contemne the ſame; or that ſpeake to the derogation of the queene's majeſtie's auсthority and power, or of the lawes ſet out by publike aucthority.

XVII. Item, Whether there be amonge you any blaſphemers of the name of almighty God, adulterers, baudes, or receavers of ſuch perſons, any ſuſpected of inceſt or any other notoriouſe fault, ſin, or crime: any dronkardes, ribalds, common ſlaunderers of their neighboures, raylers, or ſcolders, ſowers of diſcorde betweene neighboures by playes, rimes, famouſe libels, or otherwiſe.

XVIII. Item, Whether there be in your pariſhes any inkeepers, or alewives, that admit any reſorte to their houſes in tyme of common prayer. Anye that commonlye abſente themſelves from theyre owne churches: or otherwiſe idely or lewdlye prophaneth the Sabbath day. Any that keepe any ſecret conventicles, preachings, lectures, or readings contrary to the lawes. Any ſuſpected of hereſy, or that maintain any erronious opinions contrary to the lawes of almighty God and good religion, by publique authoritie in this realme ſet forth.

XIX. Item, Whether there be in theſe parties, which miniſter the goodes of thoſe, whiche be deade, without aucthoritie, any executors that havie not fulfilled their teſtators will, ſpecially in paying of legacies geven to good and godly uſes; as to the reliefe of poverte, to poore ſchollers, orphanes, highewaies, mariage of poore maidens, and ſuche like. Whether youre hoſpitals and almeſhouſes be juſtly uſed accordinge to the foundation and auncient ordinaunces of the ſame. Whether there be any other placed in them, than poore, impotent, and needy perſons, that hath not otherwiſe wherewith or whereby to live.

XX. Item, Whether there be any which of late have bequeathed in their teſtamentes, or otherwaies ther be appointed by ordinaries any ſummes of mony, jewelles, plate, ornamentes, or annuities for the erection of any obites, diriges, trentals, or any ſuch like uſe, now by the lawes of this realme not permitted; and if there be, that you preſent the names of ſuch executors, the quantity and quality of the guifte, that ordre may be taken therin accordingly.

XXI. Item, Whether there be any mony or ſtoke, appertaininge to any paryſhe churche, in anye manne's handes, that refuſe or differeth to paye the ſame; or that uſeth fraude, deceite, or delaye to make anye accompte in the preſence of the honeſtye in the pariſhe for the ſame. Whether youre churchewardens and others aforetyme, have gyven the yearly accompte, accordinge unto the cuſtome as it hath been aforetime uſed. Whether the ſtore of the poore mennes boxe be openlie and indifferentlie given where nede is, without parcial affection. Whether any ſtocke of cattel or grain appertaininge to your churches be decaied; by whoſe negligence, and in whoſe handes.

XXII. Item, Whether youre ſchoolemaſters be of a ſincere religion, and be diligent in teaching and bringing up of youth. Whether they teach any other grammar, then ſuch as is appointed by the queene's majeſtie's injunction annexed to the ſame, or not.

XXIII. Item, Whether there be anye among you that uſe ſorcerie or inchauntement, magike incantations, or nigromancie, or that be ſuſpected of the ſame.

XXIV. Item, Whether there be anye in theſe partes, that have maried within degrees of affinitie or conſanguinitie, by the lawes of God forbidden, ſo ſet oute in a table for an admonition. Any man that hath two wives, or anie woman that hath two huſbandes. Anie that beinge divorced or ſeperated aſide, hath maried againe. Anye maried that have made precontracts. Anye that have married without banes thriſe ſolemnelye aſked. Anye couples maried that live not together, but ſlaunderouſlie live apart. Any that have maried out of the pariſhe churche, where they ought to have the ſame ſolemniſed.

XXV. Item, Whether any youre ordinaries within this dioces, theire chauncellor, officialls, commiſſaries, regiſters, and all and ſinguler others, that have or do exerciſe any viſitation or juriſdiction eccleſiaſtical within any part of this dioces, have uprightly, faithfully, and unfaynedly to the uttermoſt of their powers obſerved in theyre owne perſons, and towardes all other put in due execution the queene's majeſtie's eccleſiaſticall lawes, ſtatutes, injunctions, and al her highnes other commaundementes publiſhed for uniformitie of doctrine, and due order of the publike miniſtration of God's holy

ly worde and ſacramentes, and have commended and favored all ſuch as ſought the ſame, and condignely puniſhed al ſuche as ſought the contrary.

XXVI. Item, Whether have any of them at any time wittingly ſuffered faultes and tranſgreſſions to remayne unpuniſhed, for mony, gayne, pleaſure, frendeſhippe, or any other affectionate reſpecte; or yf any of them be or have beene burdenſome to the ſubjectes of theire ſeverall juriſdictions, by exacting or takinge exceſſive fees, procurations, any rewardes or commodities by the way of promotion, gift, contribution, helpe, loane, redemption of penance, omiſſion of quarter ſermons, obtaining of any benefice or office, or any other like ways or meanes.

XXVII. Item, Whether the pariſhioners of everye pariſhe duelye pay unto the collectors of the ſame for the poore, accordinge to the ſtatute in that behalfe provided, all ſuche ſommes of money as they be ceſſid at, or of benevolence have graunted, for the reliefe of the poore, or no, or whether any have or doe refuſe to paye the ſame or no.

Generally, Whether there be any evill livers or offendors of the lawes of almightie God: anie ſuſpected of any notorious ſinne, faulte, or crime, to the offence of chriſtian people committed: anie that ſtubburnlie refuſe to conforme themſelfe to unitie and good religion: anie that bruteth abroad rumors of the alteration of the ſame, or otherwiſe that diſturbeth good orders, and the quietneſſe of Chriſte's churche and chriſtian congregation.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 11.	1570.	ELIZAB. 12.

Damnatio et excommunicatio Elizabethae reginae Angliae, eique adhaerentium, cum aliarum poenarum adjectione, per papam Pium quintum. Ex Bullario Romano vol. II. p. 303.

PIUS epiſcopus, ſervus ſervorum Dei, ad perpetuam rei memoriam. Regnans in excelſis, cui data eſt omnis in caelo et in terra poteſtas, unam ſanctam, catholicam, et apoſtolicam eccleſiam, extra quam nulla eſt ſalus, uni ſoli in terris, videlicet apoſtolorum principi Petro, Petrique ſucceſſori Romano pontifici, in poteſtatis plenitudine tradidit gubernandam. Hunc unum ſuper omnes gentes et omnia regna principem conſtituit, qui evellat, deſtruat, diſſipet, diſperdat, plantet, et aedificet, ut fidelem populum mutuae charitatis nexu conſtrictum, in unitate Spiritus contineat, ſalvumque et incolumem ſuo exhibeat ſalvatori.

Quo quidem in munere obeundo, nos ad praedictae eccleſiae gubernacula Dei benignitate vocati, nullum laborem intermittimus, omni opera contendentes, ut ipſa unitas et catholica religio (quam illius auctor ad probandam ſuorum fidem et correctionem noſtram, tantis procellis conflictari permiſit) integra conſervetur. Sed impiorum numerus tantum potentia invaluit, ut nullus jam in orbe locus ſit relictus, quem illi peſſimis doctrinis corrumpere non tentarint; adnitente inter caeteros flagitiorum ſerva Elizabetha, praetenſa Angliae regina, ad quam veluti ad aſylum omnium infeſtiſſimi profugium invenerunt. Haec eadem, regno occupato, ſupremi eccleſiae capitis locum in omni Anglia, ejuſque praecipuam auctoritatem atque juriſdictionem monſtruoſe ſibi uſurpans, regnum ipſum jam tum ad fidem catholicam et bonam frugem reductum, rurſus in miſerum exitium revocavit.

Uſu namque verae religionis, quam ab illius deſertore Henrico VIII. olim everſam, clarae memoriae Maria, regina legitima, hujus ſedis praeſidio reparaverat, potenti manu inhibito, ſecutiſque et amplexis haereticorum erroribus, regium conſilium ex Anglica nobilitate confectum diremit, illudque obſcuris hominibus haereticis complevit, catholicae fidei cultores oppreſſit, improbos concionatores atque impietatum adminiſtros repoſuit; miſſae ſacrificium, preces, jejunia, ciborum delectum, coelibatum, rituſque catholicos abolevit; libros, manifeſtam haereſim continentes, toto regno proponi, impia myſteria et inſtituta ad Calvini praeſcriptum a ſe ſuſcepta et obſervata, etiam a ſubditis ſervari mandavit; epiſcopos, eccleſiarum rectores, et alios ſacerdotes catholicos ſuis eccleſiis et beneficiis ejicere, ac de illis et aliis rebus eccleſiaſticis, in haereticos homines diſponere, deque eccleſiae cauſis decernere auſa, praelatis, clero, et populo, ne Romanam eccleſiam agnoſcerent, neve ejus praeceptis, ſanctionibuſque canonicis obtemperarent, interdixit; pleroſque in nefarias leges ſuas venire, et Romani pontificis auctoritatem atque obedientiam abjurare; ſeque ſolam in temporalibus et ſpiritualibus dominam agnoſcere jurejurando coegit; poenas et ſupplicia in eos, qui dicto non eſſent audientes, impoſuit; eaſdemque ab iis, qui in unitate fidei et praedicta obedientia perſeverarunt, exegit. catholicos antiſtites, et eccleſiarum rectores in vincula conjecit, ubi multi diuturno languore et triſtitia confecti, extremum vitae diem miſere finiverunt. Quae omnia cum apud omnes nationes perſpicua et notoria ſint, et graviſſimo quamplurimorum teſtimonio ita comprobata, ut nullus omnino locus excuſationis, defenſionis, aut tergiverſationis relinquatur.

Nos multiplicantibus aliis atque aliis ſuper alias impietatibus et facinoribus, et praeterea fidelium perſecutione, religioniſque afflictione, impulſu et opera dictae Elizabethae quotidie magis ingraveſcente, quoniam illius animum ita obfirmatum atque induratum intelligimus, ut non modo pias catholicorum principum de ſanitate et converſione preces, monitioneſque contempſerit,

tempſerit, ſed ne hujus quidem ſedis ad ipſam hac de cauſa nuncios in Angliam trajicere permiſerit; ad arma juſtitiae contra eam de neceſſitate converſi, dolorem lenire non poſſumus, quod abducamur in unam animadvertere, cujus majores de republica chriſtiana tantopere meruere. Illius itaque auctoritate ſuffulti, qui nos in hoc ſupremo juſtitiae throno, licet tanto operi impares, voluit collocare, de apoſtolicae poteſtatis plenitudine declaramus praedictam Elizabetham haereticam et haereticorum fautricem, eique adhaerentes in praedictis, anathematis ſententiam incurriſſe, eſſeque a Chriſti corporis unitate praeciſos; quinetiam ipſam praetenſo regni praedicti jure, necnon omni et quocunque dominio, dignitate, privilegioque privatam.

Et item proceres, ſubditos et populos dicti regni, ac caeteros omnes, qui illi quomodocunque juraverunt, a juramento hujuſmodi, ac omni prorſus dominii, fidelitatis, et obſequii debito perpetuo abſolutos, prout nos illos praeſentium auctoritate abſolvimus; et privamus eandem Elizabetham praetenſo jure regni, aliiſque omnibus ſupradictis. Praecipimuſque et interdicimus univerſis et ſingulis proceribus, ſubditis, populis, et aliis praedictis, ne illi, ejuſve monitis, mandatis, et legibus audeant obedire. Qui ſecus egerint, eos ſimili anathematis ſententia innodamus.

Quia vero difficile nimis eſſet, praeſentes quocunque illis opus erit perferre, volumus, ut earum exempla notarii publici manu et praelati eccleſiaſtici, ejuſve curiae ſigillo obſignata, eandem illam prorſus fidem in judicio et extra illud, ubique gentium faciant quam ipſae praeſentes facerenr, ſi eſſent exhibitae vel oſtenſae. Dat. Romae apud S. Perrum anno incarnationis dominicae M.D.LXX. 5. cal. Maii, pontificatus noſtri anno quinto.

Archiepiſc. Cant. MATTH. PARKER 12.	Anno Chriſti 1571.	Reg. Angliae ELIZAB. 13.

Convocatio praelatorum et cleri Cant. provinciae inchoata in domo capitulari eccleſiae cathedr. D. Pauli London. April. 3. Ex reg. convoc. et excerpt. Heylin.

PRIMO hujus convocationis die in eccleſia S. Pauli London. coram archiepiſcopo, epiſcopis, et clero Cant. provinciae, litania et hymno finitis, doctor Whitgift Latinum habuit ſermonem ex Act. xv. "Convenerunt apoſtoli et ſeniores videre de verbo hoc:" in quo de inſtituto et auctoritate ſynodorum, de inimicis eccleſiae, puritantibus ſc. et papiſtis, de uſu veſtimentorum et ornamentorum, et poſt de multis in futura ſynodo reformandis tractabat. Eo finito, epiſcopi et clerus domum capitularem intrant, ubi poſt exhibitum ab epiſcopo London. certificatorium, archiepiſcopus clero auctoritatem eligendi prolocutoris concedit, quem in proxima ſeſſione praeſentarent.

In ea (April 7.) preces Deo optimo maximo fundebat archiepiſcopus, una cum quibuſdam orationibus et collectis in ſermone Latino in ſynodis (ut apparuit) dicendis editis. Quo facto, mag. Joh. Elmer prolocutor electus admittebatur. Et tunc reverendiſſimus voluit et juſſit, ut omnes de coetu eorum, qui articulis anni M.D.LXII. hactenus non ſubſcripſerunt, modo iis ſubſcribant; et quod omnes et ſinguli, qui iis ſubſcribere noluerint aut recuſaverint (ſi qui tales inveniantur) a dicta domo inferiori penitus excludantur.

In tertia ſeſſione (April. 20.) archiepiſcopus in capella regis Henr. VII. apud Weſtmonaſterium cum praelatis et clero comparens, proteſtationi decani et capituli Weſtm. de privilegiis collegii reſpondit, ſe ea nullo modo infringere velle; unde Gabriel Goodman decanus reverendiſſimo facultatem conceſſit ſynodum ibi congregare per inſtrumentum, quod ſub finem ſeſſionis exhibebatur et erat hujus tenoris: Dictis D. et C. egregius vir dominus decanus tam ex cauſis, ex parte reverendiſſimi in Chriſto patris et domini dom. Matthaei, miſeratione divina Cant. archiepiſcopi, ſibi expoſitis, quam ex aliis cauſis ejus animum in ea parte (ut aſſeruit) moventibus, eidem reverendiſſimo patri ad tenend. et celebrand. ſacram convocationem cleri provinciae Cant. (alias per ipſum rev. patrem inchoatam) intra collegiatam eccleſiam D. Petri Weſtm. in loco ſeu locis quocunque ſeu quibuſcunque ejuſdem eccleſiae per ipſum R. patrem aſſignandis ſeu deputandis licentiavit, ac licentiam ſpecialem dedit et conceſſit; ita tamen quod hujuſmodi licentia nihil praejudicii fiat privilegiis collegii, ſive eccleſiae collegiatae praedict. Et ſuper inde requiſitus me notarium publicum (viz. Tho. Wheeler) ad conficiend. ſibi inſtrumentum, etc." Et tunc dictis et recitatis per eundem reverendiſſimum precibus conſuetis, idem reverendiſſimus produxit inſtrumentum ſuper conceſſione ſubſidii dominae reginae concedendi; cui domus ſuperior primum, et deinde inferior aſſenſum praebuerunt. In hac ſeſſione etiam cauſa tractabatur Richardi, epiſcopi Gloceſtrenſis, in prima et ſecunda ſeſſione hujus convocationis non comparentis, et abſque venia archiepiſcopi urbe egredientis, nullumque ſubſtituentis procuratorem; et tandem praefatus reverendiſſimus pater, caeterique confratres ſui unanimiter decernebant eum merito excommunicandum fore, quod et factum eſt his verbis:

"In Dei nomine, Amen. Cum nos Matthaeus, providentia divina Cantuar. archiepiſcopus, totius Angliae primas et metropolitanus, rite et legitime procedens reverendum in Chriſto patrem dominum Richardum, Gloceſtren. epiſcopum, ac commendatarium epiſcopatus Briſtolien. alias propter ſuam contumaciam et manifeſtum contemptum in non comparendo coram nobis neque per ſe, neque per procuratorem ſuum in hac praeſenti convocatione ſive ſacra ſynodo provinciali in domo capitulari eccleſiae cathedralis D. Pauli London. tertio die praeſentis menſis Aprilis inchoata et cele-

celebrata, ac de die in diem uſque ad hos diem et locum continuata et prorogata juxta citationem et monitionem ultimam et peremptoriam alias ſibi ex parte noſtra fact. pronunciavimus contumacem, poenam contumaciae ſuae hujuſmodi ad arbitrium noſtrum reſervando. Nos Matthaeus, archiepiſcopus antedict. poenam contumaciae dicti epiſcopi et commendatarii nunc declarando, eundem epiſcopum et commendatarium de conſenſu confratrum noſtrorum nobiſcum in hac praeſenti convocatione aſſidentium, excommunicamus in hiis ſcriptis.

Lect. per praefatum reverendiſſimum patrem dom. Matthaeum, archiepiſcopum Cant. in capella regis Henrici VII. infra eccleſiam collegiatam D. Petri Weſtmon. 20. die menſis Aprilis, anno Domini M.D.LXXI.

JOH. INCENT, regiſtrarius.

Hanc excommunicationem epiſcopi in ſeſſione quarta (April 27.) archidiacono Gloceſtrenſi, Ivy Eaton cum aſſiſtentia nuncii regii vulgo nuncupati "Purſuivant," committebant, mandantes ut dictas literas excommunicationis effectualiter denunciari faciat in dicta eccleſia cathedr. Gloceſtren. cum omni celeritate accommoda tempore concionis ibidem faciendae, et quam cito poſſit certificatorium executionis ejuſdem remittat. Hoc facto, convocatio ad aedes Lambethanas continuata fuit.

In ſequenti ſeſſione (May 4.) precibus finitis, poſt tractatum aliquamdiu inter reverendiſſimum et confratres ſuos ſecrete habitum tandem unanimiter convenit, ut ſequitur.

"That when the book of articles touching doctrine ſhall be fully agreed upon, that then the ſame ſhall be put in print by the appointment of my lord of Sarum, and a price rated for the ſame to be ſold.

Item, That the ſame being printed, every biſhop to have a convenient number thereof to be publiſhed in their ſynods, throughout their ſeveral dioceſes, and to be read in every pariſh church four times every year."

Duodecimo die ejuſdem menſis Antonius Higgens, ſacellanus epiſcopi Gloceſtren. exhibuit procuratorium ſuum pro eodem reverendo patre, et fecit ſe partem pro eodem, et inſtanter petiit beneficium abſolutionis eidem, quae juſſu archiepiſcopi per doctorem Yale, vicarium generalem, ipſi indulgebatur uſque ad et in 25. diem praeſentis menſis Maii, et deinde ob excuſationem morbi ad 15. diem Junii.

Seſſio ſexta fuit die Veneris undecimo Maii, quando epiſcopi in coenaculo Lambethano congregati, de et ſuper rebus eccleſiae et libro articulorum de doctrina, ut apparuit, ſecrete ſemotis omnibus arbitris, tractarunt. Tandem in ſeſſione decima (Maii 30.) convocatio per breve regium diſſolvebatur a doctore Yale.

Memorandum: quod decimo quinto die Junii Ant. Higgens, epiſcopi Gloceſtren. ſacellanus, allegavit epiſcopum adhuc aegrotum eſſe; ſuper quibus obtulit ſe paratum ad faciend. fidem, petens eundem rev. patrem a ſententia excommunicationis ſuae abſolvi. Et tunc facta fide de veritate allegationis hujuſmodi, reverendiſſimus de conſenſu confratrum ſuorum (Winton. Ely, et Sarum) eundem reverendum patrem epiſcopum Gloceſtren. in perſona dicti Antonii Higgens, procuratoris ſui, ad et in 14. diem Octob. prox. futur. abſolvit, etc.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 12.	1571.	ELIZAB. 13.

Queen Elizabeth's letter to the archbiſhop for uniformity in church matters. Strype's Parker p. 330.

MOST reverend father in God, right truſty and right wellbeloved, we greet you well. Where we require you, as the metropolitan of our realm, and as the principal perſon in our commiſſion for cauſes eccleſiaſtical, to have good regard, that ſuch uniform order in the divine ſervice and rules of the church might be duly kept, as by the laws in that behalf is provided, and by our injunctions alſo is declared and explained; and that you ſhould call to your aſſiſtance certain of our biſhops, to reform the abuſes and diſorders of ſundry perſons, ſeeking to make alteration therein; we underſtanding that with the help of the reverend fathers in God, the biſhops of Winton and Ely, and ſome others, ye have well entred into ſome convenient reformation of things diſordered, and that now the biſhop of Ely is by our commandment repaired into his dioceſe, whereby ye ſhall want his aſſiſtance; we minding earneſtly to have a perfect reformation of all abuſes, attempted to deform the uniformity preſcribed by our laws and injunctions, and that none ſhall be ſufferd to decline either on the left or on the right hand from the direct line limited by authority of our ſaid laws and injunctions; do earneſtly by our authority royal will and charge you, by all means lawfull, to procede herein, as you have begun. And for your aſſiſtance we will, that you ſhall, by authority hereof, and in our name, ſend for the biſhops of London and Sarum, and communicate theſe our letters with them, and ſtraightly charge them to aſſiſt you from time to time, between this and the month of October, to do all manner of things requiſite to reform ſuch abuſes as afore are mentioned, in whomſoever ye ſhall find the ſame. And if you ſhall find in any of the ſaid biſhops (which we truſt ye ſhall not) or in any other, whoſe aid you ſhall require, any remiſſneſs to aid and aſſiſt you, if upon your admonition the ſame ſhall not be amended, we charge you to advertiſe us. For we mean not that any perſons, having credit by their vocation to aid you, ſhall for any reſpect forbear or become remiſs in this ſervice,

tending

tending to the obſervation of our laws, injunctions, and commandments. Given at our manor of Hatfield the 20th day of Auguſt, in the 13th year of our reign.

Archiepiſc. Cant. Matth. Parker 12.	Anno Chriſti 1571.	Reg. Angliae Elizab. 13.

Liber quorundam canonum diſciplinae eccleſiae Anglicanae anno M.D.LXXI.

Sequuntur in hoc libello certi quidam articuli de ſacro miniſterio, et procuratione eccleſiarum, in quos plene conſenſum eſt in ſynodo a domino Matthaeo, archiepiſc. Cantuar. et totius Angliae primate et metropolitano, et reliquis omnibus ejus provinciae epiſcopis, partim perſonaliter praeſentibus, partim procuratoria manu ſubſcribentibus in ſynodo inchoata Londini in aede divi Pauli tertio die Aprilis, M.D.LXXI.

De epiſcopis.

Omnes epiſcopi diligenter docebunt evangelium, non tantum in eccleſiis cathedralibus, quibus praeſunt, ſed etiam paſſim, per omnes eccleſias ſuae cujuſque dioeceſeos, ubi maxime putabunt expedire.

Inprimis autem cohortabuntur populum ad lectionem, et auditionem ſacrarum ſcripturarum; utque ſtatis temporibus conveniant ad ſuas quique eccleſias, et diligenter auſcultent ſacris concionatoribus; utque ſubmiſſe et audiant pias preces, quae a miniſtro dicentur, et una precentur ipſi, et caeleſtium myſteriorum, ut nunc in eccleſiis noſtris auctoritate, et juſſu totius regni legitime et pie procurantur, ſint participes.

Epiſcopus quiſque ante calendas Septembris proximas, advocabit ad ſe omnes publicos concionatores, quicunque erunt in ſua cujuſque dioeceſi, et ab illis repetet facultates concionandi, quas habent, auctentico ſigillo conſignatas, eaſque vel retinebit apud ſe vel extinguet. Deinde, delectu illorum prudenter facto, quoſcunque ad illam tantam functionem aetate, doctrina, judicio, innocentia, modeſtia, gravitate, pares invenerit, illis novas facultates ultro dabit; ita tamen ut prius ſubſcribant articulis chriſtianae religionis publice in ſynodo approbatis, fidemque dent, ſe velle tueri, et defendere doctrinam eam, quae in illis continetur, ut conſentientiſſimam veritati divini verbi.

Epiſcopus etiam atque etiam conſiderabit, quod genus hominum admittat in famulitium. Fit enim interdum, ubi haec cautio et diligentia non adhibetur, ut homines impios et verae religionis inimicos, et criminoſos, et tota vita impuros, et ſceleratos admittamus. Ex eo adverſarius facile capiet maledicendi occaſionem.

Epiſcoporum famuli in omni veſtis genere ita ſe modeſte et compoſite ornabunt, ut fratres ſuos, quos Paulus appellat domeſticos fidei, non offendant.

Epiſcopus nemini poſthac manum imponet, niſi inſtituto in bonis literis, vel in academia, vel in inferiori aliqua ſchola; aut qui ſatis commode intelligat Latinam linguam, et probe verſatus ſit in ſacris literis: nec niſi attigerit aetatem illam legitimam, quae ſtatutis et legibus eſt conſtituta: nec niſi cujus vita et innocentia gravium, et piorum hominum et epiſcopo notorum fuerit teſtimonio commendata: nec ſi in agricultura, vel in vili aliquo et ſedentario artificio fuerit educatus: nec niſi qui titulum (quem appellant) aliquem habeat, ut ſit unde vitam tueatur, ſi Dei permiſſu, vel in caecitatem, vel in gravem corporis infirmitatem, vel in morbum diuturnum incidat: nec niſi qui intra ipſius dioeceſim ſacro miniſterio functurus ſit: nec unquam niſi ubi ſacrum aliquod miniſterium in eadem dioeceſi vacare contigerit. Neminem autem peregrinum, et ignotum vel ad ſacerdotiorum proventus, vel eccleſiaſticum miniſterium recipiet, niſi ab illo epiſcopo, e cujus dioeceſi diſceſſit, literas commendatitias, quas appellant dimiſſorias, ſecum afferat.

Epiſcopus praebendarum, et beneficiorum ſuorum proximas ſecundas aut tertias advocationes, quas vocant, nulli dabit (ſunt enim et a bonis moribus, et a chriſtiana charitate alienae) nec dimiſſiones fructuum, aut redituum cujuſcunque rectoriae, aut eccleſiaſtici beneficii quacunque ratione in plurimos confirmabit.

Epiſcopus neminem, qui ſe otioſo nomine lectorem vocet, et manus impoſitionem non acceperit, in eccleſiae miniſterio verſari patietur.

Quivis archiepiſcopus et epiſcopus habebit domi ſuae ſacra Biblia in ampliſſimo volumine, uti nuperrime Londini excuſa ſunt, et plenam illam hiſtoriam, quae inſcribitur "Monumenta martyrum," et alios quoſdam ſimiles libros ad religionem appoſitos. Locentur autem iſti libri vel in aula, vel in grandi coenaculo, ut et ipſorum famulis et advenis uſui eſſe poſſint.

De decanis eccleſiarum cathedralium.

Eoſdem illos libros, quos proxime diximus, decanus quiſque curabit emi, et locari in eccleſia ſua cathedrali ejuſmodi in loco, ut a vicariis et minoribus canonicis, et miniſtris eccleſiae, et ab advenis, et peregrinis commode audiri et legi poſſint.

Eoſdem libros illos decanus et primarius quiſque reſidentiarius, quos appellant eccleſiae dignitates, ement ſuo quiſque famulitio, eoſque opportuno aliquo in loco, vel in aula, vel in coenaculo locabunt.

Decanus et praebendarii diligenter docebunt ſacrum Dei verbum non tantum in eccleſiis cathedralibus ubi vivunt, ſed etiam in aliis eccleſiis in eadem dioeceſi, maxime vero in illis locis, unde ipſis reditus annui, et ſtipendia ſuppeditantur. Quod niſi fecerint, pro epiſcopi arbitrio puniantur.

Nullus

Nullus nec decanus, nec archidiaconus, nec reſidentiarius, nec praepoſitus, nec cuſtos, nec praefectus alicujus collegii, aut eccleſiae cathedralis, nec praeſes, nec rector, nec quiſquam ex illo ordine, quocunque nomine cenſeatur, utetur poſthac amictu illo, quem appellant Graium Amicium, aut alia ulla veſte, ſimili ſuperſtitione contaminata. Sed in eccleſiis quiſque ſuis utentur tantum linea illa veſte, quae adhuc regio mandato retinetur, et ſcholaſtica epomide, quae ſuo cujuſque ſcholaſtico gradui et loco conveniat.

Quivis decanus in ſingulos annos ad minimum quater reſidebit in eccleſia ſua cathedrali, ibique ſingulis hujuſmodi vicibus menſem integrum (ſi fieri poteſt) docendo verbum Dei, et hoſpitalitatem ſervando, moram faciet, niſi forte gravibus et urgentibus cauſis impedietur. Eas autem cauſas in ſingulas vices indicabit epiſcopo ſuo. Ubi autem venerit, una cum praebendariis reſidentibus curabit, ut ſtatuta illius eccleſiae, niſi contraria ſint (ut multa ſunt) verbo Dei, et ſtatuta hujus regni quaecunque ſunt, quae eccleſiaſticum ordinem attingunt, et ſacrae injunctiones, vel a regia majeſtate editae, vel epiſcopi in viſitationibus illius eccleſiae cathedralis impoſitae, diligenter obſerventur. Praeterea decanus et reſidentiarii, quantum maxime poſſint, dabunt operam, ut minores canonici, aut vicarii et miniſtri eccleſiae, ne ignavi, et inutiles vitam ducant in otio, et illicitis luſibus ſe exerceant, adigantur ad ſtudia ſcripturarum, utque illorum quiſque habeat Novum Teſtamentum, non tantum Latino ſermone ſcriptum, ſed etiam Anglico.

Decanus et reſidentiarii curabunt, ne qua alia forma obſervetur in canendis aut dicendis ſacris precibus, aut in adminiſtratione ſacramentorum, praeterquam quae propoſita, et praeſcripta eſt in libro publicarum precum; nec ullum admittent peregrinum ad habendam ſacram concionem ad populum, niſi ei aut regia majeſtas, aut archiepiſcopus illius provinciae, aut illius dioeceſeos epiſcopus facultatem indulſerit. Et ſi ejuſmodi aliquis concionator, ita vel a regia majeſtate, vel ab archiepiſcopo, vel ab epiſcopo approbatus, publicabit ad populum pro concione doctrinam aliquam peregrinam, et impiam, et pugnantem vel cum ſacro Dei verbo, vel cum articulis religionis noſtrae approbatis in ſynodo, haud dubie cum eodem verbo Dei conſentientibus, vel cum libro publicarum precum; decanus aut reſidentiarii primo quoque tempore indicabunt id epiſcopo literis ſuis, et eorum aliquot, qui concionantem audiverunt, manu conſignatis, ut ille ſtatuat, quod videbitur.

De archidiaconis.

Quivis archidiaconus habebit domi ſuae et alios libros, et nominatim eos, qui inſcribuntur Monumenta martyrum.

Archidiaconus, qui vel jure communi, vel praeſcriptione habet poteſtatem viſitandi, ſemel in ſingulos annos in perſona ſua viſitabit provinciam ſuam, neque quemquam ſibi ſubſtituet officialem, niſi qui in academia fuerit educatus, et juri civili operam dederit, et annum aetatis viceſimum quartum compleverit; et non ſolum doctrina, ſed etiam gravitate, et modeſtia par ſit obeundo illi muneri.

Archidiaconi, et illorum ſubſtituti, quos appellant officiales, in viſitationibus ſuis vocabunt clerum ad rationem, quantum quiſque promoverit in ſtudio ſcripturarum, et quicunque ex illo ordine magiſterium artium in academiis non attigerint, illis proponent partem aliquam Novi Teſtamenti memoriter ediſcendam, eoſque in proxima ſynodo ad repetitionem adigent, et contumaces, et negligentes epiſcopo indicabunt.

Peracta viſitatione, archidiaconus ſignificabit epiſcopo, quos invenerit in quoque decanatu, ea doctrina, et judicio praeditos, ut digni ſint, qui pro concione doceant populum, et praeſint aliis. Ex illis epiſcopus poteſt delectum facere, quos velit eſſe decanos rurales.

Archidiaconi in omnes delinquentes ſevere, et graviter animadvertent, neque connivebunt ad vitia, aut quemquam, quem conſtat offendiſſe, impune abire patientur.

Archidiaconi curabunt, ut forenſium ſuorum actorum memoriae fideliter et tuto conſerventur; et ſemel in ſingulos annos adferent ad epiſcopum ſuum originalia exemplaria omnia teſtamentorum, quae coram ipſis anno ſuperiori probata fuerint, ut ea in epiſcopi regiſtro aſſerventur; copias autem illorum teſtamentorum ad uſum ſuum ipſi ſibi deſcribent, ſi velint.

De cancellariis, commiſſariis, officialibus.

Quivis cancellarius, commiſſarius, et officialis erit inſtitutus in legibus eccleſiaſticis et civilibus, qui annum aetatis viceſimum ſextum attigerit, et in ſcholis doctrinae nomine gradum aliquem ſuſceperit, et in forenſibus cauſis mediocriter verſatus fuerit, de cujus vita et moribus nullus ſiniſter ſermo audiatur. Adhaec quivis horum, aut erit in ſacro miniſterio, aut ſi non erit, tamen animo toto et ferventi zelo erga religionem feretur, idque aperte et ingenue prae ſe feret; et antequam in functionem ingrediatur, ſacramento ſe obſtringet de auctoritate et primatu principis, atque etiam ſubſcribet articulis de religione in ſynodo epiſcoporum approbatis.

Nullus horum, nec cancellarius, nec commiſſarius, nec officialis in cognitione cauſarum procedet uſque ad ferendam ſententiam excommunicationis, niſi tantum in cauſis inſtantiarum. In correctionis negotiis alia quidem facient omnia, quae de jure poſſint, et ſolent fieri.

Excommunicationis autem ſententiam deferent tantum ad epiſcopum; eamque aut ipſe per ſe pronunciabit, aut gravi alicui viro in ſacro miniſterio conſtituto, pronunciandam committet. Poſtquam autem ſententiam tulerit, addet inſuper commonendi populi, et terroris cauſa, formulam illam verborum, quae poſtea ſuo loco ſubjicietur; atque etiam aliam formulam ſimilem, quae ſervanda ſit in denuncianda ad populum excommunicatione, curabit deſcribi, et mitti ad ſingulos eccleſiarum praefectos, ut habeant quo utantur, ſi uſus poſtulet. Commutationem autem injunctae poenitentiae nec cancel-

cancellarius faciet, nec archidiaconus, nec officialis, nec commiſſarius. Ea poteſtas multis gravibus de cauſis epiſcopo ſoli reſervabitur, aut ſi quem alium epiſcopus ad eum uſum ſpeciali mandato deſignabit.

Eccleſiaſticus judex, cujuſcunque loci aut ordinis, neminem excommunicatum abſolvet domi ſuae, aut alioqui in privatis aedibus; ſed tantum publice, et pro tribunali.

Cancellarii, officiales, commiſſarii omnem adhibebunt diligentiam, ut caeteri omnes qui ipſorum juriſdictioni ſubjiciuntur, officium faciant. Inprimis vero ut rectores, vicarii, et miniſtri eccleſiarum ſtudioſe verſentur in ſacris literis, et ſibi libros ordini et profeſſioni ſuae congruentes comparent, ut quicunque ad magiſterium artium non acceſſerit, emat ſibi duos libros Novi Teſtamenti, alterum Latine tranſlatum, alterum Anglice, ut illorum quiſque memoriter ediſcat eam penſam ſcripturarum, quae illi vel ab eccleſiaſtico judice ordinario, vel ab alio, cujus fidem et induſtriam epiſcopus eligere maluerit, fuerit impoſita: ut obſervent ordines et ritus deſcriptos in libro publicarum precum, tam in legendis ſacris ſcripturis, et precibus dicendis, quam etiam in adminiſtratione ſacramentorum, ut neve detrahant aliquid, neve addant, neve de materia, neve de forma: ut honeſte ſe gerant et in gravi veſtitu, in libello admonitionum propoſito, modeſte et decenter ambulent; utque ſi familiam habeant, et uxores non habeant, mulierem aliam domi ſuae ne alant, niſi aut matrem, aut ſororem, aut neptem ex fratre aut ſorore; quod ſi coelibes vivant, et uxores non habeant, in taberna aut caupona cibum ne capiant, ſed honeſta aliqua in domo in eadem parochia, ubi ſine ſuſpicione poſſint vivere: ut ne ludant aleis, neve chartis, aut aliis improbatis luſibus ſe exerceant: ut arcu tantum utantur et ſagittis, idque animi cauſa, at modeſte, et in tempore; ne vel ab officio faciendo, vel a ſacrarum ſcripturarum ſtudiis auferantur.

Videbunt etiam, ne rector, vicarius, aut parochus uſpiam inſerviat, vel in capella, vel in oratorio, ut publicas preces dicat in cujuſque privatis aedibus, niſi epiſcopus illi autographo ſuo, et manus ſuae ſubſcriptione ejus rei poteſtatem fecerit; ne rector aut vicarius, aut parochus inſerviat pluſquam uni eccleſiae, aut capellae uno die.

Quivis miniſter eccleſiae, antequam in ſacram functionem ingrediatur, ſubſcribet omnibus articulis de religione chriſtiana, in quos conſenſum eſt in ſynodo; et publice ad populum, ubicunque epiſcopus juſſerit, patefaciet conſcientiam ſuam, quid de illis articulis, et univerſa doctrina ſentiat. Semel autem receptus in ſacrum miniſterium, ab eo inpoſterum non diſcedet, nec ſe aut veſtitu, aut habitu, aut in ulla vitae parte geret pro laico.

Quivis rector eccleſiae, vicarius, aut parochus quotannis ante viceſimum diem a Paſchate exhibebit epiſcopo, ejuſve cancellario aut commiſſario nomina et cognomina parochianorum ſuorum tam marium, quam foeminarum (eorum inquam) qui cum exegerint annum aetatis ſuae decimum quartum, tamen ad ſacroſanctam communionem (uti ſtatutis et legibus eccleſiaſticis hujus regni tenentur) non acceſſerint; quique ſubire examen eccleſiaſtici miniſtri de ediſcendo catechiſmo, et articulis chriſtianae religionis detractaverint; quique parentes aut domini liberos aut famulos ſuos ad audiendum diſcendumque eundem illum catechiſmum conſtitutis temporibus ad eccleſiam mittere contempſerint. Neminem autem patientur de ſacro lavacro infantem ſuſcipere, niſi qui ad menſam dominicam acceſſerit, et ſanctorum myſteriorum particeps fuerit; ad myſteriorum autem communionem neminem admittet, qui catechiſmum et articulos fidei non didicerit.

Omnibus dominicis, et feſtis diebus rectores, vicarii, et parochi ita mature et convenienter captato tempore venient ad eccleſias, ut parochiani confectis rebus ſuis, cum libris et famulis poſſint eodem occurrere; ibi vero reverenter (uti par eſt) et pie peragent ſacrum myſterium ita clare, aperte, et diſtincte, ut populus audire, et intelligere poſſit quid dicatur, et ex eo conſolationem et fructum capere. Eandem pietatem et reverentiam in ſacroſanctis etiam myſteriis retinebunt, modo ne ad ſuperſtitionem, aut adorationem, aut idololatricum cultum vergant. Quodſi tempore ſacrae communionis nulla erit concio, de ſcripto et e pulpito pronunciabunt unam aliquam, aut aliam ex illis homiliis, quas jam antea publicavimus in illum uſum. Interim cohortabuntur populum, ut diligenter veniant ad eccleſias, ut quae legantur, quaeque dicantur, attente audiant, utque ſe toto illo tempore reverenter, et modeſte gerant. Et ne piorum animi inſolentia et irreligioſa levitate offendantur, curabunt ne juvenes, praeſertim ruſtici, quorum ingenia procliviora fere ſunt ad neglectum pietatis, et nequitiam, neve pulſent campanas, neve per templum obambulent, neve inter ſe otioſe colloquantur, neve aut riſu, aut ſtrepitu, aut ſcurrilibus ineptiis vel miniſtrum impediant, vel offendant populum.

Admonebunt populum, ut frequentius accendant ad ſacram communionem, utque jam antea tota mente (uti par eſt) ſeſe praeparent. Et ut omnes intelligant, quid debeant Deo optimo maximo; quid principi, quem colere ac venerari debent ut vicarium Dei; quid legibus, quid magiſtratibus, quid fratribus ſuis, quid populo Dei; omnibus dominicis et feſtis diebus ſtatim a meridie praeſto erunt in templis, ibique minimum ad duas horas legent, et docebunt catechiſmum, et in eo inſtituent omnes ſuos omnium aetatum, atque ordinum, non tantum puellas aut pueros, ſed etiam, ſi opus erit, grandiores. Inprimis vero admonebunt adoleſcentes et juvenes, non tantum mares, ſed etiam foeminas, cautum eſſe legibus, ne quis illorum vel accedat ad ſacram communionem, vel contrahat nuptias, vel infantem e ſacro fonte ſuſcipiat, niſi antea didicerit rudimenta religionis chriſtianae, et poſſit ad omnes partes catechiſmi convenienter et dextre reſpondere.

Quod ſi rectores, vicarii, et parochi vel concionari non poſſint, vel facultatem concionandi ab epiſcopo non acceperint, tamen docebunt

pueros prima elementa legere, ſcribere, noſcere officium ſuum, quid debeant Deo, quid parentibus, quidque aliis; et ſi quos ex illis viderint ea eſſe indole, ut poſſint inſtitutione, atque cultu ad literarum cognitionem pervenire, hortabuntur parentes, ut eos deducant ad ſcholam, ut imbuti bonis diſciplinis, poſſint aliquando idonei eſſe ad ſacrum Dei optimi maximi miniſterum; quos autem hebetiores, et ingenio a literis alieniore eſſe ſenſerint, ut eos curent, vel ad alias artes, vel etiam ad opus ruſticum ablegari.

Admonebunt etiam parochianos ſuos, magnis et gravibus de cauſis conſtitutum eſſe in ſynodo a reverendiſſimo patre Domino Matthaeo, archiepiſcopo Cantuar. et aliis epiſcopis, ne liberi contrahant matrimonium ſine conſenſu parentum; neve juvenis contrahendi poteſtatem habeat ante annum aetatis ſuae decimum ſextum, neve puella ante decimum quartum.

De aedituis eccleſiarum et aliis ſelectis.

AEditui pro conſuetudine ſuae quique parochiae, parochianorum ſuorum, et eccleſiaſtici ſui miniſtri ſuffragiis eligentur; alioqui aeditui non erunt, nec amplius quam unum annum durabunt in illo munere, niſi forte iterum eligantur. Omnes autem aeditui ſemel in ſingulos annos reddent juſtam rationem earum pecuniarum, quae in ſuas manus pervenerunt; atque etiam indicabunt particulatim, quos ſumptus fecerint in ſarta tecta et uſum eccleſiae. Poſtremo vero diſcedentes ab officio, quicquid pecuniarum, aliarumque eccleſiaſticarum rerum ſupererit, et in ipſorum erit poteſtate, id omne bona fide tradent parochianis, ut ab illis rurſus tradi poſſit proximis aedituis.

AEditui curabunt ut eccleſiae plumbo, tegula, materia, vitro diligenter et probe reficiantur, ne vel miniſter, vel populus, aut in ſacro miniſterio et cultu Dei, aut in caeleſtium myſteriorum tractatione, aut in habenda et audienda communione, caeli injuriis quatiatur. Inprimis autem operam dabunt, ut in omni eccleſiaſtico conventu pax quammaxime conſervetur; et in omnibus epiſcoporum atque archidiaconorum viſitationibus fideliter et nominatim detegent, atque indicabunt eos omnes, qui ſeſe in eccleſia immodeſte geſſerint, quique vel intempeſtiva pulſatione campanarum, vel ambulationibus, vel colloquio et ſtrepitu miniſtrum aut concionatorem impediverint.

AEditui curabunt ut aedes ſacrae, munde et ſancte conſerventur, ne cuiquam vel pulvere, vel ramentis, vel ſordibus moveant nauſeam. Curabunt etiam ut ſacra Biblia ſint in ſingulis eccleſiis in ampliſſimo volumine (ſi commode fieri poſſit) qualia nunc Londini excuſa ſunt, ut liber publicarum precum, ut ſacrae homiliae, atque homiliae, quae nuper ſcriptae ſunt contra rebellionem, ſint in ſingulis eccleſiis. Hos libros quammaxime integros et mundos eſſe convenit; laceros autem aut ſordidos nullo modo, ne populo faſtidium, et contemptum pariant. Curabunt menſam ex aſſeribus compoſite junctam, quae adminiſtrationi ſacroſanctae communionis inſerviat; et mundum tapetem, qui illam contegat; et ſuggeſtum commodum, unde caeleſtis doctrina publicetur. Curabunt inſuper ut omnia illa ſolaria, in quibus cruces ligneae aliquando proſtabant, et aliae reliquiae ſuperſtitionis prorſus e medio auferantur; utque templorum parietes nova fidelia inducantur, et lectiſſimis ſanctarum ſcripturarum ſententiis illuſtrentur; ut illarum lectione et admonitu populus poſſit ad pietatem commoveri. Poſtremo curabunt ut in ſingulis eccleſiis ſit ſacer fons, non pelvis, in quo baptiſmus miniſtretur, iſque ut decenter et munde conſervetur.

Admonebunt etiam caupones, et tabernarios, qui vendunt edulia, ne quem in cauponam, aut tabernam ſuam recipiant toto illo tempore, quo aut habebitur concio, aut ſacrum miniſterium peragetur. Quodſi quis per contemptum, et contumaciam contrafecerit, et illum ipſum, et eos, quos ad ſe receperit, nominatim in proxima viſitatione indicabunt. Si quis vel aperto adulterio, vel ſtupro, vel inceſtu, vel ebrietate, vel jurandi conſuetudine, vel lenocinio, vel uſura, vel alia demum quacunque impuritate vitae, et nequitia fratres offenderit, illos aeditui amice, et fraterne admonebunt, ut reſipiſcant. Quod niſi fecerint, indicabunt eos nominatim vel rectori, vel vicario, vel parocho, ut ab illis aſperius, et vehementius admoneantur; et ſi perrexerint, tantiſper dum redeant ad ſanitatem, a ſacra communione arceantur. Utque qui incontinenter, et laxe vivunt, pro meritis ſuis legum ſeveritate caſtigentur; iidem aeditui eoſdem illos adulteros, fornicarios, inceſtos, ebrioſos, juratores, lenones, uſurarios in epiſcoporum et archidiaconorum viſitationibus patefacient.

AEditui convivia, ſympoſia, coenas, et invitationes publicas in templis celebrari non patientur; nec campanis ſuperſtitioſe pulſari, vel in vigilia Animarum, vel poſtridie Omnium Sanctorum, qui dies non ita pridem geniis mortuorum ſacer erat, nec omnino unquam, ubi pulſandi conſuetudo ad ſuperſtitionem videbitur inclinare. Illis autem tantum temporibus pulſari permittent, quae in libello admonitionum deſcripta ſunt, et ad eundem tantum uſum, eodemque tantum modo.

Nundinas, et mercatus publicos celebrare, et fontes ſententia judicis condemnatos neci dedere, et ſupplicio afficere diebus dominicis non licebit.

Non patientur ut quiſquam ex circumforaneis iſtis tenuibus, et ſordidis mercatoribus, qui aciculas, et ligulas, et crepundia, et res viles et minutas circumferunt ac diſtrahunt, quos pedarios, aut pedularios appellant, proponant merces ſuas vel in coemeteriis, vel in porticibus eccleſiarum, aut uſpiam alibi diebus feſtis, aut dominicis, interim dum peragitur pars aliqua ſacri miniſterii, aut habetur ſacra concio; nec ut mendici aut errones, quibus nulla certa ſedes, toto illo ſacrorum aut concionum tempore haereant in coemeterio vel in porticu, ſed mandabunt, ut aut ingrediantur, aut diſcedant.

Obſervabunt etiam atque inquirent diligenter ecqui ex parochianis, temporibus lege conſtitutis, aut non veniant ad eccleſias, aut tardius et negligentius veniant. Quoſque invenerint deliquiſſe,

liquiſſe, in eos ex legum praeſcripto animadvertent. Obſervabunt etiam, ecquid omnes ac ſinguli parochiani toties accedant ad ſacram communionem in ſingulos annos, quoties leges et ſtatuta jubent; ecqui etiam peregrini atque advenae ex aliis porochiis frequentius et uſitatius veniant ad eccleſiam ſuam, illoſque parocho ſuo indicabunt, ne illos forte recipiat ad ſacram communionem inter alios, ſed ad ſuos potius parochos rejiciat.

Nullum nec rectorem, nec vicarium recipient ad miniſterium eccleſiae ſuae, niſi quem epiſcopus inſtitutione ſua approbaverit, et in poſſeſſionem illius eccleſiae mandato ſuo miſerit. Nec parochum recipient, niſi literis et ſigillo epiſcopi nominatim illi eccleſiae commendatum. Quod ſi rector, vicarius, aut parochus aliter ſe gerat in miniſterio ſuo obeundo, aut quod male et obſcure, et confuſe legat, aut quod ſolutius et laxius vivat, quam hominem par ſit ejus ordinis, et ex ea re gravis offenſio ſuſcipietur; aeditui cum mature deferent ad epiſcopum, ut quamprimum animadverſio aliqua et vitii emendatio conſequatur.

Utque epiſcopus intelligat, quae conciones habitae fuerint in ſingulis eccleſiis ſuae dioeceſeos; aeditui curabunt, ut nomina omnium concionatorum, qui ad ſe aliunde venerint, annotentur in libello, quem habebunt paratum in eum uſum, utque in eodem libello concionator quiſque ſubſcribat nomen ſuum, et diem, quo habuerit concionem, et ejus epiſcopi nomen, a quo acceperit concionandi poteſtatem.

Poſtremo aeditui diligenter obſervari curabunt ea omnia, quae ad ipſorum officia pertinebunt, quaeque regiis injunctionibus, et in libello admonitionum continentur, quaeque vel ab archiepiſcopo, vel ab epiſcopo in ſuis cujuſque viſitationibus ad uſum eccleſiarum proponentur. Quodſi quis eos vel jurgiis petulanter inſectetur, vel etiam in jus trahat, quod officium fecerint, et errantes detexerint; id quoque indicabunt epiſcopo, ut ejus opera et ſtudio facilius amoleſtia liberentur.

De concionatoribus.

Nemo, niſi ab epiſcopo permiſſus, in parochia ſua publice praedicabit, nec poſthac audebit concionari extra miniſterium, et eccleſiam ſuam, niſi poteſtatem ita concionandi acceperit, vel a regia majeſtate per omnes regni partes, vel ab archiepiſcopo per provinciam, vel ab epiſcopo per dioeceſim. Nulla autem poteſtas concionandi firma erit inpoſterum, aut auctoritatem aliquem obtinebit, niſi tantum quae impetrata fuerit poſt ultimum diem Aprilis, qui fuit in an. M.D.LXXI. Concionatores modeſte et ſobrie in omni vitae parte ſeſe gerent.

Inprimis vero videbunt, ne quid unquam doceant pro concione, quod a populo religioſe teneri et credi velint, niſi quod conſentaneum ſit doctrinae Veteris aut Novi Teſtamenti, quodque ex illa ipſa doctrina catholici patres, et veteres epiſcopi collegerint. Et quoniam articuli illi religionis chriſtianae, in quos conſenſum eſt ab epiſcopis in legitima et ſancta ſynodo, juſſu atque auctoritate ſereniſſimae principis Elizabethae convocata et celebrata, haud dubi[illegible] lecti ſunt ex ſacris libris Veteris et Nov[illegible] ſtamenti, et cum caeleſti doctrina, quae in[illegible] continetur, per omnia congruunt. Quoniam[illegible] tiam liber publicarum precum, et liber d[illegible] auguratione archiepiſcoporum, epiſcopor[illegible] preſbyterorum et diaconorum nihil conti[illegible] ab illa ipſa doctrina alienum; quicunque [illegible] tentur ad docendum populum, illorum arti[illegible] lorum auctoritatem et fidem, non tantum c[illegible] cionibus ſuis, ſed etiam ſubſcriptio[illegible] confirm[illegible] bunt. Qui ſecus ſecerit, et contraria doctrina populum turbaverit, excommunicabitur.

Inter concionandum utentur veſte quammaxime modeſta et gravi, quae deceat, atqu[illegible] ornet miniſtrum Dei, qualiſque in libello admonitionum deſcripta eſt. Nec pecuniam pro c[illegible] cione, aut mercedam ullam exigent; ſed [illegible] tantum et ſimplici apparatu, et unius nocti[illegible] ſpitio contenti erunt.

Vanas et aniles opiniones et haereſes, [illegible] rores pontificios, a doctrina, et fide C[illegible] horrentes, non docebunt; nec omni[illegible] quam, quo imperita multitudo vel ad [illegible] tis ſtudium, vel ad contentionem infla[illegible] Semper autem proponent ea, quae ad [illegible] tionem faciant, et auditores chriſtiana co[illegible] et charitate concilient.

De reſidentia.

Abſentia paſtoris a dominico grege, et ſecura illa negligentia, quam videmus in multis, et deſtitutio miniſterii eſt res et in ſe foeda, et odioſa in vulgus, et pernitioſa eccleſiae Dei. Itaque hortamur omnes paſtores eccleſiarum in Domino Jeſu, ut quamprimum redeant ad parochias quique ſuas, et diligenter doceant evangelium, et pro fructuum ſuorum ratione alant familiam, et hoſpitalitate juvent pauperes, ibique verſentur in ſingulos annos, non minus quam ſexaginta dies.

De pluralitate.

Non licebit cuiquam, cujuſcunque ſit gradus aut ordinis, pluſquam duo eccleſiaſtica beneficia obtinere eodem tempore; neque cuiquam omnino licebit obtinere duo beneficia, ſi pluſquam viginti ſex milliariis diſtincta ſint.

De ludimagiſtris.

Non licebit cuiquam docere literas, et inſtituere pueros nec publice in ſchola, nec privatim in cujuſquam aedibus, niſi quem epiſcopus ejus dioeceſeos approbaverit, cuique ſub auctentico ſigillo ſuo docendi poteſtatem fecerit. Hoc autem loco primariam nobilitatem honoris cauſa excipimus. Epiſcopus autem nullum ludimagiſtrum approbabit, nec illo munere dignum cenſebit, niſi quem ſuo judicio doctum, et illo loco dignum invenerit, quemque de vita et moribus, et inprimis de religione viderit piorum hominum teſtimonio commendari.

Ludimagiſtri nullam docebunt grammaticam, niſi eam, quam ſolam regia majeſtas per omne regnum in omnibus ſcholis legi mandavit; nec alium Latinum catechiſmum, quam qui editus eſt anno M.D.LXX. quem etiam Anglice redditum

tum, pueros, qui Latine neſciunt, docere volumus.

Alios autem libros docebunt, unde Latini, Graecique ſermonis copia et puritas addiſci poſſit, et eos inprimis, qui ad notitiam Chriſti, et pietatem faciant. Semel autem in ſingulos annos indicabunt epiſcopo, quos habeant ex omni numero lectiſſimos, qui ea ſint indole, eoque profectu in literis ut ſpes ſit, vel ad functionem politicam, vel ad ſacrum miniſterium fore accommodos. Hac ſpe parentes inducti, eos libentius alent ad literas.

Inprimis vero ita inſtituent, et formabunt linguas puerorum, ut aperte, clare, diſtincteque pronuncient. Et quoties habebitur ſacra concio, eos vel emittent, vel deducent ad templum, ut ſtatim a teneris incipiant erudiri ad pietatem; neve negligenter audierint, ubi redierint ad ſcholam, vocabunt ſingulos ad examen, quid ex illa concione didicerint; quoque magis pueriles animi ad virtutem et induſtriam excitentur, otioſos et ignavos reprehendent, attentos et diligentes collaudabunt.

De patronis et proprietariis.

Epiſcopus graviter et ſtudioſe cohortabitur patronos beneficiorum, ut cogitent neceſſitates eccleſiae, et ante oculos habeant ultimum illum diem, et judicium et tribunal Dei. Itaque ut neminem promoveant ad munus eccleſiaſticum, niſi qui doctrina, judicio, pietate, probitate vitae, et innocentia poſſit onus tam grave ſuſtinere, ut nihil in ea re niſi integre, incorrupte, et ſincere faciant. Se enim uſurum omnibus honeſtis et legitimis rationibus, ut verum poſſit invenire. Quodſi vel in ipſa praeſentatione vel etiam poſtea ſenſerit corruptelam ullam, aut ſimoniacum commercium, quocunque modo, quantumvis obſcure, vel directe, vel indirecte, vel per ipſum, vel per alios interceſſiſſe; ut ad ipſum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuum perveniret, velle ſe facti nequitiam, et ſymoniam publicare et palam facere, non tantum in cathedrali eccleſia, ſed etiam alibi, ad illius probrum, et dedecus ſempiternum; et preſbyterum, quem ita nequiter praeſentaverit, non tantum a ſacerdotio, in quod mala fide ingreſſus ſit, ſed etiam ab omni miniſterio, et a tota dioeceſi removere.

Domina regina humiliter et ſubmiſſe roganda eſt, ut ratio aliqua ipſius permiſſu et juſſu ineatur, ut in eccleſiis, quae ad illam proprietario jure pervenerunt, cancelli quamprimum reficiantur, ut annuum ſtipendium peragendo ſacro miniſterio conſtituatur. Nunc enim multis in locis, et cancelli foedum in modum corruerunt, et miniſterium eccleſiae propter ſtipendii vilitatem deſtituitur.

Epiſcopus curabit ut juſtum inventarium, quodque vocant terrarium, omnium agrorum, pratorum, hortorum, pomariorum, quae ad rectoriam aliquam, aut vicariam pertinent, ex proborum hominum inſpectione ſumatur, et in archia ſua referatur, ad rei memoriam ſempiternam.

Epiſcopus non patietur procuratorem alicujus beneficii ullam habere poteſtatem in miniſtrum Dei, ut eum vel admittat, vel rejiciat. Neque miniſter minus a quoquam accipiet nomine ſtipendii, quam decem libras.

Omnia matrimonia, quae uſpiam contracta ſunt intra gradus cognationis, aut affinitatis prohibitos in xviii. Levitici, auctoritate epiſcopi diſſolventur; maxime vero, ſi quis, priore uxore demortua, ejus ſororem uxorem duxerit: hic enim gradus communi doctorum virorum conſenſu et judicio putatur in Levitico prohiberi.

Non licebit cuiquam matrimonium contrahere inter illos gradus, qui in tabula a reverendiſſimo patre domino archiepiſcopo Cantuarienſi, in eum uſum ſcripta et publicata, prohibentur.

Forma ſententiae excommunicationis.

Fratres, quoniam quicunque profitemur nomen Chriſti Jeſu, ſumus omnes membra ejuſdem corporis, et par eſt, ut unum membrum alterius membri ſenſu et dolore afficiatur; pro officii mei ratione, ſignifico vobis, A. B. publice accuſatum eſſe de adulterio, in quo, fama eſt, eum vixiſſe nequiter, et turpiter, cum ipſius dedecore, et infamia, et gravi offenſione eccleſiae Dei; et ea cauſa, ut inſignis illa turpitudo ſupplicio aliquo afficeretur, ad epiſcopi tribunal vocatum eſſe. Et quoniam praedictus A. B. conſcientia nequitiae ſuae, ad diem legitime dictum comparere contempſit, et ſe juſtitiae contumaciter ſubduxit, et alios exemplo ſuo ad ſimilem contumaciam animavit; idcirco hoc etiam vos inſuper admonitos volo, epiſcopum noſtrum nomine atque auctoritate Dei optimi maximi excommunicaſſe illum ab omni ſocietate eccleſiae Dei, et tanquam membrum emortuum amputaſſe a Chriſti corpore. Hoc ille in ſtatu verſatur hoc tempore, et in tanto diſcrimine animae ſuae. Divus Paulus admonitus inſtinctu divini Spiritus, jubet ut talium hominum ſocietatem, et contubernia fugiamus, ne participes ſimus ejuſdem ſceleris. Tamen, ut chriſtiana charitas nos monet, quoniam ipſe pro ſe orari non vult, nec periculum ſuum intelligit, oremus Deum omnes ejus nomine, ut aliquando agnoſcat miſeriam, et foeditatem vitae ſuae, et agat poenitentiam, et convertatur ad Deum: Deus noſter eſt miſericors, et poteſt lapſos etiam a morte revocare.

Subſcriptiones archiepiſcoporum et epiſcoporum canonibus factis M.D.LXXI.

Matthaeus Cantuarien. Edmundus Ebor. ſubſc. per Matt. Cant. procur.

Edwinus London.

Robert. Winton. Jacobus Dunelm. ſubſcripſit per Rob. Winton. procur.

Jo. Hereford.

Richardus Elien.

Nic. Wigorn. Edmundus Petriburgen. ſubſcripſit per Nic. Wigorn.

Jo. Sariſburien.

Ri. Meneven. Guliel. Ceſtren.

Edm. Roffen.

Gilb. Bath. et Wellen.

Thomas

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Thomas Coventry, et Lichfield.
Johannes Norwic.
N. Bangor. Thomas Aſſaph. } ſubſcrip. per N.
Hugo Landaff. } Bangor. procur. ſuum.

R. Ciceſtren.
Thomas Lincoln.
Willhelmus Exon.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 12.	1571.	ELIZAB. 13.

Edm. Grindall archbiſhop of York's injunctions. Reg. Ebor. fol. 155. in Strype's life of Grindall p. 167.

For the clergy.

THAT for the miniſtration of the communion bread, they ſhould not deliver it unto the people into the mouths, but into their hands; nor ſhould uſe at the miniſtration of the communion, any geſtures, rites, or ceremonies, not appointed by the book of common prayer; as croſſing, or breathing over the ſacramental bread or wine; nor any ſhewing or lifting up of the ſame to the people, to be by them worſhipped or adored, nor any ſuch like; nor ſhould uſe any oil, or chriſm, tapers, ſpittle, or any other popiſh ceremony in the miniſtration of the ſacrament of baptiſm.

None to be admitted to the communion being above fourteen years old, that could not ſay by heart the ten Commandments, and Lord's prayer; nor none being fourteen years old and upwards, that could not ſay by heart the catechiſm.

That they ſhould marry no perſon, nor aſk the banns of matrimony of any; unleſs they could ſay the catechiſm by heart, or would recite the ſame to the miniſter.

That they ſhould not church any unmarried woman, which had been gotten with child out of lawful matrimony, except it were upon ſome Sunday or holy day; and except either ſhe, before childbed, had done penance, or at her churching did acknowledge her fault before the congregation.

The communion to be received three times a year, beſides Aſhwedneſday; viz. on one of the two Sundays before Eaſter, on one of the two Sundays before Pentecoſt, and on one of the two Sundays before Chriſtmas.

The articles of religion to be read twice every year, viz. on ſome Sunday within a month after Eaſter and Michaelmas.

The queen's injunctions to be read in time of divine ſervice, in churches and chapels, once every quarter; and the archbiſhop's injunctions once every half year.

No miniſter (being unmarried) to keep in his houſe any woman under the age of ſixty years; except ſhe be their mother, aunt, ſiſter, or niece.

For the laity.

No perſon, not being a miniſter, deacon, or at the leaſt tolerated by the ordinary in writing, ſhould attempt to ſupply the office of a miniſter, in ſaying of divine ſervice openly in the church or chapel.

The prayers and other ſervice appointed for the miniſtration of the holy communion to be ſaid and done at the communion table; except the epiſtle and goſpel, which ſhould be read in the ſaid pulpit (i. e. where reading was before appointed) or ſtall; and alſo the ten Commandments, when there was no communion.

All altars to be pulled down to the ground, and the altar ſtones defaced and beſtowed to ſome common uſe: and rood lofts altered. The materials to be ſold to the uſe of the church.

At burials, no ringing any handbells; no months minds, or yearly commemoration of the dead; nor any other ſuperſtitious ceremonies to be obſerved or uſed, which tended either to the maintenance of prayer for the dead, or of the popiſh purgatory.

The miniſter not to pauſe or ſtay between the morning prayer, litany, and communion; but to continue and ſay the morning prayer, litany, or communion, or the ſervice appointed to be ſaid (when there was no communion) together, without any intermiſſion: to the intent the people might continue together in prayer, and hearing the word of God; and not depart out of the church, during all the time of the whole divine ſervice.

All above fourteen years of age to receive in their own churches the communion three times at the leaſt in the year.

No pedlar or other to ſet his wares to ſell in churchporch or churchyard, nor any where elſe on holidays or Sundays, while any part of divine ſervice was in doing, or while any ſermon was in preaching.

No innkeeper, victualler, or tipler ſhould admit in his houſe or backſide any to eat, drink, or play at cards, tables, or bowls in time of common prayer, preaching, or reading of homilies, on the Sundays and holidays; and no ſhops to be ſet open on Sundays and holidays in time of common prayer, etc. and that in fairs and common markets upon the Sundays, there be no ſhewing of any wares, before all the morning ſervice and the ſermon (if there be any) be done.

No perſons to wear beads, or pray either in Latin or Engliſh upon beads or knots, or any other like ſuperſtitious thing —— Nor to burn any candle in the church ſuperſtitiouſly upon the feaſt of the Purification —— nor ſuperſtitiouſly to make upon themſelves the ſign of the croſs, when they firſt enter into any church to pray. Nor to ſay the "De profundis" for the dead. Nor reſt at any croſs in carrying any corps

corps to burying: nor to leave any little croſſes of wood there.

Perambulation to be uſed by the people, for viewing the bounds of their pariſhes, in the days of the Rogation, commonly called Croſs week, or Gang days. That the miniſter uſe none other ceremonies, than to ſay the two pſalms beginning, "Benedic anima mea Dominum," that is to ſay, the ciii. and civ. pſalms, and ſuch ſentences of ſcripture, as be appointed by the queen's injunctions, with the litany and ſuffrages following the ſame, and reading one homily already decreed and ſet forth for that purpoſe; without wearing any ſurplice, carrying of banners or handbells, or ſtaying at croſſes, or ſuch like popiſh ceremonies.

The miniſters and churchwardens not to ſuffer any lords of miſrule, or ſummer lords or ladies, or any diſguiſed perſons or others, at Chriſtmas, or at May games, or any minſtrels, morice dances, or others, at riſhbearings or at any other times, to come irreverently into any church, or chapel, or churchyard in their dance, or play any unſeemly parts with ſcoffs, jeſts, wanton geſtures, or ribald talk; namely, in the time of divine ſervice, or of any ſermon.

The pariſh clerks were required to be able to read the firſt leſſon, the epiſtle, and the pſalms, with anſwers to the ſuffrages, as was uſed.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 12.	1571.	ELIZAB. 13.

Concilium provinciale Ebor.

CONCILIUM hoc virtute brevis regii dat. 16. die Febr. anno regni 13. tertio die Aprilis in eccleſia metropolitica B. Petri Ebor. convocabatur. Deinde in actis ſecundi diei menſis Maii (ad quem concilium continuatum fuerat) ita legitur. Et tunc poſtea comparuit perſonaliter magiſter Johannes Buck, A. M. unus procuratorum iſtius convocationis, ac exhibuit in manum praeſidentis ſchedulam in ſcriptis conceptam propter reformationem habendam in eccleſiis iſtius provinciae, prout in eadem ſchedula plenius deſcribitur. Qua quidem ſchedula per mag. Matthaeum Hutton, unum praeſidentium iſtius convocationis vice et auctoritate reverendiſſimi patris deputatum, publice perlecta, idem venerabilis vir de conſenſu dictorum collegarum ſuorum poſt tractatum habitum inter praelatos et clerum in hac convocatione congregatos, duxit deliberandum fore ſuper ſchedula hujuſmodi in diem Mercurii proxime futurum. Illo autem die (ſc. 9. Maii) nullius examinis ſchedulae hujus meminerunt acta illius diei, commiſſarii ſolummodo duxerunt deliberandum in hunc diem quoad ſchedulam in hac convocatione exhibitam. Ab eo die ſynodus ad undecimum diem Maii continuabatur, ad audiendum (verba regiſtri audis) voluntatem praeſidentium ſuper ſchedula apud acta remanente. Dein eodem die habito diligenti tractatu, praelati et procuratores cleri unanimi conſenſu et aſſenſu ac prompta et ſpontanea voluntate ſubſidium gratuitum dominae reginae conceſſerunt. Sequenti ſynodi die (octavo ſc. Junii) rurſus mentio ſchedulae hujus introducitur his verbis: ac ad audiendam voluntatem dominorum ſuper ſchedula per magiſtrum Buck exhibita, ac apud acta hujus ſacroſanctae convocationis remanente: quae verba paulo poſt repetuntur in clauſula ſchedulae continuationis hujus ſynodi ad 20. diem Junii continuatae. Aſt ſchedula haec Buckii aut non examinata, aut examinis ejus nulla regiſtro inſerta fuit mentio.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 13.	1572.	ELIZAB. 14.

Convocatio praelatorum et cleri Cant. provinciae inchoata in eccleſia cathedrali S. Pauli London. 9. die menſis Maii. Ex reg. Parker, et excerptis Heylin.

SESSIO prima hujus convocationis exordium ſumpſit die Veneris 9. Maii cum precibus et concione Latina, quam doctor Young reſidentiarius eccleſiae S. Pauli habuit ex verbis Apocalypſeos: "Novi opera tua et laborem et patientiam," etc. His finitis, reverendiſſimus cum epiſcopis et clero ad domum capitularem ſe contulit, ibique cauſam convocationis et negotium eligendi prolocutoris erudita oratione proſecutus eſt h. m.

Viri, patres, ac fratres in Chriſto chariſſimi. Hanc ſynodum ad ſalutarem aliquem eccleſiae chriſtianae finem ac propoſitum, ex illuſtriſſimae principis noſtrae praecepto, et a me convocari, et a vobis frequentari, dubium eſſe nemini arbitror; quem coetum precibus primo ad divinam majeſtatem fuſis, deinde fructuoſa doctaque eruditi hominis, ut audiviſtis, exhortatione, hodierno die feliciter inchoavimus. Quae tam bonis auſpiciis, oratione nempe et verbo Dei incepta, ac ſanctificata initio, reliquis noſtris laboribus ac conatibus laetabilem exitum ſunt allatura. Et quanquam caeteri ſuum in chriſtiana religione promulganda atque conſervanda zelum et deſiderium variis atque diverſis modis exprimunt; nos tamen (habita noſtri ordinis atque dignitatis ratione) non modo zelo et vigilantia, ſed etiam famae bonorum ipſiuſque vitae diſcrimine ac jactura (ſi opus ſit) illos praecellere debemus. Quam quidem ad rem a Deo conſtituti, ejuſque Spiritus inſtinctu admoniti, ad indagandam, populoque patefaciendam divinam veritatem ſumus; in eoque imitandi majores noſtri ſunt, non modo hii, qui noviſſimis hiis temporibus nos anteceſſerunt,

quique

quique ſummis vigiliis hanc veritatem exploraverunt, eandemque martyrio ſancto confirmarunt; ſed etiam qui prima illa, et apoſtolis proxima aetate fuerunt, et vetuſtiſſima geſtorum ſuorum in hac inſula monumenta ſcripta nobis reliquerunt. Quae quanquam ab antechriſto partim deleta, partim longa deſuetudine inumbrata ſunt; plurima tamen ad hanc aetatem, noſtraque lucidiora tempora reſervata, ſatis indicant, noſtras ordinationes ac ritus, ab illorum inſtitutis ac decretis parum differre. Illa vero monumenta, quae eo nobis chariora eſſe debent, quo magis ſunt noſtra domeſtica atque propria, ſi divina providentia nobis non reſervaſſet, ſed deleri penitus, et auferri ab humana memoria permiſiſſet; extabant tamen totius divinae ſcientiae fontes ipſi, Hebraicis, Graeciſque literis Spiritus Sancti gratia conſervati, ad quos, tam longaeva depravatione corruptis et perturbatis rivulis, ad certam divinae voluntatis notitiam habendam eſſet recurrendum. Nam ut S. ille martyr Cyprianus [a] ſcribit, " ſi ad divinae traditionis caput et originem revertamur, ceſſat error humanus, et ſacramentorum caeleſtium ratione perſpecta, quicquid ſub caligine ac nube tenebrarum obſcurum latebat, luce veritatis aperitur. Si canalis aquae, qui copioſe prius et largiter profluebat, ſubito deficiat; nonne ad fontem pergitur, ut illic defectionis ratio noſcatur, utrumne creſcentibus venis in capite ſiccaverit, an vero integra inde et plena percurrens, in medio itinere deſtiterit," etc? Quod et nunc " Facere oportet (inquit) Dei ſacerdotes praecepta divina ſervantes, ut in aliquo, ſi nutaverit et vacillaverit veritas, ad originem dominicam et evangelicam, et apoſtolicam traditionem revertamur, et inde ſurgat actus noſtri ratio, unde ordo et origo ſurrexit." Et Baſilius [b] ille magnus Cypriano conſentiens, ſcribens ait: " Non putamus juſtum eſſe, obtinentem apud ipſos conſuetudinem legem ac regulam facere rectae doctrinae. Igitur ſcriptura divinitus inſpirata arbiter a nobis conſtituatur; et apud quos inventa fuerint dogmata, divinis ſermonibus concordantia, his omnino etiam veritatis ſuffragium accedet:" haec ille. Quorum ſanctorum patrum auctoritatibus admonemur, quod quotieſcunque a ſanctis et immaculatis Domini viis, humana negligentia et caecitate deflexerimus, ut in eas iterum redeamus, ſcrutandas eſſe (quae de ipſo teſtimonium perhibent) ſanctas ſcripturas, inſpiciendaque antiquiſſima teſtimonia, a quibus, Cypriano teſte, ortus et origo religionis noſtrae ſurrexit. Hiis divinae ſanctaeque antiquitatis teſtimoniis ſi firmiter adhaeſerimus, certi de vero Dei cultu et religione, ac ſecuri eſſe poſſumus, etiamſi humanarum rerum et ordinationum monumenta, temporis edacitate conſumpta, depravata ſint. Hi enim perennes et inviolabiles fontes aſſidue dieſque nocteſque petendi ſunt; et aqua ab his fontibus profluente et derivata, putei noſtri (quos inimici hoſteſque noſtri Philiſtini injectis ſordibus coinquinaverunt) perpurgandi ſunt, ut his ſalutiferis fontibus (unde aeternam vitam hauriemus) repleantur. Hoc argumentum copioſam mihi materiam ſuppeditat (ſi in eo longior eſſe vellem) vobis ante oculos proponere, quibus nos antechriſtus praeſtigiis callide deluſit, tenebriſque ac caligine palpabili in atros ſuos carceres duxit captivos. Quae gaudii infiniti, et ſummas Deo gratias agendi maxima nobis cauſa eſſe debet, quod profligatis illis pluſquam cymmeriis tenebris, ineffabilis veritatis ſuae ſplendor nobis tandem illuxit. Praeterea accingere nos, totiſque viribus ac apparatu inſiſtere debemus, ut et caliginoſis mundi, ac diaboli potentiis fortiter reſiſtamus, et divini verbi veritatem, ab improbis ac ſceleratis noſtris adverſariis, toties oppugnatam, tueamur atque teneamus. Hinc enim et noſtra ſpes atque exultatio (qui veritatem amplectimur) et eorum confuſio ſequetur, qui cordibus inaffectata quadam et ſupina ignorantia caecitateque concluſis, oculos ad contemplandum evangelici luminis fulgorem neque volunt, neque poſſunt patefacere. Sed ne ulterius in hac re pergam, me hic contineo, hancque magni momenti materiam his relictam et reſervatam cupio, quibus et locus commodior, et otium uberius, quam mihi hoc anguſtiſſimo temporis curriculo circumſcripto ſuppeditabitur. Ut igitur ad id accedam, quod eſt praeſentis inſtituti, quodque haec reverenda veſtra frequentia coronaque requirit; ſynodus haec noſtra, ut ſcitis, in duas ſocietates (quae duobus domiciliis, ſuperiori nempe et inferiori ſegregantur) diviſa eſt. Ut igitur in conſiliis atque deliberationibus de eccleſiaſticis cauſis capiendis, unanimes ac concordes eſſe poſſimus, et ad vitandas in cunctis noſtris diſceptationibus altercationes atque lites, ſuperiori hujus concilii conventui (adhibitis quibuſdam ad id deſignatis commiſſariis) ego praeſidebo, ut omnia noſtra dicta, reſponſa, et colloquia, nulla confuſione perturbata, ſed recte atque ordine fiant. Eodemque modo vos inferioris concilii, dilecti fratres, ſumma cura inniti debetis, ne litibus et querelis, de rebus tantis habendi, conferendique inter vos ſermones repleantur, ſed ut omnia moderate, prudenterque inter vos gerantur. Itaque ne ſciſſura contentioque oriatur inter vos, neve bonum veſtrum hominum maledicentiae ſit obnoxium; eligendus inter vos eſt aliquis ſpectatae gravitatis, pietatis, prudentiae, et doctrinae vir, ad prolocutoris officium toto hujus ſynodi tempore exequendum, qui et veſtras diſceptationes, ne aut longius producantur, aut acrius vehementiuſque tractentur, temperet, et veſtra nobis deſideria, noſtraque vobis viciſſim monita exponat atque referat. Magnum hujus generis hominum in veſtro coetu numerum habetis, ex quibus optimi alicujus delectum facere poſſitis. Itaque vos hortor, moneoque in Domino, fratres, ut ad hujuſmodi idoneum virum deligendum quamprimum conveniatis, eumque die Mercurii proximo nobis, iterum huc poſt ejuſdem diei meridiem congregatis, praeſentetis. Quo etiam tempore in hujus convocationis negotio ulterius progrediemur, prout locus, et tempus, vetuſque conſuetudo poſtulant. Dixi.

[a] Ad Pompejanum epiſtol. Stephani.

[b] Epiſtola 80. ad Euſtach. medicum.

In

In ſecunda ſeſſione (May 14.) quae in eccleſia B. Petri Weſtmon. fuit, poſt peracta ſacra, decanus eccleſiae Weſtmon. cum tribus praebendariis proteſtatus eſt more ſolito de privilegiis et exemptionibus collegiatae ſuae eccleſiae; ad quam proteſtationem epiſcopus London. abſente archiepiſcopo, regeſſit, ſe per ſeſſiones convocationis nihil de juriſdictione et immunitate collegii imminuere, intendere. Deinde doctor Whitgift, decanus Lincoln. in prolocutorem primam poſt ſeſſionem electus confirmabatur. Quo facto, epiſcopus London. eum cum duobus praeſentatoribus Pearnio, decano Elienſi, et Humfrey, decano Gloceſtrenſi, accerſivit, ut aliquos viros doctos graves et maxime idoneos de gremio ſuo eligant, ac per ipſos quicquid dignum reformatione cenſuerint et excogitaverint, in ſcriptis redigi faciant, ac praefato reverendiſſimo patri, vel ejus locum tenenti in proxima ſeſſione porrigant.

Inter hanc et ſequentem ſeſſionem archiepiſcopus protectionem ſive privilegia convocationis ergo conceſſit, quam ex Heylinianis excerptis depromptam hic inſeremus.

" Matthaeus, divina providentia Cant. etc. dilectis nobis in Chriſto majori et ballivis civitatis Winton. eorumque officiariis et miniſtris quibuſcunque ſalutem, gratiam, et benedictionem. Cum in parliamento tento apud Weſtm. anno regni feliciſſimae memoriae domini Henrici VI. nuper regis Angliae octavo, c. i. inter alia ſtatutum et ſtabilitum fuerit, quod vocandi in futurum ad convocationem cleri praetextu brevis regii, eorum ſervientes et familiares eadem libertate veniendo, expectando, et redeundo plene gaudeant et utantur perpetuis futuris temporibus, qua gaudent et gaudere conſueverunt, ſive gaudere debent in futurum proceres, magnates, et communitas regni Angliae ad parliamentum domini regis vocati ſive vocandi, prout per ſtatutum praedictum plene liquet et apparet; vobis et cuilibet veſtrum tenore praeſentium ſignificamus et innoteſcimus, quod mag. Laurentius Humphrey, decanus eccleſiae cathed. Gloc. praetextu brevis regii nobis directi ad convocationem cleri noſtrae provinciae Cant. in eccleſia cathed. D. Pauli London. nono die praeſentis menſis Maii inchoata et celebrata per nos vocatus exiſtit, atque expeditioni cauſarum et negotiorum in eadem convocatione tractandorum operam et induſtriam dat et impendit; quodque Jacobus Maſſam fuit et eſt famulus et ſerviens dicti magiſtri L. Humphrey, decani Gloc. antedicti, et eidem decano obſequitur, et ad civitatem London. in obſequio dicti decani venit, et ibidem ſpectat in praeſenti in ejus ſervitio, prout dictus Jac. Maſſam coram nobis corporale praeſtitit juramentum. Quocirca vobis et cuilibet veſtrum tenore praeſentium ſtricte praecipiendo mandamus, quatenus eundem Jac. Maſſam, durante convocatione praedicta, eadem libertate et immunitate veniendo, expectando, et redeundo plene gaudere et uti, juxta formam ſtatuti praedicti, abſque arreſtatione vel moleſtatione quacunque permittatis, et quilibet veſtrum permittat, ſub poena contemptus. In cujus rei teſtimonium, etc. dat. May 16.

Per varias deinde ſeſſiones de tempore in tempus continuata convocatio virtute brevis regii dat. 1. July ad 2. Novembris, et ab hoc die per aliud breve ad 13. Januarii, et ab illo die per ſimile mandatum ad 2. Aprilis, anni M.D.LXXIII. prorogabatur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 13.	1572.	ELIZAB. 14.

Mandatum pro publicatione libri publicarum precum. Ex reg. II. Parker fol. 72. a.

MATTHAEUS, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, venerabili confratri noſtro domino Edwino, eadem permiſſione divina London. epiſcopo, ſalutem et fraternam in Domino charitatem. Cum nos librum quendam precum publicarum intitulatum, " A forme of common prayer to be uſed, and ſo commanded by authority of the queen's majeſty, and neceſſary for the preſent time and ſtate," M.D.LXXII. viceſimo ſeptimo Octobris, de mandato illuſtriſſimae dominae noſtrae reginae componi, ac imprimi, et publicari fecimus; nos igitur librum praedictum, in et per totam provinciam Cant. debitae executioni demandari volentes, librum ipſum praeſentibus annex. vobis tranſmittimus publicand. volentes, ac fraternitati veſtrae firmiter injungendo mandantes, quatenus vera exemplaria libri praedicti univerſis et ſingulis venerabilibus confratribus noſtris dictae provinciae noſtrae Cant. cum ea, qua fieri poterit, matura celeritate tranſmittatis, ſeu tranſmitti faciatis, eiſque ex parte noſtra injungatis, quibus nos etiam tenore praeſentium ſic injungimus; quatenus eorum ſinguli in ſingulis dioeceſibus eorundem, coram decano et capitulo cujuſlibet eccleſiae cathedralis, ac archidiaconis, et clero ſuae dioec. prout ad eos, et eorum quemlibet pertinet, librum praedictum debite publicent, et ab omnibus, quos concernit, obſervari, et debitae executioni demandari procurent, ſive ſic publicari et obſervari faciant cum effectu. Et praeterea, fraternitati veſtrae, ut ſupra, injungimus, quatenus librum praedictum in et per dioec. veſtram London. prout ad vos attinet, debite et effectualiter publicari, et executioni demandari faciatis, prout decet. In cujus rei teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambeth viceſimo nono die menſis Octobris, A. D. M.D.LXXII. et noſtrae conſecrationis anno decimo tertio.

Convo-

Archiepiſc. Cant. MATTH. PARKER 13. | Anno Chriſti 1572. | Reg. Angliae ELIZAB. 14.

Convocatio cleri provinciae Ebor.

CLERUS provinciae Ebor. virtute brevis regii dat. apud Gorhambury 29. die Martii convocabatur in eccleſia metropolitica S. Petri Ebor. die nono menſis Maii. Deinde poſt varias continuationes per breve regium dat. apud Weſtmonaſt. primo die Julii ad 2. diem menſis Novembris prox. prorogabatur. Ab hoc die uſque ad 12. diem Januarii commiſſarii continuaverunt ſynodum.

Archiepiſc. Cant. MATTH. PARKER 14. | Anno Chriſti 1573. | Reg. Angliae ELIZAB. 15.

Convocatio praelatorum et cleri provinciae Cant.

CONVOCATIO praelatorum et cleri provinciae Cantuar. ad 2. diem Aprilis continuata, per breve regium ab eo die ad 13. Octob. et ab illo ad 5. Februarii ſeq. et inde ad 20. Aprilis anni M.D.LXXIV. prorogabatur. Sed nihil in illis continuationibus actum fuiſſe aſſerunt excerpta Heyliniana.

Statuta quaedam per reverendiſſimum dom. Matthaeum Parker, Cant. archiepiſcopum, edita Maii 6. anno Domini M.D.LXXIII. *et auctoritate ſua in curia de arcubus publicata.* Ex MSS. Sancroft. arch. Cant.

CAP. I.

MATTHAEUS, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, dilectis in Chriſto filiis, officiali curiae noſtrae Cant. et decano noſtrae eccleſiae beatae Mariae de arcubus London. ſalutem, gratiam, et benedictionem. Cum propter curam, ſolicitudinem, et amorem paternum, quem in vos advocatos, procuratores, et miniſtros dictae curiae ſemper habuimus, et in praeſenti habemus, aequum et rationi conſonum putavimus, enormitates quaſdam, abuſus, et ſcandala indies in dicta curia creſcentia, et pullulantia, quantum in nobis eſt, praecidere et amputare, et eadem ne de caetero eveniant, divino fulti auxilio proſpicere et providere; cumque de praerogativae noſtrae praeeminentia tam nobis liceat nova ſtatuta condere, quam vetera interpretari, et corrigere, declarare, mutare, addere, detrahere, ut ex antiquiſſimis curiae noſtrae praedictae conſtitutionibus et ſtatutis apparet; cumque omnes et ſinguli advocati, procuratores, clerici et caeteri miniſtri dictae curiae noſtrae, tempore eorum, et cujuſlibet eorum admiſſionis in eadem juramentum corporale praeſtiterint, ſe obſervaturos omnia et ſingula ſtatuta dictae curiae tam antiqua, quam nova; nos majorum et praedeceſſorum noſtrorum veſtigiis inſiſtentes, et erroribus quibuſdam, qui in noſtram curiam paulatim irrepſerunt, ſalutaria remedia adhibere volentes, omnia et ſingula infraſcripta ſtatuta, ordinationes, et decreta, habito maturo conſilio, ſtatuimus, ordinamus, et decernimus, et eadem perpetuis futuris temporibus inviolabiliter teneri, et obſervari praecipimus. Vobis igitur, conjunctim et diviſim, committimus, ac injungendo mandamus, quatenus proximo die juridico, per vos in dicta curia Cant. proxime poſt praeſentium receptionem tenendo, praedicta ſtatuta, ordinationes, et decreta publicari, recitari, et legi faciatis; necnon omnes et ſingulos eccleſiae noſtrae Cant. praedict. judices ac miniſtros, ac quoſcunque juriſdictionem quamcunque eccleſiaſticam auctoritate noſtra archiepiſcopali exercentes, quocunque nomine, titulo, ſive dignitate cenſeantur, nominentur, et appellentur; ac etiam omnes et ſingulos advocatos, procuratores, regiſtrarios, ſcribas, notarios, et reliquos quoſcunque dictae curiae miniſtros, tam praeſentes, quam abſentes, auctoritate noſtra publicationem praeſentium in dicta curia noſtra moneatis (quos nos tenore praeſentium ſic monemus; quam publicationem, pro legitima et peremptoria monitione decernimus, et haberi volumus) quatenus virtute eorum juramenti per eos tempore eorum admiſſionis in dicta curia perſonaliter praeſtiti, fideliter et inviolabiliter obſervent ſtatuta, ordinationes, et decreta infraſcripta, ſub poena majoris excommunicationis ſententiae, et ſuſpenſionis eorum, et cujuſvis eorundem, ab exercitio hujuſmodi ſui officii, juriſdictionis, dignitatis, advocationis, procurationis, vel miniſterii cujuſcunque; quos omnes et ſingulos caſu, quo monitionibus veſtris, aut potius noſtris non paruerint, nos exnunc, prout extunc, et extunc prout exnunc, excommunicamus, et ſuſpendimus in hiis ſcriptis; ipſoſque ſic excommunicatos, et ſuſpenſos, per vos denunciari, et a dictis curiis, ac cujuſcunque officii, dignitatis et juriſdictionis exercitio amoveri volumus, et mandamus; conſtitutionibus, ordinationibus, decretis, ſtatutis, ſeu conſuetudinibus dictae curiae noſtrae Cant. in contrarium forſan editis, in aliquo non obſtantibus quibuſcunque. Dat. in manerio noſtro de Lambhith ſexto die menſis Maii, anno Domini M.D.LXXIII. et noſtrae conſecrationis anno decimo quarto.

CAP. II. *Ut decanus ſive officialis curiae de arcubus, cauſarum ſive negotiorum curiae audientiae Cant. auditor, curiae praerogativae cuſtos, ſive magiſter, non fungantur officio advocati in aliqua curia ad juriſdictionem archiepiſcopi pertinente.*

Quoniam affectio in cauſis eiſdem aut conſimilibus magnum poſſit praejudicium litigantibus afferre, ſi unus, idemque in eiſdem aut conſimilibus judicis et advocati partes ageret; cumque in curiis noſtris de arcubus audien. et praerogativae, conſimiles fere cauſae, et juris quaeſtiones expediri ſoleant; ne forte judex in eadem aut conſimili cauſa, in qua fuit advocatus, eandem ſententiam humanitus (aut verius mordicus) retineat, cum judicis animus ab omni affectione et corruptela immunis et liber eſſe debeat; cumque rationi conſentaneum videatur, ut judex, quoad fieri poſſit, dignitatem retineat, quod difficulter fiet, ſi hodie judicis, cras advocati officio fungatur; et quoniam utriſque, et continuis clientum poſtulationibus, et judicis officio bene ſupereſſe et vacare non poteſt; nos et judicis auctoritati, et litigantium utilitati proſpicientes, ſtatuendo decernimus, ſtatuimus, et ordinamus, quod officialis, ſive decanus de arcubus non poſtulabit, ſeu advocabit in curia audientiae ſeu praerogativae; nec auditor cauſarum audientiae in curia de arcubus ſeu praerogativae; nec cuſtos, ſive magiſter curiae praerogativae aut in dicta curia de arcubus, aut audientiae, ſub poena ſuperius declarata; niſi fuerit aliter indultum ex ſpeciali gratia et favore per nos, aut ſucceſſores noſtros.

CAP. III. *Ut litigantibus libera ſit electio.*

Quoniam id a nobis utilitatis publicae et aequitatis ratio efflagitat, ut ad commune omnium noſtrae provinciae Cant. ſubditorum ſolatium judicis libera electio habeatur, ut ſi unius conſanguineus, affinis, familiaris, patronus conveniatur, ad alterius judicium libere convolari poſſit, vel ſi forſan alterutrius ſana conſcientia et in rebus gerendis officioque fungendo dexteritas liquido praeluceat, ad eundem, tanquam ad tutum perfugium, atque juſtitiae portum recurratur; ſtatuimus, ordinamus, et volumus, quod de caetero inpoſterum unus idemque utriuſque curiae, ſcilicet de arcubus, et audientiae, judex non ſit; ſed quoniam diſtincta ſunt et diverſa officia, unus ſit curiae noſtrae de arcubus officialis, ſive decanus, et alius curiae noſtrae audientiae cauſarum auditor, ſub poena praedicta.

CAP. IV. *Ne procuratores de arcubus cujuſdam famuli aut clerici exiſtant.*

Quia procuratores dictae curiae noſtrae homines bonae ac honeſtae conditionis, graves, et exiſtimationis laudabilis praeteritis temporibus fuerunt, eoſque ſic inpoſterum eſſe optamus; cumque per praedeceſſorem noſtrum Robertum Winchelſey, celebris memoriae virum, cautum fuerit, ne procuratores cujuſquam ſervitio, tanquam familiares, ſpecialiter aſtringantur; nos hujuſmodi ſtatutum in ea parte confirmantes, illudque declarantes, et eidem addentes, ſtatuimus, quod poſthac nemo procuratorum exercentium ſit cujuſquam regiſtrarii aut ſcribae mercenarius, vel ſtipendiarius, clericus vel teſtium examinator, ſub poena praedicta.

CAP. V. *Ut teſtium et litigantium examinationes ſine mora et corruptela expediantur.*

Quoniam teſtibus et litigantibus e longinquis partibus ad curias noſtras venientibus, morae cauſas ſtruere, et impenſas ſupervacaneas augere periniquum et indignum eſſet, et noſtrae curiae, omnibuſque in ea advocantibus, et procurantibus ſcandaloſum; ſtatuimus, et ordinamus, ut regiſtrarii et teſtium examinatores ſint faciles, diligentes, in praemiſſorum examinatione expediti. Quod ut facilius effectum ſortiatur, arctius inhibemus, ac inhibendo etiam ſtatuimus, ne quiſquam in duabus curiis ad nos vel archiepiſcopatum noſtrum ſpectantibus, fungatur officio regiſtrarii, actorum ſcribae aut examinatoris; nec procuratoris officio fungatur in ea curia, in qua regiſtrarius, actorum ſcriba, vel examinator per ſe vel deputatum quemcunque fuerit, ne (quod abſit) in illis cauſis, in quibus procurator eſt illius ſubſtitutus, ſubſtituentis intuitu et favore, minus indifferenter teſtium depoſitiones, et partium reſponſa concipiat, vel forſan concepta in aliqua parte vitiet, aut corrumpat, ſub poena praedicta.

Confirmatio: Et nos decanus et capitulum eccleſiae cathedralis et metropoliticae Chriſti Cant. praedictum ſcriptum approbamus, et confirmamus per praeſentes 27. die Junii, A. D. M.D.LXXIII.

CAP. I. *Quaedam alia ſtatuta, eodem die edita, in curia praerogativae Cant. obſervanda, auctoritate praedict. reverendiſſimi patris, domini Matthaei, Cant. archiepiſcopi, publicata.*

Matthaeus, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus; dilecto nobis in Chriſto magiſtro Willelmo Drury, legum doctori, curiae praerogativae noſtrae Cant. magiſtro, cuſtodi ſive commiſſario, ſalutem, gratiam, et benedictionem. Cum ex ſtatutis et ordinationibus praedeceſſorum noſtrorum Cant. archiepiſcoporum, nulli liceat advocati vel procuratoris officium in curiis noſtris de arcubus, et audientiae exercere, niſi primum fuerit in numerum advocatorum aut procuratorum exercentium dictae curiae noſtrae Cant. de arcubus admiſſus; quidam tamen alii, perſonae imperitae et minime exercitatae, officium procuratoris in eadem curia praerogativae noſtrae exerceant, et tanquam procuratores nomine abſentium teſtamentum probari, adminiſtrationes et inteſtat. decedent. literas ad colligend. et ſequeſtrationes bonorum committi obtineant, et hujuſmodi deceden. inventaria procuratorio nomine executorum, adminiſtratorum, collectorum, ſeu ſequeſtratorum exhibeant, non ſolum in ſubditorum nonnullorum hujus regni Angliae diſpendium et damnum, verum etiam in dictae curiae noſtrae praerogativae dedecus, et ſcandalum manifeſtum. Nos igitur omnia

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in dicta curia praerogativae noſtrae Cant. quemadmodum in caeteris curiis praedictis, ex aequo et bono, per probos, fideles, et peritos miniſtros fieri optantes, et ſcandala, et abuſus, quae ea occaſione irrepſerunt, radicitus extirpari cupientes (habito ſuper praemiſſis maturo conſilio) ſtatuta, ordinationes, et decreta infraſcripta, pro nobis et ſucceſſoribus noſtris ordinavimus, ſtatuimus, et decrevimus; ac eadem perpetuis futuris temporibus inviolabiliter obſervari praecipimus; tibi firmiter praecipiendo mandantes, quatenus hujuſmodi ſtatuta, ordinationes, et decreta infraſcripta omnia et ſingula proximo die juridico, receptionem praeſentium immediate ſequente, in curia noſtra praedicta publice recitari et publicari, ac regiſtrarium ejuſdem curiae vel ejus deputatum ad perpetuam rei memoriam in regiſtro dictae curiae noſtrae regiſtrari facias, ſeu fieri procures. Dat. in manerio noſtro de Lambhith ſexto die menſis Maii, anno Domini M.D.LXXIII. et noſtrae tranſlationis anno decimo quarto.

CAP. II. *Quod nullus officium procuratoris in curia praerogativae exerceat, niſi primum fuerit in procuratorem exercentem curiae Cant. de arcubus admiſſus.*

Cum ad dictam curiam praerogativae noſtrae Cant. pro cauſis et negotiis expediend. et juſtitia impetrand. confluentium maxime intereſt, cauſas et negotia hujuſmodi per bonos, fideles, et peritos procuratores, et in cauſis agendis bene exercitatos tractari; ſtatuimus, volumus, et ordinamus, quod nullus de caetero procuratoris officium in dicta curia praerogativae noſtrae praedict. ullo modo exerceat, niſi primum fuerit in procuratorem exercentem curiae noſtrae Cant. de arcubus London. admiſſus et juratus: ſtatuimus etiam, volumus, et ordinamus, quod nulli liceat teſtamenta aliqua in dicta curia praerogativae noſtrae Cant. nomine procuratorio, vel nominibus procuratoriis executorum in eiſdem, ſeu eorum aliquo nominatorum exhibere, ac hujuſmodi teſtamenta probare, petere, vel aliquas literas adminiſtrationis, ſeu bonorum ſequeſtrationis a dicta curia, nominibus procuratoriis quorumvis defunctorum, hujuſmodi in curiam praedictam exhibere, ſeu procuratoris officium in, aut circa praemiſſa, quovis quaeſito colore, in aliquo exercere, niſi primum fuerit in procuratorem dictae curiae noſtrae Cant. de arcubus London. exercentem (ut praefertur) admiſſus.

CAP. III. *Quod nullus apparitoris officium in curia praerogativae exerceat, niſi per archiepiſcopum Cantuar. approbatus fuerit.*

Et praeterea volumus et ordinamus, quod nulli liceat inpoſterum apparitoris officium in dicta curia praerogativae noſtrae, aut circa praemiſſa in aliquo exercere, niſi primum fuerit per nos, aut ſucceſſores noſtros admiſſus et approbatus.

CAP. IV. *Ut tam regiſtrarii, et actorum ſcribae dictae curiae praerogativae, quam eorum deputati, et clerici juramentum praeſtent de eorum officio fideliter exequendo.*

Quoniam in eo totius juſtitiae et judicii momentum poſitum eſt, ut teſtes et partes principales ſedulo examinentur, et examinationum copiae fideliter exſcribantur, et ut dicta teſtium, aut ad interrogatoria partis adverſae reſponſiones ante publicationem in cujuſcunque praejudicium minime revelentur; ſtatuimus, ordinamus et volumus, ut regiſtrarius unuſquiſque dictae curiae praerogativae noſtrae, aut ejus deputatus, vel deputati, et clerici quicunque juramentum ſubeat in plena curia ſub forma ſequenti: Ego L. A. juro ad haec ſancta Dei evangelia, quod teſtium et partium principalium quorumcunque examinationes et reſponſiones fideliter, ſine omni affectione et corruptela, in ſcriptis concipiam, et eaſdem ſic conceptas ſincere, ſine additione, detractione, aut mutatione quacunque, judici pro eorum repetitione deferam, et deinceps partibus tradam; et quod eorum dicta, reſponſa, et interrogatoria ante publicationem nullatenus revelabo, ſeu revelari procurabo: ſicut me Deus adjuvet, et haec ſancta Dei evangelia.

MATTHAEUS CANTUAR.

Confirmatio: Et nos decanus et capitulum eccleſiae cathedralis et metropoliticae Chriſti Cant. praedictum ſcriptum approbamus, et confirmamus per praeſentes 27. die Junii, M.D.LXXIII.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 14.	1573.	ELIZAB. 15.

Tenor injunctionum domini Matthaei, archiepiſcopi Cantuar. in metropolitana et ordinaria viſitatione cathedralis eccleſiae Chriſti Cantuar. die ſeptimo Octob. anno M.D.LXXIII. Ex Strype's life of Parker app. p. 168.

IN Dei nomine, Amen. Nos Matthaeus, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, necnon eccleſiae Chriſti Cantuarien. viſitator, atque ordinarius rite et legitime conſtitutus, ad honorem, commodum, et conſervationem omnium jurium, libertatum, et privilegiorum dictae eccleſiae, injunctiones, ordinationes, monitiones, et interpretationes ſequent. hac noſtra ordinaria atque metropolitica viſitatione, quam viceſimo tertio die menſis Septembris, anno Domini M.D.LXXIII. inchoavimus, et ulterius ex certis, juſtis, et rationabilibus cauſis animum noſtrum ſpecialiter moventibus, prorogand. eſſe duximus pendente, vobis decano et capitulo eccleſiae Chriſti Cant. praedict. necnon praedicatoribus, canonicis

nicis minoribus, vicariis, caeteriſque ejuſdem eccleſiae officiariis, et miniſtris quibuſcunque, quatenus vos omnes et ſingulos concernunt, damus, miniſtramus, et promulgamus, eaſque a vobis omnibus et ſingulis, quatenus vos concernunt, firmiter obſervari ac perimpleri, ſub poenis in eiſdem ſigillatim contentis, virtute obedientiae veſtrae canonicae, vobis de jure, et ſtatutis veſtris debit. mandamus atque praecipimus.

I. Inprimis volumus, mandamus, injungimus, atque praecipimus, ut ſtatuta et ordinationes ab inclytiſſimo rege Henrico octavo, hujus eccleſiae Chriſti Cant. fundatore, edita, et ſingula in eis contenta, a vobis omnibus et ſingulis, quatenus vos concernunt, fideliter et inviolabiliter conſerventur; ſi modo verbo Dei, aut legibus et ſtatutis hujus regni Angliae non repugnent; quibus ita repugnantibus, neminem veſtrum teneri atque ligari pronunciamus, et interpretamur. Et inſuper, ad meliorem dictorum ſtatutorum verbo Dei, legibuſque ac ſtatutis hujus regni conſonorum obſervationem, prohibemus, ne decanus pro tempore exiſtens, nec aliquis canonicus, ſeu quiſquam aliquo beneficio, ſalario, vel ſtipendio in dicta eccleſia gaudens, per ſe, vel interpoſitam perſonam, deinceps directe vel indirecte, gratias, literas, diſpenſationes, ſeu aliquid ad abrogationem, vel derogationem dictorum ſtatutorum, quacunque auctoritate impetret, obtineat aut procuret, vel impetrari, obtineri ſeu procurari faciat, impetratum, obtentum, ſeu procuratum accipiat, admittat, ratum vel gratum habeat, aut quocunque modo alleget; ſed diſpoſitioni, ordinationi et reformationi dictorum ſtatutorum ſe ſubmittat, iiſque in omnibus, quae eum tangunt, pareat et obtemperet, niſi forte hujuſmodi gratiae, literae, et diſpenſationes, ex mero regiae majeſtatis motu certaque ſcientia, non ad alicujus perſuaſionem atque ſolicitationem, libere atque ſponte concedantur. In quo caſu is, in cujus gratiam et favorem hujuſmodi aliquid concedatur, juramentum coram decano, ſeu vicedecano, ac capitulo, vel nobis, et ſucceſſoribus noſtris tempore viſitationis praeſtabit, quod ad ejus procurationem, perſuaſionem, vel ſolicitationem obtentum non ſit, ſub poena et ſententia ſuſpenſionis ab hujuſmodi gratiarum, literarum, atque diſpenſationum beneficio, quam in omnes et ſingulos deinceps contra hanc noſtram injunctionem delinquentes, exnunc prout extunc, et extunc prout exnunc, ferimus et promulgamus in hiis ſcriptis.

II. Item, Ne dictorum ſtatutorum, aut injunctionum noſtrarum craſſa et affectata ignorantia cuiquam (quod ferendum non eſt) deinceps excuſationis praetextu adferatur, volumus, ut tam dicta ſtatuta, quam noſtrae et ſucceſſorum noſtrorum injunctiones, monitiones, ſtatutorum declarationes, in eiſque ambiguitatum ac dubiorum interpretationes, ſingulis annis bis, quolibet nempe capitulo generali, coram omnibus canonicis, caeteriſque hujus eccleſiae miniſtris quibuſcunque ad vos vocatis, in domo capitulari publice per decanum aut vicedecanum plane atque integre perlegantur. Et ut in ſingulis capitulis ac ſcrutiniis, non modo de ſtatutorum praedictorum, ſed etiam de hujuſmodi injunctionum, monitionum, declarationum, et interpretationum obſervatione vel violatione diligens inquiſitio, reformatio, correctio, et emendatio fiat. Ac ut cuivis hujus eccleſiae canonico tam ſtatuta, quam injunctiones hujuſmodi deſcribere, eorumque et earum penes ſe copiam habere volenti, vera exhibeatur a decano, vicedecano, vel theſaurario, in loco capitulari, vel alio ad ea deſcribenda apto et opportuno, copia.

III. Item, Volumus ut graviores dictae eccleſiae cauſae, quae moram ac maturam deliberationem pati poſſunt et requirunt, ut demiſſiones ad reditum vel firmam, aut locationes, vel conceſſiones terrarum, boſcorum, ſeu aliquarum poſſeſſionum dictae eccleſiae, vel aliquarum parcellarum eorundem, alienationes aliquorum bonorum in praemiſſis caſibus, litium inchoationes magnis eccleſiae ſumptibus proſequendarum, novae ac ſumptuoſae aedificationes, officiariorum majorum ſeu ſuperiorum dictae eccleſiae electiones et admiſſiones, ac caetera cuncta eccleſiae negotia, in quibus magis vertitur eccleſiae praejudicium, non alio tempore, modo, aut forma, niſi in duobus generalibus capitulis per ſtatuta praedicta limitatis, proponantur, tractentur, et concludantur, ſub poena amotionis perpetuae hiis, qui contrarium attemptant.

IV. Item, Quoniam decanum et capitulum dictae eccleſiae maxime convenit, ut bonos et frugi patresfamilias omnia bona mobilia et immobilia dictae eccleſiae ad utilitatem, commodum, et honorem ejuſdem conſervare, nec ab eccleſia ad privatos uſus convertere, aut aliter diſſipare; idcirco volumus, ne ulla maneria, rectoriae, terrae, vel poſſeſſiones dictae eccleſiae, antehac communi vel capitulari decreto ad proviſionem decani, canonicorum, vel aulae communis, aut ſcholarium menſae aſſignatae vel inpoſterum aſſignandae in praejudicium hujuſmodi proviſionis, ullo praetextu; neque boſci ac ſylvae dictae eccleſiae non dimitti ſolit. ullo modo dimittantur aut locentur, ſeu ſic dimittatur eorum aliquod, ſed ad hoſpitalitatem decani et canonicorum ſuorumque ſucceſſorum, et menſas minorum canonicorum atque ſcholarium reficiendas, et uſus eccleſiae neceſſarios, fideliter cuſtodiantur et conſerventur: nec decanus, aut canonicorum aliquis hujuſmodi damnoſis, nec ſolitis, ſed deteſtandis dimiſſionibus auctoritatem vel conſenſum praebeat, ſub poena et ſententia ſuſpenſionis ab eorum reſpective officiis, ſuffragiis, et emolumentis, donec noſtro, aut ſucceſſorum noſtrorum judicio, pro damnis ea occaſione eccleſiae illatis, commode ſatisfecerint, quam in eos, et eorum quemlibet in hac parte delinquentes et culpabiles, extunc prout exnunc, et exnunc prout extunc, ferimus et promulgamus in hiis ſcriptis.

V. Item, Quoniam magnae ſemper contentiones et controverſiae inter decanum atque praebendarios, dum ſuum privatum commodum affectantes, maneria, rectorias, terras, et tenementa quamplurima dictae eccleſiae inter ſe

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ad firmam dimitterent, atque locarent, necnon fines, quos in ciſta communi reponi aequius fuit inter ſe partirentur ac dividerentur, excitatae ſunt: ſub poena et ſententia ſuſpenſionis antedicta prohibemus hujuſmodi captatorias dimiſſiones, et finium dividentias deinceps in quovis fieri; donec noſtri aut ſucceſſorum noſtrorum judicio eccleſia praedicta magis pingueſcat, et quieſcat in eadem contentio.

VI. Item, Quoniam privatum ſingulorum commodum ita communes eccleſiae facultates exhauſit, ut in quo jam ſtatu ejus res ſitae ſint, fere ſit incognitum; volumus, ut ſingulis anni quartis, decanus, vel eo abſente, vicedecanus, canonicis ad hoc legitime vocatis ac praeſentibus, vel alias contumaciter abſentibus, in loco ubi computus fieri conſuevit, a receptore atque theſaurario rationem exigat ſingulorum receptorum et expenſarum, indeque inſtrumentum in membrana deſcribi ab auditore faciat; pecuniamque receptam, ac reſiduam, nec ad praeſentem eccleſiae uſum neceſſariam, receptis rationibus in ciſta communi recondi faciat, ibique ad magnos, utiles, et extraordinarios eccleſiae uſus cuſtodiri.

VII. Item volumus, ut omnia capitularia decreta a fine menſis Maii ult. praeteriti, per decanum et capitulum, pro diviſionibus finium, et conceſſionibus ac dimiſſionibus ad firmam interpoſita, tanquam ſtatutorum praedictorum menti ac intentioni et eccleſiae commoditati contraria, caſſentur, irritentur, et annullentur; eaque nulla pronunciamus, ac pro caſſis, irritis, invalidis, atque nullis pronunciamus atque declaramus, et a quoquam perimpleri aut obſervari, vel executioni demandari, ſub poena et ſententia ſuſpenſionis anteſatae diſtricte prohibemus.

VIII. Item, Ut cultus divinus decentius atque diligentius in dicta eccleſia deinceps celebretur, volumus, ut quoties minorum canonicorum, vicariorum choralium, et cantorum aliquis a matutinis aut veſpertinis precibus, a lectionibus aut communionibus abſuerit, aut tardus, poſt mediam nempe earum partem peractam ingrediatur, pro ſingulis in hujuſmodi negligentia vicibus, denario communi menſae applicando mulctetur; qui ad ſubcantoris relationem, de delinquentium ſtipendiis, ad uſum praedictum a theſaurario detrahetur, et reſervabitur, Abſentiam autem pauperiorum, aliorumque miniſtrorum dictae eccleſiae, eorumque tarditatem in divinis officiis, lectionibus, atque communionibus, decanus, aut eo abſente, vicedecanus poena arbitraria, juxta modum et qualitatem abſentiae, ac tarditatis, caſtigabit.

IX. Item volumus et mandamus, ut majores canonici ſinguli ſuis vicibus in majoribus diebus feſtis, quos duplices appellant, in propriis perſonis divina celebrent, juxta ſtatutorum praedictorum in ea parte exigentiam.

X. Item, Quia de jure eligendi et admittendi canonicos minores, vicarios, cantores, ſcholares et choriſtas inter decanum et capitulum adhuc ambigitur, volumus, ad ſopiendam ea de re diſcordiam, ut pendente noſtra viſitatione hujuſmodi electiones et admiſſiones ceſſent, donec ea ambiguitas regia auctoritate, vel noſtra interpretatione tollatur et declaretur.

XI. Item, Ut ſcholaribus tam in diaeta, quam in literarum incremento deinceps melius proſpiciatur, volumus, ut omnes deinceps admittendi ſcholares, aliquem ex praebendariis tutorem ſeu curatorem habeant, qui pro eis eccleſiae caveat et provideat in neceſſariis; et ut ſingulis anni quartis per decanum, vel eo abſente, vicedecanum aſſignentur ex praebendariis duo, qui omnes ſcholares ſigillatim examinent, et quomodo in bonis literis moribuſque profecerint, explorent, et cultum habitumque corporis aſpiciant, et de hiis, quae in eorum aliquibus, vel eorum aliquo reformanda cognoverint, tutores ſeu curatores ſuos admoneant. Et ſi ſcholares a tutoribus ſeu curatoribus ſuis ſaepius moniti non ſe correxerint, deferatur inde ad decanum et capitulum querela, a quibus, qui incorrigibiles fuerint, expellantur.

XII. Item volumus, ut ſingulis anni quartis, eodem tempore, quo de ſcholaribus inquiſitio fit, ab eiſdem praebendariis, qui de ſcholaribus inquirant, de ſeneſcallo, opſonatore, pincernis, cocis communis aulae, acriter et diligenter cognoſcatur, et inquiratur, eorumque computus, ac rationes fideliter examinentur. Et ſi de fraude ſemel convicti fuerint, vel de mala officiorum munerumve ſuorum adminiſtratione, bis a praedictis inquiſitoribus admoniti non ſe correxerint, pro tertio delicto ſint ipſo facto amoti et excluſi.

XIII. Item vetamus atque prohibemus, ne ſeneſcalli, opſonatores, pincernae et coci, caeterique in hac eccleſia inferiores miniſtri officia ſua per ſubſtitutos exerceant, ſed ipſi in eis diligentes, ſeduli, et aſſidui ſint, ſub poena amiſſionis unius anni ſalarii, deinde, niſi moniti ſe correxerint, amotionis perpetuae, niſi ex gravi et urgente cauſa ejuſmodi ſubſtitutio et ſubſtituta perſona a decano et capitulo approbata fuerit.

XIV. Item volumus et mandamus, ut omnes introitus atque exitus in ambitum et praecinctum eccleſiae, et ex eiſdem ſolummodo per communes et antiquas duas portas pateant, nec ulli per aliam viam exire vel introire liceat; et ut privatae aliarum aedium fores atque januae, feneſtrae, viaque et perſpectus per communes parietes in ambitum et praecinctum eccleſiae intromiſſi, ante feſtum Omnium Sanctorum prox. occludantur et obſtruantur; nec deinceps hujuſmodi januae, fores, et feneſtrae fieri permittantur: volumuſque de executione hujus noſtri mandati per literas certificatorias decani et capituli auctenticas, in manſione noſtra Lamethana fieri octavo die poſt praedictum feſtum Omnium Sanctorum, ſub poena et ſententia ſuſpenſionis antedictae.

XV. Item, Ut non modo eccleſia, ſed ſingula ejus membra in eleemoſynis dandis larga, et in pauperes benefica ſint, volumus et monemus, ut decano, canonicis, praedicatoribus, vicariis, cantoribuſque convocatis, conſilium de conferenda et diſtribuenda eleemoſyna ante feſtum Omnium Sanctorum praedict. hoc modo ineatur, ut decanus iii l. vi s. viiid. ſinguli praebendar. xls. praedi-

praedicatores ſinguli vis. viii d. vicarii ſinguli iii s. iv d. cantores ſinguli xvi d. cum decem libris ex communi aerario eccleſiae, inter pauperes in civitate et ſuburbiis Cantuar. ſingulis anni quartis per aequales portiones diſtribuend. conferant. De qua collatione atque diſtributione incept. per auctenticas literas dicti decani et capituli pridie Calend. Febr. prox. certiores fieri volumus ſub poena nobis arbitraria.

XVI. Item volumus et mandamus, ut deinceps quotannis vir aliquis in theologia doctus, quia a decano et capitulo ad hoc aptus reputabitur, ſacras ſcripturas ſuggeſtu in loco capitulari, ſingulis diebus Mercurii et Veneris inter horas ſeptimam et octavam matutinas, publice interpretetur et legat. Cui quidem interpretationi atque lectioni decanum, canonicos, praedicatores, vicarios, cantores, ſinguloſque ejuſdem eccleſiae miniſtros, praeter ſcholares, eorumque inſtitutores, atque choriſtas cum hiis, qui illorum ſunt familiis, intereſſe diligenter volumus, nec cuiquam abeſſe permittimus, niſi legitima cauſa per decanum et capitulum approbanda impediatur. Lectori autem et interpreti ſtipendium viginti librarum annuarum a decano et capitulo aſſignari, ex praedictae eccleſiae facultatibus praecipimus. Quem ſuae lectioni diligenter intendere jubemus; nec eum niſi in menſibus Auguſti et Septembris, et in ſeptimanis feſtorum Nativitatis et Circumciſionis Domini, Paſchae, ac Pentecoſtes, temporequi Quadrageſimali intermittere, ſub poena ſubtractionis alicujus portionis ſtipendii, arbitrio decanpro modo negligentiae dicti lectoris committenda.

Has autem injunctiones, quia de ſtatu multarum rerum in hac eccleſia male adminiſtratarum reformando aliquandiu deliberandum eſſe putamus, vobis omnibus et ſingulis interim, dum viſitatio noſtra pendeat, obſervandas committimus; omni debita, et a jure nobis competenti criminum, exceſſuum, negligentiarum, incuriarum, ac delictorum anteactorum quorumcunque cenſura, correctione, emendatione, et reformatione, itemque aliarum injunctionum poteſtate nobis aut ſucceſſoribus noſtris, ante finem exitumque hujus noſtrae inſtitutae viſitationis, hujuſmodi et ſpecialiter reſervatis. In quorum omnium et ſingulorum roborationem, fidem, et teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. ſeptimo die menſis Octobris, anno Domini M.D.LXXIII; et noſtrae conſecrationis anno XIV.

Lectae et publicatae coram reverendiſſimo, etc. in domo capitulari, praeſentibus dom. decano, magiſtris Willowbye, Bullen, Lawſe, Newinſon, praebendariis, et Biſely et Ingulden, praedicatoribus, cum reliqua turba minorum canonicorum, cantorum, atque miniſtrorum, etc.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
MATTH. PARKER 14.	1573.	ELIZAB. 15.

A proclamation againſt the deſpiſers or breakers of the orders preſcribed in the book of commonprayer.

By the queen.

THE queen's majeſty being right ſorry to underſtand that the order of common-prayer, ſet forth by the common conſent of the realm and by authority of parliament in the firſt year of her reign, wherein is nothing contained but the ſcripture of God, and that which is conſonant unto it, is now of late of ſome men deſpiſed, and ſpoken againſt, both by open preachings, and writings, and of ſome bold and vain curious men, new and other rites found out and frequented; whereupon contentions, ſects, and diſquietneſs doth ariſe among her people, and for one godly and uniform order, diverſity of rites and ceremonies diſputations, and contentions, ſchiſms and diviſions already riſen, and more like to enſue. The cauſe of which diſorders, her majeſty doth plainly underſtand to be the negligence of the biſhops and other magiſtrates, who ſhould cauſe the good laws and acts of parliament made in this behalf to be better executed, and not ſo diſſembled and winked at, as hitherto (it may appear) that they have been.

For ſpeedy remedy whereof her majeſty ſtraightly chargeth and commandeth all archbiſhops and biſhops, and all juſtices of aſſiſes, and " Oyer and Terminer," and all mayors, head officers of cities and towns corporate, and all other who have any authority, to put in execution the act for the uniformity of common prayer, and the adminiſtration of the ſacraments made in the firſt year of her gracious reign, with all diligence and ſeverity, neither favouring nor diſſembling with one perſon nor other, who doth neglect, deſpiſe, or ſeek to alter the godly orders and rites ſet forth in the ſaid book: but if any perſon ſhall by public preaching, writing, or printing contemn, deſpiſe, or diſpraiſe the orders contained in the ſaid book, they ſhall immediately apprehend him, and cauſe him to be impriſoned, until he hath anſwered to the law, upon pain that the chief officers, being preſent at any ſuch preaching, and the whole pariſh do anſwer for their contempt and negligence. Likewiſe, if any ſhall forbear to come to the common prayer, and receive the ſacraments of the church, according to the order in the ſaid book allowed, upon no juſt and lawful cauſe; all ſuch perſons they ſhall enquire of, preſent, and ſee puniſhed, and ordered according as is preſcribed in the ſaid act, with more care and diligence than heretofore hath been done: the which negligence hath been cauſe why ſuch diſorders have of late now ſo much and in ſo many places encreaſed and grown.

And if any perſons ſhall either in private houſes, or in public places make aſſemblies, and therein uſe other rites of common prayer and admi-

adminiſtration of the ſacraments, than is preſcribed in the ſaid book, or ſhall maintain in their houſes any perſons being notoriouſly charged by books or preachings to attempt the alteration of the ſaid orders, they ſhall ſee ſuch perſons puniſhed with all ſeverity, according to the laws of this realm, by pains appointed in the ſaid act.

And becauſe theſe matters do principally appertain to the perſons eccleſiaſtical, and to the eccleſiaſtical government, her majeſty giveth a moſt ſpecial and earneſt charge to all archbiſhops, biſhops, archdeacons, and deans, and all ſuch as have ordinary juriſdiction, in ſuch caſes to have a vigilant eye and care to the obſervation of the orders and rites in the ſaid book preſcribed, throughout their cures and dioceſe, and to proceed from time to time by ordinary and eccleſiaſtical juriſdiction, as is granted them in the ſaid act, with all celerity and ſeverity againſt all perſons, who ſhall offend againſt any of the orders in the ſaid book preſcribed, upon pain of her majeſty's high diſpleaſure, for their negligence, and deprivation from their dignities and benefices, or other cenſures to follow, according to their demerits. Given at Greenwich the 20. day of October, M.D.LXXIII. in the fifteenth year of the queen's majeſty's reign.

God ſave the queen.

Archiepiſc. Cant. MATTH. PARKER 14.	Anno Chriſti 1573.	Reg. Angliae ELIZAB. 15.

A letter from the council about uniformity and a parochial viſitation. Ex MS. Coll. Corp. Ch. Cantabr. miſcell. Y.

AFTER our hearty commendations to your lordſhip. By her majeſty's proclamation dated the 20th of October laſt, it may appear, how careful her highneſs is, that the orders ſet forth in the book of common prayer, allowed by parliament in the firſt year of her majeſty's reign ſhould be ſeverely and uniformly kept throughout all this realm. And that the fault why ſuch diverſities have been of late taken up in many churches, and thereupon contentions and uncomely diſputations and diſſentions riſen (in her highnes's opinion) is moſt in you, to whom the ſpeciall care of eccleſiaſtical matters doth appertain; and who have your viſitations epiſcopal and archidiaconal, and your ſynods and other ſuch meetings of the clergy firſt and chiefly ordained for that purpoſe, to keep all churches in your dioceſe in one uniform and godly order, which now, as is commonly ſaid (the more is the pity) be only uſed of you and your officers to get money, or for ſome other purpoſes. We at her majeſty's commandment ſtraightly made unto us, are therefore to require you to take a more vigilant eye to this uniformity, and to the keeping of the orders allowed by the ſaid parliament, and by her majeſty's injunctions throughout your dioceſe; and either by yourſelf, which were moſt fit, or by your archdeacons, or other able and wiſe men perſonally to viſit, and ſee, that in no one church of your dioceſe there be any difformity or difference uſed for thoſe preſcribed orders. But if any ſhall refuſe them, or accept any other diverſe or repugnant to them, to call thoſe perſons before you, and by cenſures of the church and the eccleſiaſtical law to ſee them puniſhed. So that what is required may be done in the churches of your dioceſe without extraordinary and temporal (as it is termed) juriſdiction and judgment, as it may we think verily, if diligent care and heed were taken by you their paſtor and biſhop. For nothing is required, but that godly and ſeemely orders allowed by the queen's majeſty and the whole realm be kept. The which except ye did wink at and diſſemble, there needed not theſe new proclamations and ſtraight callings upon. Wherefore if now ye would take for your part care and heed, and ſo the reſt of your fellow biſhops, the quiet of the realm might ſoon be purchaſed in our mind touching any ſuch matters, which ſhould be great pleaſure to her majeſty, and comfort to us. The neglecting thereof how grievous it will be to her highneſs, and what danger may be to you, her highnes hath expreſſed in the ſaid proclamation. Thus praying you to conſider theſe things, and with all ſpeed to put order in them, and from time to time to certifie us what you have done, and what by your orders is done herein to the fulfilling of her majeſty's deſire, we bid you moſt heartily farewell. From Grenewich the ſeventh of November, M.D.LXXIII.

Your loving frendes

W. Burghley. E. Lyncoln. T. Suſſex.
R. Leyceſter.
F. Knollys. T. Smith.

Archiepiſc. Cant. MATTH. PARKER 15.	Anno Chriſti 1574.	Reg. Angliae ELIZAB. 16.

Convocatio praelatorum et cleri provinciae Ebor. et Cantuar.

CONVOCATIO praelatorum et cleri provinciae Ebor. a die 12. menſis Januarii anni praecedentis ad 2. diem menſis Aprilis hujus anni continuata, ulterius ab illo die ad 14. diem Octobris, et inde ad 5. diem Februarii, et rurſus ad 20. diem Aprilis anni M.D.LXXIV. prorogabatur.

CONVOCATIO cleri provinciae Cantuar. ad 20. diem Aprilis continuata per breve regium. ad 21. diem Octobris, et abinde ad 11. Martii, et ab illo die ad 8. Novembris anni M.D.LXXV. prorogabatur.

The

Archiepiſc. Cant. MATTH. PARKER 15.	Anno Chriſti 1574.	Reg. Angliae ELIZAB. 16.

The direction of the eccleſiaſtical exerciſe in the dioceſe of Cheſter. Strype's Annals Vol. ii. App. p. 73.

THE moderators of every ſeveral exerciſe ſhall ſelect ſuch parts of ſcripture to be handled amongſt the miniſters, that are to attend the ſame, as they in their diſcretion ſhall think meet; ſo that they take in every ſeveral place of the exerciſe divers parts of ſcripture.

The writers ſhall be appointed to gather ſeveral obſervations upon every verſe of that part of ſcripture, which ſhall be aſſigned unto them. And ſo proceed with the whole verſe by verſe.

The ſpeakers ſhall be appointed every of them in order to treat upon ſo many Verſes of the ſame, as by an equal diſtribution of the whole text amongſt them all ſhall be aſſigned to every one.

The manner of proceeding in the exerciſe.

Firſt, Prayer ſhall be aptly conceived for the preſent occaſion; for the bleſſed eſtate of her majeſty, of the church and commonwealth, by one of the moderators, who in order ſhall every of them accompliſh the ſame at every ſeveral exerciſe.

Then the firſt moderator ſhall propoſe and read the firſt verſe of the text, which is to be handled.

Upon which verſe the writer ſhall in order read the obſervations, which they have gathered.

After whom the ſpeaker, aſſigned to that part of the text, ſhall in ſome larger manner diſcourſe upon the ſame.

After him the reſt of the ſpeakers ſhall have liberty to give any brief notes upon that verſe.

In all which actions of the writers and ſpeakers the moderator's (office) that propoſed the verſe, ſhall be to make ſpecial obſervation of any errors, negligence, or ignorance in any of them, and the ſame to correct and reform with as brief ſpeech as may be.

After which he ſhall further add ſuch obſervations as he ſhall gather upon the ſaid verſe. And after him the reſt of the moderators and preachers in due order ſhall do the like, till as much be ſaid upon that verſe, as ſhall be thought convenient.

All which time both the ſpeakers and writers ſhall take notes in writing of thoſe obſervations, which ſhall be given by any of the ſpeakers, preachers, or moderators. And ſo in due order ſhall all the moderators proceed with the whole text verſe by verſe.

Then ſhall the moderators call before them thoſe, whom by any information they are to admoniſh of any miſdemeanor or enormities of life. And if after ſuch admonition they ſhall again fall into the like offence, then the moderators ſhall certify the biſhop thereof, and crave ſuſpenſion of them.

After the moderators ſhall proceed againſt the abſents in this ſort: viz. They ſhall at the next exerciſe, after ſuch abſence, call before them the ſaid parties; who, if they cannot be able to prove a ſufficient cauſe of their abſence, and the ſame well approved by the moderators, then the moderators ſhall exact the mulct impoſed by the order ſet down by the right reverend the lord biſhop, without abating any part thereof in any reſpect; leſt any thereby learn to preſume of favour in ſuch caſe to be ſhewed. Which mulct if any ſhall refuſe to ſatisfy, and not duely conform themſelves in that behalf, or not come in place to give account of their actions, then the moderators ſhall without delay proceed to ſuſpenſion, according to the ſaid orders. Which ſuſpenſion they ſhall forthwith certify unto the ſaid biſhop, according to the ſaid orders; and further, with all inſtance proſecute the ſaid ſuſpenſion with full effect.

In fine, the whole action is to be concluded with prayer, as it was begun.

Synodus provincialis Ebor.

SYNODUS provincialis Eboracenſis ad 20. diem Aprilis hujus anni continuata, in diem Jovis, viz. nonum diem menſis Februarii, qui erit in A. D. M.D.LXXV. prorogabatur.

Sede Cant. vacante.	Anno Chriſti 1575.	Reg. Angliae ELIZAB. 17.

Convocatio praelatorum et cleri provinciae Cantuar. ad octavum diem menſis Novembris continuata. Ex excerptis Heylinianis.

CONVOCATIO ad octavum diem menſis Novembris continuata, per breve regium ad 9. diem Februarii prorogabatur. Quia autem ob mortem Matthaei Cant. archiepiſcopi ſedes metropolitica vacabat, decanus et capitulum Cant. cuſtodes ſpiritualitatis, Edwino epiſcopo London. commiſſionem ad intereſſend. et praeſidend. etc. vice, loco, et auctoritate ſua ſacrae ſynodo concedebant, dat. Lond. 8. die Februarii M.D.LXXV.

In prima ejus ſeſſione (Febr. 10.) poſtquam epiſcopi et clerus coram epiſcopo London. ſynodi praeſide, in eccleſia S. Pauli congregati, tractatum inter ſe habuiſſent, convocatio a praeſide continuabatur ad 17. diem Februarii. Quo die Edmundus

Edmundus archiepiſcopus comparens breve regium dat. Febr. 16. de continuatione convocationis legi fecit; quo lecto accerſivit prolocutorem nonnullosque ex inferiore domo, mandavitque ut ipſi inter ſe excogitent, ſi aliquid reformandum ſit, quod ſtatum eccleſiaſticum, et Chriſti religionem concernit, et quicquid inde excogitaverint, in ſcriptis redigant, ac in proxima ſeſſione exhibeant. Et praeterea voluit et mandavit ut de ſubſidio dominae reginae per clerum concedendo inter ſe rationem ineant, et modum ac formam conceſſionis ejuſdem ſcriptis mandent.

In tertia ſeſſione (Febr. 24.) decanus Weſtmon. proteſtationem de privilegiis et exemptionibus collegii ſui protulit, cui epiſcopus London. praeſes pro more ſolito reſpondit. In ſequenti ſeſſione liber ſubſidii dominae reginae a clero conceſſi perlectus ac ab utraque domo confirmatus erat. In alia (ſeptima) ſeſſione Martii 2. in eccleſia S. Pauli London. epiſcopis congregatis, prolocutorique accerſito cum 5. aliis e domo inferiore, epiſcopus London. expoſuit ſe et confratres ſuos habere quaedam ardua negotia tractanda, ſtatum eccleſiae Chriſti concernentia, ſuper quibus iſto die, ratione abſentiae reverendiſſimi et aliorum confratrum, non poſſent commode tractare. Ideo negotium hoc differebatur in aliud tempus. Poſt varias deinde continuationes convocatio congregabatur Martii 17. in capella eccleſiae B. Petri Weſtm. ubi archiepiſcopus praeſens perlegi mandavit et fecit quoſdam articulos in ſcriptis conceptos; quibus ſic lectis, dictus reverendiſſimus et confratres ſui praedicti conſenſum et aſſenſum ſuos unanimiter adhibuerunt; necnon nomina ſua manibus ſuis propriis ſubſcripſerunt. Tenor vero articulorum habetur pag. 284. hic ſequente.

Sede Cant. vacante.	Anno Chriſti 1575.	Reg. Angliae Elizab. 17.

Q. *Elizabeth's ſpecial commiſſion to Sir Nicholas Bacon to burn hereticks.* Ex rot. pat. 17. Eliz. p. 5. m. 9. apud Rymer Foed. vol. 15. p. 740.

ELIZABETH, by the grace of God quene of England, Fraunce, and Ireland, defender of the fayth, etc. to our right truſtie and right well beloved counſaillour, Sir Nicholas Bacon knight, lord keaper of our greate ſeale of England, greetinge. Where the reverend father in God, Edwyn busſhoppe of London, Edmunde busſhoppe of Rocheſter, and our right truſtie and well beloved Sir William Cordell knight, maiſter of the rolles, Roger Manwood and Robert Mounſon, two of the juſtices of our Common Pleas, with others our commiſſioners ſufficientlye authorized by our commiſſion under our greate ſeale of England, have travayled upon the examynation, heringe and determynation of John Peeters and Henrie Turwert beinge Flemyngs borne, and nowe lyvinge, in this our realme, concernyng theire falſe opynyons and ſects of Anabaptiſts, holden and averred by them, wherein they have, before the ſaid reverend fathers and others our ſaid commiſſioners, mayntayned their ſaid moſt perillous and dangerous opynyons, for the which they are by definitive ſentence declayred by the ſaid reverend father the busſhoppe of London, with the conſent of others our ſaid commiſſioners, juſtilie adjudged and declayred to be heretiques, and therefore as corrupt members to be cut of from the reſt of the flocke of Chriſt, leſt they ſhould infect others profeſſinge the true chriſtiane faythe, and are by them lefte under the ſentence of the greate excommunication to be by our ſecular power and authoritie as heretiques puniſhed, as by the "Significavit" of the ſaid reverend father in God the busſhoppe of London, with the aſſent of others of our ſaid commiſſioners, remayninge in our courte of Chauncerye, more at lardge appeareth. And although the ſaid Anabaptiſts have ſynce the ſaid ſentence pronounced againſt them bynne often and very charitable traveled with, as well by the myniſters of the Duche churche in the citye of London, as by other godlie and learned men, to diſwade, revoke, and remove them from their Anabaptiſticall and hereticall opynyons; yet they arrogantlie and willfullie perſiſt and continewe in the ſame. We therfore, accordinge to our regall function and office, myndynge the execution of juſtice in this behalfe, and to give example to others, leſt they ſhould attempte the like hereafter, have determined, by the aſſent of our counſayll, to will and requyre you the ſaid lord keaper, immediatelie upon the receipte hereof to awarde and make out our wrytt of execution accordinge to the tenor in theſe preſents enſuynge, and theſe our letters ſigned withe our hande ſhall be your ſufficient warrant for the ſame.

Per ipſam reginam.

Et warrantum remittitur praedicto domino cuſtodi, ut patet inferius.

Sede Cant. vacante.	Anno Chriſti 1575.	Reg. Angliae ELIZAB. 17.

Breve regium de executione judicii verſus Johannem Peeters et Henricum Turwert haereticos comburendos.

ELIZABETHA, Dei gratia, etc. vicecomitibus London. ſalutem. Cum reverendi in Chriſto patres, Edwinus, providentia divina Londonienſis epiſcopus, Edmundus, eadem gratia Roffenſis epiſcopus, ac praedilecti et fideles noſtri Willielmus Cordell, miles rotulorum ſive ſcriniorum noſtrorum magiſter, Rogerus Manwood, Robertus Mounſon, juſtitiarii noſtri in Communi Banco, Alexander Nowell, S. Pauli London. Gabriell Goodman, Weſtm. eccleſiarum reſpective decani, et alii tanquam cognitores, inquiſitores, judices, et commiſſarii, inter alios per literas noſtras patentes ſub magno ſigillo noſtro Angliae gerentes datum 11. die menſis Maii ultimo praeterito, ſufficienter et legitime deputati, nobis ſignificaverint, quod ipſi contra et adverſus quoſdam Johannem Peeters et Henricum Turwert Flandricos oriundos, in hoc regno noſtro Angliae degentes, de et ſuper nefando crimine haereſeos ac deteſtanda Anabaptiſtarum ſecta, apud bonos et graves enormitatibus diffamatos, auctoritate praedicta procedentes, praedicti Johannes Peeters et Henricus Turwert coram praefatis reverendis patribus, ac aliis commiſſionariis noſtris perſonaliter comparentes, praedictum nefandum crimen haereſeos, ac deteſtandam Anabaptiſtarum ſectam, ac alios errores contumaciter et ex quadam pertinacia omnino ſuſtinuerunt et defendebant, ac eorum alter ſuſtinuit et defendebat, per ſententiam diffinitivam ejuſdem reverendi patris London. epiſcopi, cum conſenſu caeterorum commiſſionariorum noſtrorum praedictorum, juſte, legitime, et canonice contra eoſdem Johannem et Henricum in ea parte latam, haeretici adjudicati et pronunciati exiſtant, et ideo tanquam oves morbidas a grege Domini, ne ſubditos noſtros ſuis contagionibus inficiant, ejiciendos et eliminandos fore decreverint. Cum igitur ſancta mater eccleſia non habet, quod ulterius in hac parte facere et exequi debeat, iidem reverendi patres ac alii ſupradicti commiſſionarii eoſdem Johannem et Henricum damnatos haereticos, brachio noſtro ſeculari reliquerint et condigna animadverſione plectendos, prout per literas patentes praefati reverendi patris epiſcopi London. cum conſenſu caeterorum in hac parte collegarum ſuperinde confectas, nobis in cancellariam noſtram certificatum eſt. Nos igitur, ut zelator juſtitiae et fidei catholicae defenſor, volenteſque eccleſiam ſanctam, ac jura et libertates ejuſdem, et fidem catholicam manutenere et defendere, ac hujuſmodi haereſes et errores ubique (quantum in nobis eſt) eradicare et extirpare, ac haereticos ſic convictos animadverſione condigna puniri; attendenteſque hujuſmodi haereticos in forma praedicta convictos et damnatos, juxta leges et conſuetudines regni noſtri Angliae in hac parte conſuetas, ignis incendio comburi debere; vobis praecipimus quod dictos Johannem Peeters et Henricum Turwert in cuſtodia veſtra exiſtentes, apud Weſt Smithfeld in loco publico et aperto, ex cauſa praemiſſa, coram populo igni committi, ac ipſos Johannem Peeters et Henricum Turwert in eodem igne realiter comburi faciatis, in hujuſmodi criminis deteſtationem, aliorumque hominum exemplum, ne in ſimile crimen labantur; et hoc ſub periculo incumbenti nullatenus omittatis. Teſte regina apud Gorambury 15. die Julii.

Per ipſam reginam.

Et warrantum inde remittitur praedicto domino cuſtodi magni ſigilli Angliae per ejus mandatum.

The form of recantation preſcribed to certain Anabaptiſts. Heylin's hiſt. Preſbyt. p. 242.

WHEREAS I N. N. being ſeduced by the ſpirit of error, and by falſe teachers his miniſters, have fallen into many damnable and deteſtable hereſies; videlicet, Firſt, That Chriſt took not fleſh of the ſubſtance of the bleſſed Virgin Mary. Second, That infants born of faithful parents ought to be rebaptized. Third, That no chriſtian man ought to be a magiſtrate, or bear the ſword or office of authority. Fourth, And that it is not lawful for a chriſtian man to take an oath. Now by the grace of God, and through conference with good and learned miniſters of Chriſt his church, I do underſtand and acknowledge the ſame to be moſt damnable and deteſtable hereſies, and do aſk God here before his church mercy for my ſaid former errors, and do forſake them, recant, and renounce them, and abjure them from the very bottom of my heart; and further I confeſs, that the whole doctrine and religion eſtabliſhed in this realm of England, as alſo that which is received and practiſed in the Dutch church here in this city, is ſound, true, and according to the word of God, whereunto in all things I ſubmit my ſelf, and will moſt gladly be a member of the ſaid Dutch church, from henceforth utterly abandoning and forſaking all and every Anabaptiſtical error.

A letter

Sede Cant. vacante	Anno Chriſti 1575.	Reg. Angliae. Elizab. 18.

A letter of Dr. Whitgift, maſter of Trinity college Cambr. to Richard, biſhop of Ely, concerning impropriations and pluralities. Ex MS. Bibl. Bodl. Seld. Supra 44. fol. 34.

I have not had that leiſure to peruſe the ſcript that your lordſhip ſent unto me, that I would have wiſhed, for we are now in our audit; yet I have done therin ſo much, as in ſo ſhort a time I could. The matter is worth to be dealt in, and very neceſſary to be conſidered; and I would to God, that care and circumſpection were in many others, that is in your lordſhip; the time, and the ſtate of the church doth require it. I pray God make you ſtrong, and give you the ſpirit of boldneſs and fortitude this time of your perſonal perſecution (for ſo I muſt needs call it) ſaying as St. Auguſtine ſaith, that enemies of the church perſecute it after three ſorts; "Gladio, lingua, dolo;" and notwithſtanding the perſecution of the ſword (God be thanked) is not, yet how fierce the other two are, cannot be unknown to any, eſpecially to your lordſhip, who taſted of them. Touching impropriations, which are partly touched in the treatiſe, all things conſidered, I think they are very warily to be dealt in, for conſidering how that every man ſeeketh to pull from the church, how alſo the temporality does envy any proſperity in the clergy, what enemies the moſt part of men are to cathedral churches, biſhopricks, colleges, and other places of learning, and that the moſt part of theſe do conſiſt of impropriations, I fear leſt under the pretence of reforming the one, the diſſolution, and utter undoing of all the other, would be ſought for, which would be the ruin of the church, the fall of religion, and the decay of learning; only the clergy ſhall be plagued thereby, for the temporal men will ſtill keep their intereſt in their leaſes, that they have in ſuch impropriations, as I my ſelf do perceive by ſome conference that I have had with ſome great men, touching that matter. It ſtandeth us in hand to be circumſpect, for it will be the policy of ſome, under fair promiſes and pretences, to procure, that we ourſelves ſhall be the authors of our own harms. This is a certain and ſure principle, that the temporalities will not loſe one jot of their commodity in any reſpect, to better the livings of the church; and therefore let us keep that we have, for better we ſhall not be: we may be worſe, and that I think by many is intended. Again, where it is ſaid, that men joined benefice to benefice, that is to be reproved in ſuch as have no care of doing their duties, not in ſuch as labour and be diligent, for it is better and more for the profit of the church, that ſome have many, than other ſome one. Moreover, conſidering how long and injurious leaſes there be of the moſt part of eccleſiaſtical livings, dignities, prebends, and benefices, ſo that that living, which is worth to the farmer two hundred marks, is not worth to the incumbent twenty pound, as I my ſelf am able to prove in divers and ſundry ſuch kinds of livings. Saying alſo that men have not now a days that conſcience in paying their duties, that they have had in times paſt; beſides many other commodities, that were wont to be incident to ſuch livings, which are now utterly taken away, except it might be lawful for men to join more livings together, you ſhould have a beggarly clergy, which will be the decay of learning, religion, and in time, of the church alſo; for there would not be many meet livings for learned men, beſides a few biſhopricks. Wherefore I think, that ſuch things, where they are amiſs, are rather to be reformed in the perſons, that are not worth of them, than by any common rule. The temporality ſeek to make the clergy beggars, that we may depend upon them; and this will be one means whereby they purpoſe to bring it to paſs. Touching the papiſts in this dioceſe, there will not be much done, unleſs your lordſhip call earneſtly of the matter; for certainly my lord North will boulſter out that notorious papiſt Mr. Parry, as he hath done hitherto; ſuch is his zeal, etc. Thus your lordſhip ſeeth how bold I am to trouble you, but I preſume of your lordſhip's accuſtomed goodneſs; for my part I am ready to do any thing, that may be good; and in theſe matters contained in the treatiſe you ſent unto me, I intend to beſtow ſome pains, as ſoon as I can get any leiſure; thus remaining your lordſhip's moſt aſſured brother ſo long as I live, I commit you to the tuition of the almighty God. From Trinity college the 3d of December, M.D.LXXV.

Superſcribed: To Richard biſhop of Ely.

Convocatio provinciae Ebor.

Convocatio provinciae Ebor. ad diem 9. menſis Februarii continuata, ad diem Lunae 27. ejuſdem menſis, et ab eo ad primum diem Martii, deinde ad 9. et poſtea ad 23. ejuſdem menſis prorogabatur; quo die ſubſidium gratuitum unanimi cleri conſenſu dominae reginae conceſſum eſt.

Articles

Articles whereupon it was agreed by the moſt reverend father in God the archbiſhop of Cant. and other the biſhops of the whole clergie of the province of Canterbury, in the convocation or ſynod holden at Weſtminſter by prorogation in the year of our Lord God M.D.LXXV. *touching the admiſſion of apt and fit perſons to the miniſtry, and the eſtabliſhing of good orders in the church.* Ex excerptis Heylinianis.

FIRST, That none ſhall be made deacon or miniſter hereafter, but only ſuch as ſhall bring unto the biſhop of that dioceſe from men known to the ſame biſhop to be of ſound religion, a teſtimonial both of his honeſt life, and of his profeſſing the doctrines expreſſed in the "Articles of religion which concern the confeſſion of a true chriſtian faith, and the doctrine of the ſacraments" compriſed in a book entituled "Articles whereupon it was agreed by the archbiſhops and biſhops, etc. anno M.D.LXII." put forth by the queen's authority, and which alſo ſhall then be able to anſwer and render to the ſame biſhop an account of his faith in Latin, agreeable and conſonant to the ſaid articles, and ſhall firſt ſubſcribe to the ſaid articles. And that every ſuch deacon ſhall be of the age of twenty three years, and ſhall continue in that office the ſpace of a whole year at the leaſt, before he be admitted to the order of prieſthood: and every ſuch miniſter ſhall be of the full age of twenty four years. And that neither of theſe orders ſhall be given but upon a Sunday or holy day, and in the face of the church, and in ſuch manner and form, and with all ſuch circumſtances as are appointed by the book entituled "The form and manner of making and conſecrating biſhops, prieſts, and deacons.

II. Item, That no biſhop ſhall give either of the ſaid orders to any that be not of his own dioceſe (other than graduates reſiant in either of the univerſities) unleſs they be dimitted under the hand and ſeal of that biſhop, of whoſe dioceſe they are, and not upon letters dimiſſory of any chancellor, or other officer to any biſhop.

III. Item, That unlearned miniſters heretofore made by any biſhop ſhall not hereafter be admitted to any cure of ſpiritual function according to the queen's majeſty's injunctions in that behalf, for which purpoſe the biſhops ſhall cauſe ſtrict and diligent examination to be us'd in the admiſſion of all curates to any cure.

IV. Item, That diligent inquiſition be made in every dioceſe for all ſuch as have forg'd and counterfeited letters of orders, that they may be depoſed and puniſhed by commiſſioners eccleſiaſtical.

V. Item, That the biſhops by their letters do certify one another the names of ſuch counterfeit miniſters, to the end they be not ſuffered to ſerve in any other dioceſe.

VI. Item, That from henceforth none ſhall be admitted to any orders eccleſiaſtical, unleſs he do preſently ſhew to the biſhop a true preſentation of himſelf to a benefice then void within the dioceſe or juriſdiction of the ſaid biſhop; or unleſs he likewiſe ſhew to the ſaid biſhop a true certificate, where preſently he may be placed to ſerve ſome cure within the ſame dioceſe or juriſdiction; or unleſs he be placed in ſome cathedral or collegiate church or college; or unleſs the biſhop ſhall forthwith place him in ſome vacant benefice or cure; or unleſs he be known to have ſufficient patrimony or livelyhood of his own.

VII. Item, That none ſhall be admitted to any dignity or benefice with cure of ſouls, unleſs he be qualified according to the tenor of the firſt article; and if any ſuch dignity or benefice be of the yearly value of thirty pounds or above in the queen's books, unleſs he ſhall then be a doctor in ſome faculty, or a batchelor of divinity at the leaſt, or a preacher lawfully allowed by ſome biſhop within this realm, or by one of the univerſities of Cambridge or Oxford, and ſhall give open tryall of his preaching before the biſhop or ordinary or ſome other learned man appointed by him, before his admiſſion to ſuch dignity or benefice; and nevertheleſs where the ſtipends or livings be very ſmall, then to chooſe of the beſt that can be found in ſuch caſe of neceſſity.

VIII. Item, That all licences for preaching granted out by any archbiſhop or biſhop within the province of Canterbury, bearing date before the 8th of February, M.D.LXXV. be voyd and of none effect. And neverthelеſs all ſuch as ſhall be thought meet for that office, to be admitted again without difficulty or charge, paying not above four pence for the ſeal ,parchment, writing, and wax for the ſame, according to an article of the advertiſements in that behalf.

IX. Item, That every biſhop ſhall take order, that all able preachers within his dioceſe do earneſtly and with diligence teach their auditors ſound doctrine of faith and true religion, and continually exhort them to repentance and amendment of life, that they may bring forth the fruits of faith and charity, and be liberal in alms and other good deeds commanded by God's word. And that none be admitted to be a preacher, unleſs he be firſt a deacon at the leaſt.

X. Item, That every biſhop in his dioceſe ſhall with all expedition take order, that the catechiſm allowed be diligently taught to the youth in every pariſh church, and that the homilies

milies, when no ſermons be made, be duly read in order, as they be preſcribed every Sunday and holy day.

XI. Item, That every biſhop ſhall likewiſe take order within his dioceſe, that every parſon, vicar, curate and ſtipendiary prieſt being under the degree of a maſter of arts, and being no preacher, ſhall provide and have of his own within two months after warning given to him or them, the New Teſtament both in Latin and Engliſh or Welch, and ſhall confer daily one chapter of the ſame, the Latin and the Engliſh or the Welch together. And that archdeacons, commiſſaries and officials in their ſynods and viſitations ſhall by their diſcretion appoint to every the ſaid parſons, vicars, curates, and ſtipendiary prieſts ſome certain tax of the New Teſtament to be conned without book, or otherwiſe to be travelled in, as ſhall be thought moſt convenient to the ſaid archdeacon, commiſſaries, or officials, and ſhall exact a rehearſal of the ſame and examine them how they have profited in the ſtudy thereof, at their next ſynods and viſitations, or ſuch other time and times, as to them ſhall be thought meet.

XII. Item, Where ſome ambiguity and doubt hath ariſen among divers, by what perſons private baptiſm is to be miniſtred, for as much as by the book of common prayer allowed by ſtatute, the biſhop of the dioceſe is to expound and reſolve all ſuch doubts as ſhall ariſe concerning the manner how to underſtand, do, and execute the things contained in the ſame book; it is now by the ſaid archbiſhop and biſhops expounded and reſolved, and every of them doth expound and reſolve, that the ſaid private baptiſm in caſe of neceſſity is only to be miniſtred by a lawfull miniſter or deacon, called to be preſent for that purpoſe, and by none other. And that every biſhop in his dioceſe ſhall take order, that the expoſition of the ſaid doubt ſhall be publiſhed in writing before the firſt day of May next coming, in every pariſh church of his dioceſe in this province; and thereby all other perſons ſhall be inhibited to intermeddle with the miniſtring of baptiſm privately, being no part of their vocation.

XIII. Item, That from henceforth there be no commutation of any penance by any having ordinary juriſdiction eccleſiaſtical, or any their officers or deputies into any mulct pecuniary, unleſs the ſame be done upon great and urgent cauſes by the conſent of the biſhop of the dioceſe, declared in writing under his hand and ſeal.

XIV. Item, That all archdeacons and others, which have ordinary juriſdiction eccleſiaſtical, and their officers and deputies ſhall call before them all ſuch perſon and perſons, as ſhall be detected or preſented before them, or any of them of any eccleſiaſtical crime or fault, and ſhall uſe all means by law preſcribed to convince and puniſh ſuch as be found to be offenders, effectually upon pain of ſuſpenſion from his and their office.

XV. Item, That the biſhops ſhall take order that it be publiſhed and declared in every pariſh church within their dioceſe before the firſt day of May next coming, that marriage may be ſolemnized at all times of the year, ſo that the bannes be firſt on three ſeveral Sundays or holy days in the ſervice time openly asked in the church, and no impediment objected, and ſo that the ſaid marriage be alſo publickly ſolemniz'd in the church at the uſual time of morning prayer.

Ultimus tamen articulus typis non fuit expreſſus, eo quod domina regina (ut dicitur) non aſſenſit eidem. Poſtquam hi articuli promulgati fuiſſent, convocatio virtute brevis regii ad 6. diem Novembris, ac deinde de tempore in tempus ab uno anno in alium per diverſa brevia regia ad 17. Januar. A. M.D.LXXX. prorogabatur

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
EDM. GRINDALL I.	1576.	ELIZAB. 18.

Mandatum archiepiſcopi Cantuar. ad publicandum articulos in convocatione M.D.LXXV. *ſtabilitos.* Ex excerptis Heylinianis.

EDMUNDUS, divina providentia Cant. archiepiſcopus, totius Angliae primas et metropolitanus, venerabili confratri noſtro Edwino, eadem providentia London. epiſcopo, ſalutem, et fraternam in Domino charitatem. Cum in ſacra ſynodo provinciali, ſive convocatione praelatorum et cleri noſtrae Cant. provinciae, auctoritate brevis regii in ea parte emanati, in domo capitulari eccleſiae cathedralis D. Pauli London. 9. die menſis Maii A. D. M.D.LXXII. ultimo praeterito, inchoata ac celebrata, ac de die in diem, et de loco in locum continuata et prorogata, de conſilio et aſſenſu veſtris, et aliorum venerabilium confratrum noſtrorum, totiuſque cleri dictae noſtrae Cant. provinciae in eadem ſacra ſynodo ſive convocatione, 17. die menſis Martii, A. D. juxta computationem eccleſiae Anglicanae M.D.LXXV. ultimo praeterito, congregata, inter nonnulla alia, per nos mutuo et unanimi noſtro conſenſu, ad Dei gloriam illuſtrandam, divini cultus augmentum, eccleſiae Anglicanae utilitatem, ordinis clericalis honeſtatem et decentiam, ac illuſtriſſimae dominae noſtrae reginae, regnique ſui Angliae tuitionem et defenſionem tendentia, ordinata et ſtabilita, ex certis magnis arduis et urgentibus cauſis, per nos eiſdem confratribus noſtris et clero dictae noſtrae provinciae Cant. expoſitis, et inter nos matura deliberatione conſideratis et ponderatis quoſdam articulos intitulatos, "Articles whereupon it was agreed," etc. ordinaverimus et ſtabiliverimus; nos igitur articulos praedictos in et per totam provinciam noſtram Cant. praedictam debitae executioni demandare volentes, verum exemplum articulorum praeſentibus annexum (ne quiſquam ignorantiam praetendere poſſit) fraternitati veſtrae committimus publicandum; eidem fraternitati veſtrae praecipiendo mandantes,

mandantes, quatenus vera exemplaria praedictorum articulorum ſub ſigillo, et ſeparalibus literis veſtris, univerſis et ſingulis venerabilibus confratribus noſtris epiſcopis, ſuffraganeis dictae noſtrae provinciae Cant. ac cuſtodibus ſpiritualitatis ſedium vacant. tranſmittentes, ex parte noſtra iis injungatis, quibus nos etiam harum ſerie injungimus, quatenus eorum ſinguli in ſingulis civitatibus ac dioeceſibus eorundem, prout eos et eorum quemlibet reſpective pertinet, articulos praedictos debite publicent et denuncient, ac ab omnibus, quos concernunt, obſervari, et debitae executioni demandari faciant, et curent cum effectu. Ac inſuper articulos memoratos per fraternitatem veſtram in, et per civitatem, et dioeceſim veſtram, prout ad vos attinet, debite et effectualiter publicari, denunciari, et executioni debitae demandari volumus et mandamus, prout convenit. In cujus rei teſtimonium, etc. Dat. 20. die Aprilis, M.D.LXXVI.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
EDM. GRINDALL I.	1576.	ELIZAB. 18.

Articles to be enquired of in the metropoliticall viſitations of the moſt reverend father in God Edmond, by divine ſufferaunce archbiſhope of Cant. primate of all England, and metropolitane in all and ſingular cathedral and collegiate churches within his province of Canterbury. Reg. Grindall fol. 97. a.

I. FYRSTE, Whether your biſhop, and his chancellor, commiſſaries, and all his officers do miniſter juſtice indifferently and incorruptly to all her majeſties ſubjects, and puniſh vice and public crimes with due puniſhment, without any corrupt commutations, neither reſpecting gifts nor perſons; and whether any money, gifte, rewarde, or any other temporal commoditie (other then accuſtomed lawfull fees) hath been received for juſtices, or any judgmentes, or execution of lawes, or for any guifte, advowſon, preſentation, collation, inſtitution, or induction, or for the procuring of any ſuch to any ſpirituall or eccleſiaſticall livynge; what hath been received, by whom, and by whoſe mediation?

II. Item, Whether your biſhop, deane, chapter, and all other your governours do in their ſeverall regiments direct all their doings to ſeek the glory of God, the godly quietneſs of the church of England, of the upholding in good order of your cathedral church of —— neyther ſuffringe of the ſame corrupt doctrine, nor offenſive manners; and whether any of them doth, or hath, make, or ſuffer any waſt, ruyne, decaye, or dilapidation of the goods, or poſſeſſions of this church, as by decaye, or not repayring the church, and their ſeverall houſes, alienating the ſtocke, buildinges, ymplementes, or other moveable goodes of the church, or committing any of the ſame to private uſes, or making of leaſes in poſſeſſion, or reverſion, for moe yeres, or otherwaies, then the ſtatutes of your church do preſcribe, or by gredy waſt of timbre, exceſſive ſales of woode, advowſons, unuſed and unreaſonable grauntes, patentes, and revertions of offices, unwounted annuities, and ſuch like gredy gripinge of thinges preſent, to the impoveriſhing of the church and ſucceſſion; how many, and what they be, whether any ſuch grante or advowſon hath been ſolde for any value; by whom, to whom, and for how much, and who now enjoyeth the ſame?

III. Item, How many ſuch grauntes, pattentes, advowſons, ſales, offices, annuities, and ſuch like hath binne confirmed by your chapitor ſeal, ſithence the firſt yere of her majeſties reign, to whoſe uſe, and by whoſe means, and what money was received for the ſame by whom, and to whoſe uſe; whether any like guifte, graunt, advowſon, or leaſe, for longer time than for twenty one yeres, or three lives, hath been made, or confirmed, antedated, or by other collorable means procured, in poſſeſſion or reverſion, ſithence the beginning of the parliament in the thirtenth yere of her majeſties reigne; what thoſe be, and by whoſe means procured, and to what uſe?

IV. Item, Whether your deanes, archdeacons, and other dignities of your church be reſident or not; who they be, what other promotions or livings every one of them hath, and in what dioceſs; and whether every one of them be miniſters or not, whether they uſe ſemely or preeſtly garmentes, according as they are commaunded by the quenes majeſties injunctions to doe?

V. Item, Whether your prebendaries be commonlie reſident, or how many of them? what orders they be in, how, and in what apparell they do commonly go; whether they do preache in their ſeverall courſes; or how often; and what times in the yere; or how often they do reſorte to your cathedral church?

VI. Item, Whether your divine ſervice be uſed, and the ſacraments miniſtred in manner and forme preſcribed in the quenes majeſties injunctions, and none otherwaies; whether it be ſaid or ſonge in due time; whether in all pointes, according to the ſtatutes of your church, not being repugnant to any of the quenes majeſties lawes or injunctions; whether all that were wonte to be bounde, or ought to come to it, do ſo ſtill; whether every one of your church doth openly communicate in the ſaid cathedral church, at the leaſt, once in every yeare?

VII. Item, Whether your grammer ſchole be well ordered; whether the number of the children thereof be furniſhed; how many do want, and by whoſe defaulte; whether they be diligently and godly brought up in the feare of God, and holſom doctrine; whether any of them have been received for money or rewardes, and by whome; whether the ſtatutes, foundations, and other ordinances towchinge the godly preſcribed, and uſed almes of your church, and

and the ſaid grammer ſcholemaſter, or the ſchollars thereof, or any other havinge doing or intereſt therein, be kept, by whom it is not obſerved, or by whoſe defaulte; and the like, in all points, you ſhall enquire and preſent of your choriſters, and their maſter?

VIII. Item, Whether all other officers, and miniſters of your church, as well within as withowte, do their duities in all pointes obediently and faithfully, and whether your deane, ſtewardes, treaſurers, burſors, receyvors, or any officer, having any charge, or any waies being accomptant to the ſaid church, do make a trewe, perfect, and faithfull account at ſuch daies and times, as be limited and appointed by the ſtatutes and cuſtomes of the ſaid church, making full payment yerely of all arrerages; whether any money, or goods, of the church do remain in any mans hands; who they be, and what ſomme remayneth?

IX. Item, You ſhall enquire of the doctrine and judgement of all and ſinguler hed and members of your ſaid church; as your deane, archdeacons, prebendaries, readers of divinitie, ſcholemaſters, vicars, petticannons, deacons, conductes, ſinging men, choriſters, ſcholers in grammer ſcholes, and all other officers and miniſters, as well within your church as without; whether any of them do either priveley or openly preache any unholſome, erronioufe, or ſeditious doctrine, contrary or repugnant to any article agreed upon in any ſynod of the clergy of the province of Cant. ſithence the firſt yere of her majeſties reign, or diſcorage any man ſoberly for his edifienge from the reading of the holly ſcriptures, or in any point to perſwade, or move any not to conform themſelves to the order of religion reformed, reſtored, and revived by public authoritie in this church of England?

X. Item, You ſhall enquire of the names and ſurnames of all and ſinguler the abovenamed members, officers, and miniſters of this your ſaid church, as well high as low, whether you know and ſuſpect any of them to obtaine his rome or lyving by ſimony, that is, by money, unlawfull covenantes, guifte, or reward; who preſented him; whether his living be in leaſe, and by whom it is leaſed; to whom, and upon what rent; whether he doth pay any penſion; for what cauſe, what ſomme, and to whom; whether any of them be knowen or ſuſpected to be a ſwearer, and adulterer, a fornicator, or ſuſpected of any other uncleneлyneſs; whether any of them do uſe any ſuſpect houſe, or ſuſpected company of any ſuch faults, any tavern, alehouſe, or tippling houſes at any inconvenient ſeaſon; whether any of them be ſuſpected to be a drunkard, a dicer, a carder, a brawler, fighter, quarreller, or unquiet perſon, a carrier of tales, a backbiter, ſlanderer, bate maker, or any other waies a breaker of charitie or unity, or cauſe of unquietneſs by any meanes?

XI. Item, Whether you have neceſſary ornaments and bookes for your church?

XII. Item, Whether your churche be ſufficiently repayred in all partes; what ſtocke or annuitie is there towards the reparations of the cathedrall church; in whoſe hands and cuſtodye doth it remayne?

Item, Finally you ſhall preſente what you think neceſſary or profitable for the church to be reformid, or of newe to be appointid and ordred in the ſame.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliæ
EDM. GRINDALL I.	1576.	ELIZAB. 18.

Orders for reformation of abuſes about the learned exerciſes and conferences among the miniſters of the church. Strype's life of Grindall p. 220.

I. INPRIMIS, The ſaid exerciſes are to be uſed in ſuch churches, and at ſuch times, as the biſhop of the dioceſe ſhall under his hand and ſeal apppoint.

II. Item, That in all ſuch aſſemblies for the ſaid conferences or exerciſes, either the archdeacon, if he be a divine, or elſe ſome one other grave learned graduate, at the leaſt, to be appointed and allowed by the biſhop, as before, be preſent and moderate the ſaid exerciſes.

III. Item, That a catalogue of names be made and allowed of thoſe that are judged meet to be ſpeakers in courſe in the ſaid exerciſes; which are known to be able to ſpeak aptly, and to the profit and edifying of the hearers. And ſuch parts of the ſcripture entreated of, as the biſhop ſhall appoint.

IV. Item, That the reſt of the miniſters, not able to ſpeak publickly with commendation, be aſſigned by the moderators ſome taſks, for the encreaſe of their learning, to be compriſed in writing, or otherwiſe concerning the expoſition of ſome part of ſcripture; and thoſe taſks to be read privately before the miniſters only, and not before the laity.

V. Item, Ante omnia, That no lay perſon be ſuffered to ſpeak publickly in thoſe aſſemblies.

VI. Item, That no man ſpeaking in the ſaid exerciſes, ſhall be ſuffered to glance openly, or covertly againſt any ſtate, or any perſon public or private. If he do, the moderators ſhall immediately interrupt him, and put him to ſilence; and notice to be made of the cauſe of interruption to the biſhop, and the party interrupted not to be again admitted, without the biſhop's approbation, and the knowledge of his offence.

VII. That no man be ſuffered in the ſaid exerciſes to make any invections againſt the laws, rites, policies, and diſcipline of the church of England, eſtabliſhed by public authority. If any attempt the contrary, he is immediately to be commanded to ſilence. And the moderator or moderators, are therein to ſatiſfy

tiſfy the auditory. And the ſpeaker ſhall not be admitted to ſpeak any more, till he, after public ſatiſfaction made, ſhall obtain a new admiſſion and approbation of the biſhop.

VIII. Item, Foraſmuch as divers miniſters deprived from their livings, and inhibited to preach, for not obeying the public orders and diſcipline of the church of England, have intruded themſelves in ſundry places, to be ſpeakers in the ſaid exerciſes, and being excluded from pulpits, have in the ſaid exerciſes uſually made their invections againſt the orders, rites, and diſcipline of the church, which hath been the cauſe to move divers to a miſlike of the ſaid exerciſes (being of themſelves, if they be well uſed very profitable for many reſpects) every biſhop is to take ſtrict order in his dioceſe, that hereafter none be ſuffered to be ſpeakers in the ſaid exerciſes, which remain deprived or inhibited for the cauſes aforeſaid, except they ſhall have before conformed themſelves to order: neither any other, which ſhall not, both by ſubſcription and daily practiſe, conform himſelf to public orders and diſcipline of this church by law eſtabliſhed.

EDM. CANTUAR.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
EDM. GRINDALL I.	1576.	ELIZAB. 19.

The council's letter to the archbiſhop of Canterbury about the obſervation of Ember days and Lent. Reg. Grindall in Strype's life of Grindall p. 226.

AFTER our hearty commendations to your good lordſhip. The queen's majeſty of late entring into conſideration, how that, notwithſtanding ſundry good ſtatutes and laws made heretofore by common conſent in parliament to the contrary, the obſervation of the Embring and fifty days is not ſo duly looked unto, as it ought to be, and as is requiſite in policy for the maintenance of mariners, fiſhermen, and the navy of the realm; hath thought convenient for the cauſe, firſt in her highneſs's own houſhold to give ſtrait charge unto the officers, for the obſervation of them: and it is ordered, that they ſhall be more carefully lookt unto and continued, than heretofore they have been. The like we have ſignified by her majeſty's ſpecial appointment, to the lord mayor of the city of London, and other her majeſty's officers and loving ſubjects abroad; to the intent that by an unfeigned obſervation in all places throughout the realm of the ſaid law already provided and meet to be put in execution in this reſpect, the ſtate might take ſuch benefit thereby, as was at the time of the making intended; which we can aſſure your lordſhip is the only cauſe, why at this time the obſervation of them is ſo much urged. Howbeit for that it may be, that this her majeſty's good meaning may either be miſconſtrued by ſome and depraved by others, as though any ſuperſtition (wherewith her majeſty, God be thanked, is not to be touched or ſuſpected) were thereby intended; for the meeting with and anſwering ſuch ſlanderous conceits as may be ſpyed and miſtaken among her highneſs's ſubjects, we have thought good to require your lordſhip to give order within your province, that the miniſters and preachers, which are or ſhall be admitted to that function, be commanded, in their ſermons and exhortations to the people to inſtruct and teach them to be willing and obedient to conform themſelves and their families to the obſervation of the ſaid laws, as in duty they are bound; and further declare unto them, that the ſame is not required for any liking of popiſh ceremonies heretofore uſed (which utterly are deteſted) but only to maintain the mariners and navy in this land, by ſetting men a fiſhing. Which thing is ſo neceſſary for the realm, eſpecially in theſe dangerous times, as no means are to be omitted, whereby it may be thought the ſame may be according to the laws brought to paſs, and perfected accordingly.

And for that the exhortations and doctrines of good and dutiful miniſters may do much good in this matter, both to remove ſcrupuloſneſs and miſconceits of ſome few, and alſo to induce the greater and common number to obey and obſerve the ſaid laws; we have thought good to ſignifie ſo much unto your lordſhip, that by the good aſſiſtance of you, and others under you, the matter might be furthered, and take ſuch good ſucceſs for the benefit of this realm, as we deſire. From Hamptoncourt the 13th of December, M.D.LXXVI.

Your lordſhip's right aſſured loving friends,

W. Burghley. F. Knollys.
A. Warwick. Jam. Croftes.
R. Leiceſter. Fra. Walſingham.

Concilium provinciale Ebor.

CONVOCATIO cleri provinciae Ebor. a die menſis Martii anni praecedentis ad 5. diem Aprilis, et ab eo ad 19. ejuſdem menſis, ac poſtea ad 6. diem Novembris continuata fuit.

Queen

Queen Elizabeth's letter to the biſhops throughout England againſt conventicles, and for the ſuppreſſing the exerciſe called propheſying. Ex MS. Cotton. Cleopat. F. 2. fol. 287.

RIGHT reverend father in God, we grete you well. We here to our greate greefe, that in ſundry parts of our realme there are no ſmall numbers of perſons, preſuminge to be teachers and preachers of the church, though nether lefulie thereunto called, no yet [fit] for the ſame, which, contrary to our lawes eſtabliſhed for the publique divine ſervice of almighty God, and the adminiſtration of his holie ſacraments within this church of England, doe daylie deviſe, imagine, propound, and putt in execution ſundrie new rites and formes in the church, as well by their preachinge, readinge, and miniſtringe the ſacraments, as well by procuringe unlawfull aſſemblies of a greate number of our people out of theire ordinarie pariſhes, and from place far diſtant, and that alſo of ſome of good callinge (though therein not well adviſed) to be hearers of theire diſputations, and new deviſed opinions uppon pointes of divinity, farre and unmeete of unlearned people, which manner of invaſions they in ſome places call propheſinge, and in ſome other places exerciſes; by which manner of aſſemblies, great numbers of our people, ſpeciallie the vulgar ſorte, meete to be otherwiſe occupied with honeſte labour for there livinge, are brought to idleneſs, and ſeduced, and in a manner ſchiſmatically divided amongſt themſelves into varietie of dangerous opinions, not only in townes and pariſhes, but even in ſome families; and manifeſtlie therby incorraged to the violation of our lawes, and to the breache of common order, and finalie to the offence of all our quiett ſubjects, that deſier to ſerve God accordinge to the uniforme orders eſtabliſhed in the church, whereof the ſequele cannot be but over dangerous to be ſuffred. Wherefore conſideringe it ſhould be the dutie of the buſhopes, being the principall ordinarie officers in the church of God, as you are, once to ſee this diſhoners againſt the honor of God and the quietneſs of the church reformed, and that wee ſee that by the increaſe of theſe through ſufferance, great daunger may enſue even to the decaye of the chriſtian faith, whereof we are by God appointed the defendor, beſides the other inconveniences, to the diſturbance of our peaceable government; we therefore, accordinge to authoritie we have, charge, and command you as the buſhopp of that dioceſſe with all manner of diligence, to take order throughe your dioceſſe, as well in places exempt as otherwiſe, that no manner of publique and divine ſervice, nor other forme of th' adminiſtration of the holie ſacraments, nor any other rites or ceremonies be in any ſort uſed in the church, but directlie accordinge to the orders eſtabliſhed by our lawes. Nether that any maner of perſon be ſuffred within your dioceſſe to preache, teache, reade, or anie wiſe exerciſe any function in the church, but ſuch as ſhall be lawfully approved and licenſed, as perſons able for there knowledge, and conformable to the miniſtrie in the rites and ceremonies of the church of England; and where there ſhall not be ſufficient able perſons for learning in any cures to preach, or inſtructe their cures, as were requiſite, there ſhall you limitte the curats to read the publike homilies, accordinge to the injunctions heretofore by us geven for like cauſes. And furthermore conſidringe, for the great abuſes that have byn in ſundrie places of our realme, by reaſon of our forſaid aſſemblies, called exerciſes, and for that the ſame are not, nor have not ben appointed nor warranted by us, or by our lawes; we will and ſtraightlie charge you, that you alſo charge the ſame forthwith to ceaſe, and not to be uſed; but if any ſhall attempt or continew, or renew the ſame, wee will you not onlie to comitte them unto priſon, as mayntevners of diſorders, but alſo to advertiſe us or our counſaile of the names and qualities of them, and of there mayntainers, and abettors, that thereuppon for better example their puniſhment may be more ſharpe for their reformation. And in theſe things we charge you to be ſo carefull and vigilant, as by your negligence, if wee ſhall here of any perſonn attemptinge to ſend in the premiſes without your correction or reformation to us, we be not forced to make ſome example or reformation of you, accordinge to your deſerts. Yeven under our ſignet at our mannor of Greenwhich the 7th of May, M.D.LXXVII.

The archbiſhop of Canterbury's letter to the lords of the privy council, about the ſame. Ibid.

RIGHT honourable and my ſingular good lords. I cannot denye but that I have bene commaunded bothe by the quene's majeſtye herſelf, and alſo by divers of your honourable lordſhips in her name, to ſuppreſſe all thoſe exerciſes within my province, that are commonly

monly called propheſies. But I doe proteſte before Godd, the judge of all hartes, that I did not of any ſtubbornesſ or wilfulneſs refuſe to accompliſhe the ſame, but only upon conſcience; for that I found ſuche kinde of exerciſe ſet downe in the holie ſcriptures, and the uſe of the ſame to have continued in the primitive church. And was perſwaded that (the abuſe being reformed, which I alwaies offered myſelfe reddie to labour in) the ſaid exerciſe might yet ſerve to the greet profitte of the church; and feared that the utter ſuppreſſing of them wolde bread offence. And therefore was a moſt humble ſutor unto her majeſtie, that I might not be made the chief inſtrumente in ſuppreſſinge the ſame. Yet not prejudicing or condemninge any, that in reſpecte of pollicie or otherwiſe, ſholde be of contrary judgement, or beinge of authoritie ſholde ſuppreſſe them. For I knowe right well, that there be ſome things of that nature, wherein diverſe men may be of diverſe opinions, and abownde in their owne ſenſe (being not repugnante to the analogie of faithe) without any prejudice to their ſalvation, or any prejudice of other to other. Notwithſtanding, howſoever others, being otherwiſe perſwaded, might ſaflie doe yt; yet I thought it not ſafe for me (being ſo perſwaded in mynde) to be the doer of that, whereof my owne harte and conſcience woulde condemne me. And whereas I have ſuſteyned the reſtrainte of my liberty, and ſequeſtration of my juriſdiction, nowe by the ſpace of ſix monthes, I am ſo far from repininge thereat, or thinkinge myſelf injuriouſlie or hardlie dealte withal therein at her majeſty's haunds, that I doe thankfully imbrace.and franklie with all humilitie acknowledge her princelye, gratiouſe, and rare clemency towards me, who havinge authoritie and power to have uſed greater and ſharper ſeveritie againſte me, and for good policie and example thinkinge it ſo expediente, hath notwithſtanding dealte ſo mercifully, mildlye,and gentlye with me.

But the greateſte griefe, that ever I have hadd or have, is the loſs of her majeſties favour, and the ſuſteyninge of the diſpleaſure of ſo gratiouſe a ſoveraigne; by whome the churche and realme of Englande hath ben ſo longe, ſo happilie governed; and by whom myſelfe privatelie, and ſpeciallie above other ſubjects, have received ſo many, and ſo great benefits above all my deſervinge. For the recoverye of whoſe gratiouſe favor, I moſte humblye beſeche your lordſhips to be a meanes to her majeſtie for me. The which obteyned, I ſhall eſteme farre above all worldlie benefitts whatſoever. And I proteſte here before Godd, and your honours, that not onely my dewtifull and humble obedience to her majeſtie ſhalbe ſuche, as ſhe ſhall have no cauſe to repente her of her graciouſe goodneſs, and clemencie ſhewed unto me; but alſo that by moſte fervente, hartie, and daylie praier (as I have done hitherto) ſo I will contynewe, accordinge to my bownden dewtie, to make moſte earneſte ſute unto allmightie Godd for the longe preſervation of her majeſties moſt happie raigne, to the unſpeakable benefitt of the church and realme of Englande. 29. November. M.D.LXXVII.

EDM. CANTUAR.

Archiepiſc. Cant. EDM. GRINDALL 2.	Anno Chriſti 1577.	Reg. Angliae ELIZAB. 20.

Queen Elizabeth's letter to John Whitgift, biſhop of Worceſter, to forbid prophecies, Strype's life of Whitgift. p. 81.

RIGHT reverend father in God, etc. Conſidering, that our chief care and ſtudy is, to ſee the good laws, which are ſet forth for the quiet government of this our realm, and among other things as the chiefeſt, that the orders eſtabliſhed in the church for the advancement of God's glory, may be duly obſerved, and an uniform unity maintained among the clergy, and other our good ſubjects; which will be the better done and continued, by the diligence of the ordinary, and by the inſtruction and travel about the dioceſe by perſonal viſitation, as is meet, that he may rather ſee than hear, what is meet to be by him reformed; and underſtanding, that of late years there hath been uſed in divers dioceſes of this realm a certain public exerciſe, or, as they call it, propheſying, by certain perſons pretending a more purity, by the manner of the doing thereof, evil effect hath enſued in ſome places, to our grief, among the unlearned ſort, eaſy to be carried with novelties; therefore, for certain good cauſes moving us, we do will and command you, forthwith, upon the receipt hereof, to make expreſs order throughout all your dioceſe, that all ſuch propheſies be forborn, and none other exerciſe be ſuffered to be publickly uſed, than preaching by perſons learned, diſcreet, conformable, and ſound in religion, heard and allowed by you without partiality, and reading homilies in ſuch ſort, as is ſet forth by public authorty, by the injunction and order of the book of common prayer. And further that you ſignify unto us, or to ſome of our privy council attending about our perſon, the names of all perſons, of what degree ſoever the ſame be, that are the ſetters forth and maintainers of ſuch exerciſes, and in what places, as alſo of ſuch as ſhall impugn this order; and what you ſhall have done herein from time to time, hereof not to fail, as ye tender our pleaſure, and will avoid the contrary at your peril.

A letter

A letter from the lords of the queen's council to the archbiſhop of Cant. concerning a libel printed againſt her marriage with Monſieur the French king's brother. Reg. Grindal in Strype's life of Grindal append. p. 92. ſeqq.

AFTER our right hearty commendations to your good lordſhip; you ſhall underſtand, how of late hath been imprinted within the city of London a certain libel entitled "The gaping gulph," wherein the author, under the pretence of miſliking of ſome dealings treated of between her majeſty, and the duke of Anjou, the French king's brother, in very deed ſeemeth to go about to draw her majeſty's ſubjects into ſome miſtruſt and doubt of her highneſs's ſaid actions, as tho' thereby ſome alteration were like to enſue, eſpecially in religion, which her highneſs hath heretofore eſtabliſhed and maintained, and is fully determined with the aſſiſtance of God's goodneſs and grace to uphold and maintain during her life, yea and even with the hazard of her own perſon; whoſe conſtancy in that behalf cannot in reaſon be called in queſtion, if with thankfulneſs it be thought on, how her majeſty hitherto, for the maintenance of the ſame, hath willingly ſuſtained the malice of the great and mighty princes her neighbours; as one that wholly dependeth on God's providence, with aſſurance that ſo long as ſhe ſhall continue a nurſe to the church, ſhe ſhall never lack for merciful aſſiſtance.

Notwithſtanding for as much as we know, that divers of the ſaid books have been ſeditiouſly caſt abroad and diſperſed in ſundry places of this realm, and have good occaſion to think the ſame hath been done within your lordſhip's dioceſe; by the reading whereof her majeſty's good ſubjects, eſpecially thoſe of the clergy, may perhaps by overlight credit, upon vain ſuſpicions and preſumptions be induced to think and ſpeak otherwiſe of her majeſty's doings, than either they have cauſe to do, or it becometh dutiful and obedient ſubjects: her majeſty for the removing of all ſuch doubts, as may be conceived in that behalf, and the better confirming of her faithful ſervants in ſuch a good opinion of her highneſs, as both her doings and government over them (the like whereof never happened within this realm) have deſerved, and appertaineth before God and men unto their duties; hath at this preſent cauſed a proclamation to be made, printed, and publiſhed, which we ſend your lordſhip herewith. Upon the receipt whereof her majeſty's pleaſure is, that with as much ſpeed as you conveniently may, you ſhould aſſemble the ſpecial noted preachers and other eccleſiaſtical perſons of good calling within your dioceſe, and upon the reading of the ſaid proclamation, to ſignify unto them her hígneſs's conſtant and firm determination to maintain the ſtate of religion without any alteration or change in ſuch ſort as hitherto ſhe hath done; and that as heretofore ſhe could not by any perſuaſion or practice of ſundry adverſaries be brought to alter or change the ſame, ſo now much leſs her meaning is at this preſent, by any treaty with the ſaid duke to do the like; who hath heretofore ſhewen himſelf a friend to thoſe of the religion even with the hazard of his eſtate and life: a thing notoriouſly known, tho' by another of the libels it be otherwiſe untruly given out, and doth deſerve in reſpect of the honour he did of late to her majeſty, in vouchſafing to come and ſee her in ſuch a kind and confident manner, without reſpect of the peril he did expoſe himſelf to in the ſaid voyage, both by the ſea and by the land, to be honoured, and eſteemed of all thoſe that truly love her highneſs.

Ye ſhall alſo admoniſh them, that in their ſermons and preachings, they do not intermeddle with any ſuch matter of eſtate, being in very deed not incident, nor appertaining to their profeſſion, but commanding them to contain themſelves within the limits and bounds of their callings, which is to preach the goſpel of Chriſt in all purity and ſingleneſs, without entangling and confounding themſelves in ſecular matters, wherewith they ought to have nothing to do at all; but rather teach the people to be thankful towards almighty God for the great benefits both of liberty of conſcience, peace, and wealth, which they have hitherto enjoyed by her majeſty's good means, and to beſeech him to continue and encreaſe his bleſſings over us, to the intent that in all humbleneſs and obedience under her gracious government, we may lead a quiet and chriſtian life, rather than by intermeddling in ſuch matters impertinent to their calling, go about to give occaſion of diſtruſt or diſquietneſs among the ſubjects of this realm. By which their unorderly dealings there cannot but grow great prejudice to the cauſe of religion, which may be perhaps pretended, but in very deed is like by ſuch means rather to be hindred than furthered.

And to ſuch of the ſaid preachers as dwell in remote places and cannot be preſent at the ſaid aſſembly, you ſhall ſignifie ſo much by your letters. And in caſe any of them ſhall underſtand, that any perſons whatſoever by the ſaid books, or otherwiſe, ſhall have been ſeduced, and carried into any ſuch doubt or miſtruſt of religion, or prejudice like to enſue in this realm, you ſhall charge them by all godly and chriſtian perſuaſions, to do their beſt endeavour to remove all ſuch undutiful and unneceſſary conceipts; being far contrary to her majeſty's moſt gracious meaning. And in caſe they ſhall not be able ſo to prevail as were convenient, but ſhall underſtand, that either ſome other perſons ſhall otherwiſe deal in this matter, or that the people reſt not therewith ſatisfied; and ſo ſhall think

think that ſome further order is neceſſary to be taken in that behalf, you ſhall charge them forthwith to give notice thereof unto you, the ordinary. And thereupon you, by your authority, ſhall call ſuch perſons before you, as in whom you ſhall find any cauſe to be reformed; and by your information or otherwiſe, correct them in their error, ſo as no farther inconvenience follow by ſuch diſordered behaviour.

And ſo requiring your lordſhip, that here and there may be no want of your diligence, as you tender her majeſty's ſervice, and will anſwer to the contrary at your peril, we bid you right heartily farewell. From Greenwich the 5. Octob. M.D.LXXIX.

Your lordſhips very loving friends

Tho Bromely, canc.	H. Sydney.
Will. Burghley.	F. Walſingham.
Hunſdon.	Tho. Wilſon.
F. Knollys.	

Archiepiſc. Cant. Edm. Grindall 4.	Anno Chriſti 1579.	Reg. Angliae Elizab. 22.

The council's letter to the archbiſhop of Canterbury concerning ſome preachers, that refuſed to celebrate the communion. Reg. Grindall in Strype's life of Grindall p. 244.

After our hearty commendations. Whereas her majeſty is credibly informed, that divers and ſundry preachers in this realm do only apply themſelves to the office of preaching: and upon ſome light conceipt to the diſhonour of God, the breach of her majeſty's laws, the offence of good ſubjects, and the great contempt of the ſacraments, which groweth thereby, do ſeparate themſelves from the executing of the one part of the office of a prieſt, which is as well to miniſter the ſaid ſacraments, as to preach the goſpel; and that by this occaſion ſome are counted and termed, "reading," and "miniſtring," miniſters, and ſome preachers and no ſacrament miniſters; therefore we are in her majeſty's name to require your lordſhip to take a view of all ſuch within your dioceſe, as do ſo disjoin the one part of the function from the other, and do not at certain times in the year as well miniſter the holy ſacraments in their own perſon, in what place ſoever they receive any portion for preaching; and yourſelf by your eccleſiaſtical cenſures to compel them to execute both. And ſuch as you ſhall find intractable, to ſend them up to us, and to certifie us immediately upon your ſaid view, how many you find of thoſe recuſants within your dioceſe, that we may thereupon ſatisfie her majeſty in that behalf. And ſo we commit your grace to God. From London the 17[th] day of January.

Your very loving friends

Tho. Bromely, canc.	Jam. Crofte.
W. Burghley.	Chr. Hatton.
E. Lincoln.	Fra. Walſingham.
J. Suſſex.	Tho. Wilſon.
J. Hunſdon.	

Archiepiſc. Cant. Edm. Grindall 4.	Anno Chriſti 1579.	Reg. Angliae Elizab. 22.

Convocatio praelatorum et cleri provinciae Cantuar. in eccleſia cathedr. S. Pauli London. continuata ad 17. Januarii M.D.LXXIX. Ex reg. convoc. et excerptis Heylin.

In prima hujus convocationis ſeſſione (die Martis Januarii 17.) poſt dictam litaniam Anglico idiomate in eccleſia S. P. London. epiſcopi et clerus ad domum capitularem ſe conferunt, ubi literae commiſſionales archiepiſcopi Cantuar. epiſcopum London. locumtenentem ſuum conſtituentes leguntur; qui aſſumpto hoc munere, clerum ad eligendum prolocutorem monuit, iis commendans venerabiles viros magiſtros L. Humfrey, Winton, Geo. Day, Windeſor, et Gab. Goodman, Weſtmon. reſpective decanos, ut ex illis unum praeſentarent proxima ſeſſione. In qua (Jan. 25.) doctor Day electus confirmabatur; et dominus locumtenens, et confratres ſui tractatum aliquem habebant inter ſe de quibuſdam in eccleſia reformandis.

In tertia ſeſſione (Jan. 27.) epiſcopis in domo capitulari congregatis, epiſcopus London. praeſes convocationis, protulit quaſdam literas miſſivas honorandorum virorum dominorum de privato concilio dominae reginae eidem reverendiſſimo, etc. inſcriptas, quoſdam errores et haereticas opiniones per novam ſectam haereticorum, vulgo nuncupat. "The family of love" tangentes et concernentes. Quibus lectis, idem dominus praeſidens, et caeteri reverendi patres tam de et ſuper contentis in dictis literis miſſivis, quam etiam de reformatione aliqua contra recuſantes ſe conformare ſuſceptae religioni in hoc regno Angliae publica auctoritate ſtabilitae habenda, tractatum aliquamdiu habuerunt, et ea omnia prolocutori cum ſex aliis domus inferioris membris accerſito tradiderunt. Et praeterea mandavit dominus locumtenens, ut prolocutor et clerus rationem ineant de modo et forma ſubſidii dominae reginae per clerum concedendi.

In quinta ſeſſione (Febr. 3.) acceſſit ad epiſcopos prolocutor cum quatuor aliis de clero domus inferioris, ac cum iis de et ſuper quibuſdam

dam a ticulis contra dictam novam ſectam haereticorum in ſcriptis per aliquod tempus tractavit. In ſexta ſeſſione horis pomeridianis ejuſdem diei epiſcopi ſuper contentis in articulis, de quibus inter archiepiſcopum Cant. caeteroſque epiſcopos et clerum provinciae Cant. in ſynodo ſive convocatione tent. apud Weſtm. ex prorogatione A. D. M.D.LXXV. conventum extitit, tractarunt, ac quaedam capitula ex iiſdem extraxerunt, quae magis neceſſaria putarunt auctoritate parliamenti confirmari.

In octava ſeſſione (Febr. 17.) libellus ſubſidii in ſynodo confirmatus reginae per epiſcopos London. Winton. Lincoln. Meneven. Sarum, et Wigorn. exhiberi decernebatur. Poſt varias deinde convocationis continuationes, in quibus nihil actum eſt, epiſcopus London. eam 20. die Martii ad 25. diem Aprilis, anni M.D.LXXXI. prorogavit. Quo die adveniente, per breve regium et per ſedecim diverſas prorogationes convocatio continuata fuit uſque ad 20. diem Aprilis, A. D. M.D.LXXXIII.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
EDM. GRINDALL 5.	1580.	ELIZAB. 22.

Epiſcoporum epiſtola ad reginam Elizabetham pro reſtauratione archiepiſcopi Cant. Edm. Grindall. Ex MS. in Hyper. Bodlei. Bibl. Oxon.

NULLA propemodum res eſt, ſereniſſima regina, de qua verius noſtra opinione et rectius evangelii profeſſores Romanae ſedis inſolentiam reprehendant, quam quod intolerabili quadam arrogantia non ſeipſam modo evexerit ſupra reliquas omnes ubivis terrarum Chriſti eccleſias, ſed principes etiam dignitate praeſtantes, et ſummos totius orbis monarchas ita in ſuam poteſtatem redegerit, ut tanquam ſubditos quodammodo et beneficiarios ſuos legibus, inſtitutis, mandatis obſtrinxerit. Ab hac enim pontificia tyrannide ſacroſanctam principum majeſtatem ab optimo et maximo Deo conſtitutam et confirmatam aliquot jam ſecula vidimus infra ordinem redactam, projectam et prope conculcatam. Non libet hic commemorare Alexandros, Gregorios, Bonifacios, et falſo cognominatos Clementes, nec qua meriti ſunt ratione commonſtrare, quam indignis modis tractaverint ſumma poteſtate praeditos imperatores et eximiis virtutibus ornatos. Nulla reſpublica fuit, nullum regnum, in quo non ſuos habuit Romana curia procuratores et adminiſtros, horrenda quadam fulminandi poteſtate terribiles, quos principibus et ſummo magiſtratui ſemper opponerent. Non mirandum igitur, ſi majores tui, dignitate et prudentia praecellentes reges, parum gratos habuerunt Anſelmos, Becketos, Langtones, et id genus alios, quos ſibi tanquam compedes injectos videbant, ut non quae ipſi pro regia dignitate, pro legibus, pro moribus vellent facere, ſed quae liberet pontificibus adminiſtrare cogerentur. Immanem hanc et plane non ferendam ſuperbiam evangelii doctrina paucis annis, ſit Deo gratia, et ex hoc regno, et ex aliis pleriſque rebuſpublicis, prout merita eſt, profligavit. Nam et nos, qui ſub tuae majeſtatis patrocinio vivimus, et reliqui omnes quicunque ſunt in aliis locis verbi praecones, divinae ſcripturae normam inſequentes, eandem pro eo atque decet et pro viribus oppugnamus, ut impiam, ſceleratam, et ſacrilegam. Vere igitur ſi homines aeſtimare voluerint, facile conſtituent, poſt propagatam hiſce proximis annis evangelii lucem, ſublimem illam regum et principum auctoritatem, multis antea ſeculis enervatam, revixiſſe quodammodo, et in priſtinam dignitatem reſtitutam. Injuſtam igitur et (quod cum bona tuae majeſtatis venia dicamus) a chriſtiana charitate alienam calumniandi materiam arripiunt, quo hiſce temporibus, ut noſtram exiſtimationem convellant, epiſcopos accuſant, tanquam immoderatae dominationis cupiditate obſtrictos. In evangelicis enim eccleſiis quicunque epiſcopi et miniſtri, vel cum maxima ſunt poteſtate, quam quidem legibus ſuſtinere poſſunt, hoc ſolum ſibi muneris vendicant ipſis a Deo impoſitum, ut libera conſcientia queant ſalutarem verbi doctrinam et divina Chriſti myſteria ad evangelii normam adminiſtrare, et quorumvis hominum errata, vitia, ſcelera, ea, qua decet, gravitate reprehendere. Quicquid praeterea in rebus humanis auctoritatis habent, id a principe et ſummo magiſtratu proficiſci et facile et libenter agnoſcimus: tantum abeſt, ut tanquam immunes nos eximi cupiamus a poteſtate principum. Haec cum ita ſint, ſanctiſſima princeps, et cum hoc modo ſimus omnes animati, non poſſumus non vehementer dolere, et in hac luce evangelii cum gemitu et lachrymis proſequi vicem reverendiſſimi Cantuarienſis eximii Chriſti praeſulis, et ſummi in eccleſia Anglicana ſacerdotis Dei, quem jamdiu videmus maximo eccleſiae non dedecore modo, ſed detrimento etiam in ſumma tuae majeſtatis indignatione conſtitutum. Moleſtiam certe noſtram et animi acerbitatem tamdiu meliora ſperantes, repreſſimus, ut jam non immerito vereamur ab omnibus bonis vel ingratitudinis, vel negligentiae, vel impietatis reprehenſionem. Pro regia igitur manſuetudine tua ignoſces, ut ſperamus, audaciae noſtrae, ſi nunc tandem juſtus animi dolor erumpat, et hiſce literis ſeipſum prodat apud majeſtatem tuam. Quamobrem pro chriſtiana pietate et pro impoſita nobis eccleſiarum cura et ſolicitudine vehementer cum officio noſtro in hoc tempore conjunctum arbitramur, ut demiſſis precibus tuam majeſtatem imploremus, et per pietatem tuam te et regalis animi clementiam obſecremus et obteſtemur; ut illum digneris in gratiam recipere, et hujus offenſae notam vel noſtris votis, vel ipſius dignitati, vel eccleſiae ſaluti condones. Cujuſcunque ſit ordinis, qui offenderit, ſi non crimen ſit capitale, paululum ſupplicii ſatis videri poterit principi et natura clementiſſimae, et religionis chriſtianae rationibus inſigniter inſtructae; multo magis ſi deliquerit praeclarus

praeclarus aliquis Chriſti miniſter, et ſummus regni tui praeſul. In hac cauſa fortaſſis parum ille ſe morigerum praebuit, et regio mandato tuo minus obſequentem. In caeteris profecto rebus omnibus illum audemus confirmare et tuae majeſtatis obſervantiſſimum civem, et regni hujus tui, ſi quis alius, fidiſſimum ſubditum, et eccleſiae Chriſti digniſſimum praeſulem, quod et florentem evangelii veritatem ſuis virtutibus egregie promovit, et eandem afflictam, et ex hoc regno profligatam nunquam deſeruit, ſed cum omnium rerum ſuarum, tum etiam vitae periculo, ut fidus Chriſti alumnus, exulantem illam, et in quaſvis terras ab hominibus ingratis projectam proſecutus eſt. In quo quidem afflictiſſimo ſuo tempore nihil arbitramurilli tantum intuliſſe moleſtiae et acerbitatis, quantum in hoc peperit, quod cum aliquo eccleſiae dedecore, et cum omnium bonorum dolore, in tuam ſanctiſſimae principis et evangelii protectricis offenſam et indignationem inciderit. Cogitat ille ſaepe, et id quidem certe cum gemitu et lachrymis, in quantum ea res timorem conjecerit caeteras omnes evangelicas eccleſias, quae ex hujus offenſionis auditione graviſſimos dolores conceperunt, multa noſtris eccleſiis et maxima pericula metuentes. Perſpicit etiam proculdubio, quos ſpiritus hujus rei nuncium addiderit, et quantas ſpes concitarit hoſtibus evangelii, qui et tuae ſacratiſſimae majeſtatis, et regni hujus tui florentiſſimi, et ſanctiſſimae Chriſti eccleſiae ruinam et interitum avide et non diſſimulanter expectant. Parce igitur illius viri doloribus, cujus vitam ipſi ſcimus acerbam eſſe, quod cum tuae celſitudinis offenſione et evangelicae profeſſionis non levi contumelia conjuncta ſit. Parce gemitibus eccleſiae paſtorem ſuum, et a tua benignitate conſtitutum moderatorem deſiderantis. Tollatur per tuam pietatem et animi celſitudinem inſolentiſſimis et tuis et eccleſiae et ſervatoris Chriſti hoſtibus tam indigna gloriandi et inſultandi materia. Erige piiſſimorum civium animos in metu jam et ſqualore et luctu jacentes, et multa, quae poſſunt hac occaſione pro noſtris peccatis incidere, pericula timentes, tuam majeſtatem demiſſe, et humiliter precamur, ut in hac cauſa teipſam velis conſulere, et ingenitam animi lenitatem in conſilium adhibere, neque ſinas aliorum (ſi quae forte erunt) occultas criminationes te minus propenſam ad miſericordiam reddere, quam vel naturae tuae bonitas, vel chriſtiana pietas, vel ſanctiſſimae principis dignitas ferat. Habemus nos, qui in iſtis periculoſiſſimis temporibus ſub tua majeſtate gubernationem eccleſiaſticam ſuſtinemus, adverſarios et ſibi repugnantes, et utrinque nos infeſtis animis petentes, occultos ſcilicet papiſticae corruptionis fautores ab uno latere, et curioſos quoſdam rerum novatores ab altero. Utriſque pro eo atque debemus, et pro viribus noſtris nos opponimus, quia utroſque videmus publicae eccleſiae tranquillitati et quieti parum ſtudioſe faventes. Mirandum igitur non eſt, ſi ex utroque genere ſint nonnulli, qui occultis cuniculis, diverſa tamen ratione, et reverendiſſimi Cantuarienſis, et noſtram omnium expectationem indeſinenter impetant. Hujuſmodi iniquiſſimis rationibus Euſebius ſcribit Conſtantinum, pietate et prudentia praecellentem imperatorem, ab Athanaſii invidis et malevolis ita circumventum eſſe, ut ſanctiſſimum illum patrem et fortiſſimum orthodoxae fidei propugnatorem, tanquam hominem praefractum et contumacem, cum incredibili chriſtianae religionis detrimento, et dignitate privarit, et in exilium projecerit. Sed proſpiciet, ut ſperamus, benignus Deus eccleſiae, nec patietur ille, qui corda regum habet in manu ſua, ut ſingularis tua pietas adverſariorum injuſtiſſimis querelis abducatur in odium noſtri. Non dubitamus quin ex omnibus ordinibus ſubditos habeas fide et eximia pietate praeſtantes, quibus vita etiam ſine tua majeſtate ingrata videbitur. Habes tamen proculdubio non paucos, qui licet bonorum civium commendationem ſtudioſe aucupentur, ſine te ſe vivere poſſe ſperant et fortaſſis etiam expectant. Sed nos, quos eccleſiae gubernationi praefeciſti, cum a tua majeſtate diſceſſerimus, nihil habemus humanum, quod ſperemus vel ad unum diem poſſe imminentem cervicibus et capitibus noſtris calamitatem avertere. Dementes igitur eſſemus et vehementer ſtupidi, addimus etiam impii et ſcelerati, ſi non omni cura, diligentia, ſtudio, pietate ſalutem tuam et incolumitatem complecteremur. Errare poterimus, et labi, et labimur frequenter omnes (homines enim ſumus) ſed cujuſmodi animos geramus erga tuam majeſtatem et regni tui tranquillitatem, ille ſolus novit, qui preces noſtras et gemitus audit quotidie ipſius miſericordiam implorantium, ut te nobis diu conſervet piam, propitiam, et benignam, principem. Sed aequo longius videmus nos provectos et celſitudini tuae nimium moleſtos. Quod reliquum eſt, hoc unum enixe precamur, ut quae ſemper vel in graviter delinquentes mitiſſimae principis laudem conſecuta ſis, ne velis nunc commotior aut iratior videri in praeconem illius Chriſti, qui et initio tuam innocentiam contra hoſtium tuorum conatus protexit, et in ampliſſimi regni ſolio poſitam cum immortali tui nominis gloria eccleſiae ſuae nutricem et patronam conſtituit, et conſtitutam mirabiliter tuetur et ſervat, potentiſſimiſque adverſariis etiam virginem formidabilem reddit. Singularis hujus beneficii memoriam ſi grato animo ut hactenus et pietatis officiis complecteris, non dubium quin idem Deus tuam majeſtatem et tuis et huic reipublicae et ſuae gloriae diu incolumem conſervabit: quod nos etiam votis ardentiſſimis precamur.

Tuae majeſtatis obſervantiſſimi epiſcopi provinciae Cantuarienſis

London. Winton. Elien. Hereford.
Lichfeld. Menevenſis. Petriburgenſis.
Lincoln. Norwicenſis. Sarum.
Wigorn. Roffenſis.

Has literas Lincolnienſis epiſcopus tradidit reginae.

Synodi

Synodi libellus ſupplex reginae porrectus pro reſtitutione archiepiſcopi Cantuar. Fuller Ch. Hiſt. l. IX. p. 120.

Sereniſſimae et potentiſſimae reginae Elizabethae, Angliae, Franciae, et Hiberniae reginae, fidei defenſatrici, etc.

ETSI majeſtatem regiam ſive verbo ſive ſcripto interpellare, ſereniſſima princeps Elizabetha, non decere, niſi rarius, non licere, niſi gravioribus de cauſis arbitramur; tamen cum praecipiat, apoſtolus ut "Dum tempus habeamus, benefaciamus omnibus, maxime vero domeſticis fidei," omittere nullo modo poſſumus, quin illud hoc tempore a tua celſitate humiliter contendamus, quod nobis ad petendum utile et neceſſarium, toti eccleſiae et reipublicae ad obtinendum, ſalutare et fructuoſum, tuae denique majeſtati ad concedendum, perfacile et honorificum ſit futurum. Quanquam igitur acerbiſſime dolemus et contriſtamur, reverendiſſimum patrem Cant. archiepiſcopum, poſt tot annos, in tantam tamque diuturnam majeſtatis tuae offenſionem incidiſſe; tamen valde vehementer ſperamus, nos veniam adepturos, ſi pro uno multi, pro archiepiſcopo epiſcopi, pro tanto praeſule tot miniſtri, ſerio et ſuppliciter intercedamus. Quod ſi deprecantium auctoritas in petitione valeret, haec cauſa jamdudum a nobilibus viris, ſi voluntas ab amiciſſimis, ſi experientia a prudentiſſimis, ſi religio a reverendiſſimis, ſi multitudo a plurimis, ſic ut noſtrae partes nullae nunc aliae videantur, quam ut orationem cum illorum rationibus, noſtras preces cum illorum petitionibus ſuppliciſſime ac demiſſiſſime conjungamus.

Ut enim Caeſar Octavius jucundiſſimus propterea fuiſſe ſcribitur, quod apud eum quoties quiſque voluit, dixit, et quod voluit, dum humiliter; ſic ex infinitis illis virtutibus, quibus regium tuum pectus abunde cumulatur, vix ulla vel majeſtati tuae honorificentior, vel in populum tuum gratioſior exiſtit, quam in admittendis hominibus facilitas, in cauſis audiendis lenitas, prudentia in ſecernendis, in ſatisfaciendis pietas et clementia. Nihil eſt enim tam populare, quam bonitas, atque principes ad praepotentem Deum nulla re propius accedunt, quam offenſionibus deponendis, et obliviſcendis injuriis, non dicimus ſepties, ſed ſeptuagies ſepties; nam ſi decem millia talentorum dimittantur nobis, nonne nos fratribus, conſervis, ſubditis centum denarios condonabimus? Liceat enim nobis illud Chriſti praeceptum ad iſtud inſtitutum bona tua cum pace accommodare, praeſertim cum hortetur apoſtolus, ut "Manſuetudo noſtra nota ſit omnibus;" Chriſtuſque jubeat, ut "miſericordes ſimus, ſicut Pater noſter caeleſtis miſericors eſt." Vinum in vulnus infundere ſalutare eſt, et ſalutarius oleum. Chriſtus utrumque adhibuit. Judicium cantare Domino jucundum eſt, ac jucundius eſt miſericordiam. David utrumque perfecit. Gratioſa eſt in omnibus hominibus clementia, in proceribus gratioſior, in principe vero gratioſiſſima. Glorioſa eſt regia manſuetudo, reginae glorioſior, virgini vero glorioſiſſima; ſi non ſemper, at ſaepius, ſi non in omnes, at in pios, ſi non in vulgus, at in magiſtratus, at in miniſtros, at in eum, qui in tam ſublimi loco conſtitutus, magna apud nos auctoritate, magna apud alios exiſtimatione, ſumma in ſacratiſſimam tuam majeſtatem fide et obſervantia; praeditus; ut non ſaepe in vita deliquiſſe, ſed ſemel tantum in vita diſplicuiſſe videatur; idque non tam praefracta voluntate, quam tenera conſcientia, cujus tantam eſſe vim magni auctores, et optimi quique viri ſcripſerunt, ut quicquid, ea vel reclamante, vel errante, vel haeſitante, fiat, non leve peccatum eſſe ſtatuerint. Ac ut, quod verum eſt, ingenue et humiliter attendamus, et illud omnium quod unum agitur, vel neceſſario ſilentio, vel voluntaria oblectatione obruamus; ſi laudabile eſt vitam non modo ab omni crimine ſed ſuſpicione criminis, liberam traduxiſſe, traduxit; ſi honeſtum religionem ab omni, non modo papiſtica corruptela, ſed a ſchiſmatica pravitate integram conſervare, conſervavit; ſi chriſtianum, non modo propter juſtitiam perſecutionem paſſum eſſe, ſed per exteras nationes propter evangelium oberraſſe, et paſſus eſt, et oberravit. Quae cum ita ſint, regina clementiſſima, omnes hae noſtrae voces ad celſitudinem tuam profectae, hoc unum demiſſiſſime, et quam fieri poteſt, ſubjectiſſime comprecantur, idque per ſingularem naturae tuae bonitatem, per anteactae tuae vitae conſuetudinem, per pietatem regiam in ſubditos, per charitatem chriſtianam in inimicos, perque eam, qua reliquos omnes, et privatos, et principes excellis, lenitatem; ut velis majeſtatem tuam manſuetudine, juſtitiam miſericordia, iram placabilitate, offenſionem indulgentia mitigare, et archiepiſcopum moerore fractum et debilitatum, non modo extollere jacentem, ſed eccleſiam ipſi, ipſum eccleſiae, tuis civibus, ſuis fratribus, exteris nationibus, denique piis omnibus tandem aliquando reſtituere. Quod ſi fecerit majeſtas tua, vel potius cum fecerit (quod enim ſumme cupimus, ſumme etiam ſperare jucundum eſt) non dubitamus, quin illum reverendiſſimum patrem ſupplicem et abjectum, non tam ad pedes, quam ad nutus tuos perpetuo ſis habitura. Ita celſitati tuae perſancte pollicemur, nobis neque in eccleſia conſtituenda curam, neque in religione propaganda ſtudium, neque in ſchiſmatibus tollendis diligentiam, neque in hoc beneficio praecipue recolendo memoriam, neque in ferendo quas debemus gratias, gratam animi benevolentiam ullo unquam tempore defuturam.

Dominus Jeſus majeſtatem tuam ad reipublicae tranquillitatem, ad eccleſiae conſervationem, ad ſuae veritatis amplificationem omni felicitatis genere diutiſſime proſequatur.

Bulla

4

Bulla Gregorii papae XIII. *univerſis et ſingulis archiepiſcopis, epiſcopis, caeteriſque praelatis, necnon principibus, comitibus, baronibus, clero, nobilibus, et populis regni Hiberniae, ſalutem et apoſtolicam benedictionem.* Foulis Romiſh Treaſons lib. VI. c. 4.

CUM proximis ſuperioribus annis per noſtras literas vos hortati fuerimus, ut ad veſtram libertatem recuperandam, eamque adverſus haereticos tuendam ac conſervandam, bonae memoriae Jacobo Geraldino, qui durum ſervitutis jugum vobis ab Anglis, ſanctae Romanae eccleſiae deſertoribus, impoſitum depellere ſummo animi ardore cogitabat, pro virili noſtra adeſſe, eumque contra Dei et veſtros hoſtes ire parantem prompte ac ſtrenue adjuvare velletis; et quo id alacrius efficeretis, omnibus contritis et confeſſis, qui ipſum Jacobum, ducem, ejuſque exercitum catholicae fidei aſſertorem, et propugnatorem ſecuti fuiſſent, et ſe illi adjunxiſſent, aut conſilio, favore, commeatibus, armis, aliiſque bellicis rebus, ſeu quacunque ratione in hac expeditione opem dediſſent, plenariam omnium peccatorum ſuorum veniam et remiſſionem, et eandem, quae proficiſcentibus ad bellum contra Turcas, et ad recuperationem terrae ſanctae, per Romanos pontifices impertiri ſolita eſt, conceſſimus.

Nuper autem, non ſine gravi animi noſtri dolore, per nos accepto, ipſum Jacobum, fortiter cum hoſtibus dimicando (ſicut Domino placuit) occubuiſſe; dilectum vero filium Johannem Geraldinum, ejus conſobrinum, in expeditione hujuſmodi eximia pietate et animi magnitudine, auctore Deo, cujus cauſa agitur, ſucceſſiſſe, compluraque egregia facinora de catholica fide bene merendo jam edidiſſe; idcirco vos omnes et ſingulos majori, quo poſſumus, affectu hortamur, requirimus, et urgemus in Domino, ut eundem Johannem, ducem, ejuſque exercitum omni ope, quemadmodum dictum Jacobum viventem, ut faceretis, vos admonuimus, contra dictos haereticos adjuvare ſtudeatis.

Nos enim omnibus confeſſis et communicatis, et veſtrum ſingulis, in dictis literis contenta pro ipſo Johanne, et ejus exercitu facientibus, et poſt ipſius obitum, ſi forſitan contigerit, quod Deus avertere dignetur, Jacobo, ejus fratri adhaerentibus, atque faventibus, eandem plenariam peccatorum veſtrorum indulgentiam et remiſſionem, quam adverſus Turcas, et pro recuperanda terra ſancta bellantes conſequuntur, de omnipotentis Dei miſericordia, ac beatorum Petri et Pauli apoſtolorum ejus auctoritate confiſi, tribuimus et elargimur praeſentibus, quoad dicti Johannes et Jacobus fratres vixerint, duraturis.

Quoniam autem difficile eſſet has noſtras literas ad omnium, quorum intereſt, notitiam pervenire, volumus, ut earum exemplis etiam impreſſis, manu notarii publici ſubſcriptis, ſigilloque perſonae in dignitate eccleſiaſtica conſtitutae obſignatis, plena ac certa fides ubique habeatur, acſi praeſentes eſſent exhibitae vel oſtenſae. Dat. Romae apud ſanctum Petrum ſub annulo Piſcatoris die 13. Maii, M.D.LXXX. pontificatus noſtri anno octavo.

CAES. GLORIERIUS.

Viſa per dom. generalem S. Cruciatae commiſſariorum.

JOHANNES DE LA RUMBIDE.

The form of abjuration tendered to thoſe of the family of love. Fuller's Eccleſ. Hiſt. l. IX. pag. 113.

WHOSOEVER teacheth, that the dead, which are fallen aſleep in the Lord, riſe up in this day of his judgment, and appear unto us in godly glory, which ſhall henceforth live in us everlaſtingly with Chriſt, and reign upon the earth, is a deteſtable heretic. Whoſoever teacheth, that to be born of the virgin Mary out of the ſeed of David, after the fleſh, is to be expounded of the pure doctrine out of the ſeed of love, is a deteſtable heretic. Whoſoever teacheth, that Jeſus Chriſt is come again unto us according to his promiſe, to the end, that all they which love God and his righteouſneſs, and Chriſt and perfect being, might preſently enter into true reſt, which God has prepared from the beginning for his elect, and inherit the everlaſting life, is a deteſtable heretic.

The council's letter to the archbiſhop about thoſe that fell off from the church of England. Strype's life of Grindall p. 254.

AFTER our hearty commendations. Whereas the queen hath been informed that divers perſons within the province of Canterbury, both of the common and better ſort, who of late time have been conformable to the laws of this realm concerning religion, are now fallen away, and have withdrawn themſelves from coming to church, to the evil example of other her majeſty's good ſubjects, and to the great offence of her highneſs, who doth not a little

a little marvel by what means this relapſe ſhould happen; having delivered ſufficient authority unto your lordſhip, and others joined unto you by virtue of her commiſſion eccleſiaſtical, warranted by the laws of this realm; whereby you might at all times have repreſſed the inſolency, and corrected the diſobediency of ſuch, as therein ſhould have preſumed to offend, if ſuch care and vigilance had been uſed within your charge, as appertaineth. Her highneſs's pleaſure therefore is, that for the preſent reforming and puniſhing thoſe that have, and do herein diſobey the laws, you give order to have them forthwith convented before ſuch, as do attend the execution of her majeſty's high commiſſion, and proceeded withal according to the direction of the ſaid high commiſſion. And firſt, that conſideration being had of ſuch as have been heretofore convented before the high commiſſioners, in what terms they ſtand for their conformity; how many of them are at liberty, and in what ſort, and how many do remain committed, and where; and ſuch of them as ſhall be found at liberty, and do continue obſtinate, to be returned to priſon, and ſuch further order to be taken with them and the reſt, as is preſcribed in the ſaid commiſſion. And for as much as a great deal of the corruption in religion, grown throughout the realm, proceedeth of lewd ſchoolmaſters, that teach and inſtruct children, as well publickly as privately in mens houſes, infecting eachwhere the youth, without regard had thereunto (a matter of no ſmall moment, and chiefly to be lookt into by every biſhop within his dioceſe) it is thought meet for redreſs thereof, that you cauſe all ſuch ſchoolmaſters, as have charge of children, and do inſtruct them either in public ſchools or in private houſes, to be by the biſhop of the dioceſe, or ſuch as he ſhall appoint, examined touching their religion. And if any ſhall be found corrupt and unworthy, to be diſplaced, and proceeded withall, as other recuſants, and fit and ſound perſons placed in their rooms.

And to the end her majeſty may underſtand, what ſhall be from time to time done in the execution of the ſaid commiſſion, to give order, that certificate be made of the proceedings in the ſaid commiſſion unto us of her majeſty's privy council; wherein not doubting but you will anſwer her majeſty's good expectation, according to the truſt repoſed in you, we bid your lordſhip heartily farewell. From the court at Nonſuch 18 June, M.D LXXX.

In obedience to which, the archbiſhop iſſued out his mandate to his officers June the 21. to make diligent inquiſition throughout his dioceſe of the contents of the council's letters. And for the more effectual doing whereof he ſent withal articles of enquiry incloſed, which were as follow.

Inprimis, Diligently to enquire, what perſons within your pariſh or charge, of what degree or calling ſoever they be, do abſent themſelves from their pariſh church upon pretence of conſcience or religion; and how long they have ſo done.

II. Item, What perſons have of late abſented themſelves from their pariſh church upon contempt or pretence aforeſaid, that heretofore reſorted thereunto.

III. Item, What perſons do you know within your pariſh, that have been heretofore convented before the queen's majeſty's high commiſſioners for cauſes eccleſiaſtical, for religion, and eſpecially for not coming to church, that are at liberty, and yet have not conformed themſelves?

IV. Item, What ſchoolmaſters, are within your pariſh, and what their names are, that teach publickly or privately within any man's houſe, within your pariſh, of what ſtate, calling, or condition ſoever he or they be; in whoſe houſe or houſes any ſuch ſchoolmaſter or teacher is?

V. Item, Whether any ſuch ſchoolmaſter, or ſchoolmaſters, is reported, known or ſuſpected to be backward in the religion now eſtabliſhed by the laws of this realm, that are thought any way to be ſecret hinderers thereof?

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Edm. Grindall 5.	1580.	Elizab. 22.

A proclamation againſt the ſectaries of the Family of Love.

By the queen.

Whereas by report of ſundry of the biſhops of this realm, and others, having cure of ſouls, the queen's majeſty is informed, that in ſundry places of her ſaid realm, in their ſeveral dioceſes, there are certain perſons who do ſecretly in corners make privy aſſemblies of divers ſimple unlearned people, and after they have craftily and hypocritically allured them to eſteem them to be more holy and perfect men than others are, they do then teach them damnable hereſies, directly contrary to divers of the principal articles of our belief and chriſtian faith; and in ſome parts ſo abſurd and fanatical, as by feigning to themſelves a monſtrous new kind of ſpeech never found in the ſcriptures, nor in ancient father or writer of Chriſt's church, by which they do move ignorant and ſimple people at the firſt rather to marvel at them, than to underſtand them; but yet to colour their ſect withal, they name themſelves to be of the Family of Love, and then as many as ſhall be allowed by them to be of that family, to be elect and ſaved, and all others, of what church ſoever they be, to be rejected and damned. And for that upon conventing of ſome of them before the biſhops and ordinaries, it is found that the ground of their ſect is maintained by certain lewd, heretical, and ſeditious books, firſt made in

in the Dutch tongue, and lately tranſlated into Engliſh, and printed beyond the ſeas, and ſecretly brought over into the realm, the author whereof they name H. N. without yielding to him upon their examination any other name, in whoſe name they have certainly books ſet forth, called, "Evangelium regni, or a joyful meſſage of the kingdom, documental ſentences, the prophecy of the ſpirit of love, a publiſhing of peace upon the earth," and ſuch like. And conſidering alſo it is found, that theſe ſectaries hold opinion, that they may before any magiſtrate eccleſiaſtical or temporal, or any other perſon not being profeſſed to be of their ſect, (which they term the "Family of Love") by oath or otherwiſe deny any thing for their advantage, ſo as though many of them are well known to be teachers and ſpreaders abroad of theſe dangerous and damnable ſects, yet by their own confeſſion they cannot be condemned, whereby they are more dangerous in any chriſtian realm; therefore her majeſty being very ſorry to ſee ſo great an evil by the malice of the devil firſt begun and practiſed in other countries, to be now brought into this her realm, and that by her biſhops and ordinaries ſhe underſtandeth it very requiſite, not only to have theſe dangerous heretics and ſectaries to be ſeverely puniſhed, but that alſo all other means be uſed by her majeſty's royal authority, which is given her of God to defend Chriſt's church, to root them out from further infecting of her realm; ſhe hath thought meet and convenient, and ſo by this her proclamation ſhe willeth and commandeth, that all her officers and miniſters temporal, ſhall in all their ſeveral vocations, aſſiſt the archbiſhops of her realm, and all other perſons eccleſiaſtical, having cure of ſouls, to ſearch out all perſons duly ſuſpected to be either teachers or profeſſors of the foreſaid damnable ſects and by all good means to proceed ſeverely againſt them, being found culpable, by order of the laws either eccleſiaſtical or temporal; and that alſo ſearch may be made in all places ſuſpected for the books and writings maintaining the ſaid hereſies and ſects, and them to deſtroy and burn. And whereſoever ſuch books ſhall be found after the publication hereof, in cuſtody of any perſon, other than ſuch as the ordinaries ſhall permit, to the intent to peruſe the ſame for confutation thereof, the ſame perſons to be attached and committed to cloſe priſon, there to remain, or otherwiſe by law to be condemned, until the ſame ſhall be purged and cleared of the ſame hereſies, or ſhall recant the ſame, and be thought meet by the ordinary of the place to be delivered. And that whoſoever in this realm ſhall either print, or bring, or cauſe to be brought into this realm any of the ſaid books, the ſame perſons to be attached and committed to priſon, and to receive ſuch bodily puniſhment and other mulct as fautors of damnable hereſies. And to the execution hereof, her majeſty chargeth all her officers, and miniſters, both eccleſiaſtical and temporal, to have ſpecial regard, as they will anſwer not only afore God, whoſe glory and truth is by theſe damnable ſects greatly ſought to be defaced; but alſo will avoid her majeſty's indignation, which in ſuch caſes as theſe are, they ought not to eſcape, if they ſhall be found negligent and careleſs in the execution of their authorities. Given at our mannour of Richmond the third of October, in the two and twentieth year of our reign.

God ſave the queen.

Archiepiſc. Cant. EDM. GRINDALL 5.	Anno Chriſti 1580.	Reg. Angliae ELIZAB. 22.

A form of penance, laid before the ſynod by the archbiſhop of Cant. with his directions for it. Strype's life of Grindall p. 261.

FIRST, I wiſh at every public penance a ſermon, if it be poſſible, be had. Secondly, In the ſame ſermon the grievouſneſs of the offence is to be opened; the party to be exhorted to unfeigned repentance, with aſſurance of Gods mercy, if they ſo do, and doubling of their damnation, if they remain either obſtinate, or feign repentance, where none is, and ſo lie to the Holy Ghoſt. Thirdly, Where no ſermon is, there let a homily be read, meet for the purpoſe. Fourthly, Let the offender be ſet directly over againſt the pulpit, during the ſermon or homily, and there ſtand bare headed with the ſheet, or other accuſtomed note of difference, and that upon ſome board raiſed a foot and a half at leaſt above the church floor, that they may be "in loco editiore, et eminentiores omni populo," in an higher place and above all the people. Fifthly, Item, It is very requiſite that the preacher in ſome place of his ſermon, or the curate after the end of the homily, remaining ſtill in the pulpit, ſhall publickly interrogate the offenders, whether they do confeſs their fault, and whether they do truly repent, and that the ſaid offenders or penitents ſhould anſwer directly, every one after another (if they be many) much like to this ſhort form following, "mutatis mutandis."

Preacher, Doſt thou not here before God, and this congregation aſſembled in his name, confeſs that thou didſt commit ſuch an offence, viz. fornication, adultery, inceſt, etc.

Penitent, I do confeſs it before God and this congregation.

Preacher, Doſt thou not alſo confeſs, that in ſo doing, thou haſt not only grievouſly offended againſt the majeſty of God in breaking his commandment, and ſo deſerved everlaſting damnation; but alſo haſt offended the church of God by thy wicked example?

Penitent, All this I confeſs unfeignedly.

Preacher, Art thou truly and heartily ſorrowful for this thine offence?

Penitent.

Penitent, I am from the bottom of my heart.

Preacher, Doſt thou aſk God and this congregation heartily forgiveneſs for thy ſin and offence? and doſt thou faithfully promiſe from henceforth to live a godly and chriſtian life, and never to commit the like offence again?

Penitent, I do aſk God and this congregation heartily forgiveneſs for my ſin and offence, and do faithfully promiſe from henceforth to live a godly and chriſtian life, and never to commit the like offence again.

This done, the preacher or miniſter may briefly ſpeak what they think meet for the time, place, and perſon; deſiring in the end the congregation preſent to pray to God for the penitent, etc. and the rather, if they ſee any good ſigns of repentance in the ſaid penitent.

Provided always that order be given by the ordinaries, when they aſſign penances, that if the penitents do ſhew themſelves irreverent, or impenitent at their penances, that then their puniſhments be reiterated, and be removed from the church to the market place, that tho' themſelves may thereby ſeem incorrigible, yet their public ſhame may be a terror to others.

If the ordinary ſee cauſe to commute the wearing of the ſheet only (for other commutation I wiſh none) then appoint a good portion of mony to be delivered immediately after the penance done in form aforeſaid, by the penitent himſelf, to the collectors for the poor, with this proviſo, that if he ſhew not good ſigns of repentance, he is to be put again to his penance with the ſheet, and then no mony at no time to be taken of him.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
EDM. GRINDALL 5.	1580.	ELIZAB. 22.

Articles delivered to the lords from the lower houſe of convocation. Strype's life of Grindall App. p. 94.

FIRST That no biſhop henceforth ſhall make any miniſters, but ſuch as ſhall be of age full twenty four years, and a graduate of the univerſity, or at the leaſt able in the Latin tongue to yield an account of his faith, according to the articles of religion agreed upon in the convocation; and that in ſuch ſort, that he can note the ſentences of ſcripture, whereupon the truth of the ſaid articles is grounded. And if any patron ſhall preſent any miniſter to any benefice, which ſhall not be in this ſort qualified, that it ſhall be lawful for the biſhop to refuſe ſuch preſentee, and ſhall not be conſtrained either by double quarrel, or "Quare impedit," to inſtitute any ſuch. The biſhop, that ſhall do contrary to this order, upon proof thereof, to be ſuſpended by the archbiſhop from making of miniſters, for the ſpace of two years.

II. Item, That there ſhall not henceforth be uſed any commutation of penance, but in rare reſpects; that is to ſay, either for ſome great value or dignity of the perſon, or for fear of ſome deſperate event, that will follow in the party, that ſhould be put to open ſhame. And at ſuch time his penalty of mony to be large, according to the ability of the perſon; and by the ordinary, with good witneſſes, to be employed either to the relief of the poor, or other neceſſary and godly uſes: and yet even in this reſpect, the party offending, beſide ſuch pain of mony, ſhall ever make in his pariſh church ſome ſatisfaction to the congregation, by declaring openly his repentant and ſorrowful mind, for ſuch offence committed. And here is earneſtly to be deſired, that in all other reſpects, and towards all other perſons there may be ſome more ſtrait puniſhment to be aſſigned by eccleſiaſtical judges, for adultery, whoredom, and inceſt, than now by eccleſiaſtical laws they can do; whether it be by impriſonment joyned with open penance, or otherwiſe.

III. Item, That there be no diſpenſation granted for marriage without banns, but under ſufficient and large bonds, with theſe conditions following: That afterward there ſhall not appear any lawful let or impediment, by reaſon of any precontract, conſanguinity, affinity, or by any other lawful means whatſoever. And ſecondly, that there be not at that preſent time of granting ſuch diſpenſation, any ſuit or plaint, quarrel or demand moved, or depending before any judge eccleſiaſtical or temporal, for and concerning any ſuch lawful impediment betwixt the parties. And thirdly, that they proceed not to the ſolemnization of the marriage without conſent of parents and governors.

IV. Item, As touching diſpenſation for plurality of benefices, we wiſh that none may have that privilege, but only ſuch, as for their learning are moſt worthy, and beſt able to diſcharge the ſame. That is, that the party at the leaſt be maſter of arts of four years ſtanding, and a common known preacher of good ability; and yet the ſame to be bound to be reſident at each benefice ſome reaſonable proportion of time.

V. Item, As touching excommunication, becauſe it hath been ever uſed by eccleſiaſtical judges in their juriſdiction, we do find by conference, that the alteration thereof will be joyned with many difficulties, and almoſt by interruption of all eccleſiaſtical juriſdiction, unleſs many other things of bodily puniſhment and coercements be granted unto us. Which we think in theſe days will not only be more offenſive than this is, but alſo by default of others make our proceedings in ſuch caſe utterly fruſtrate: Therefore our deſire is, that two or three honeſt perſons well ſkilled in the eccleſiaſtical laws, may open unto your honours what inconveniences will follow, and how hardly this point will abide alteration.

An

An argument propounded in the convocation, concerning reforming the ordinary uſe of excommunication, Ibid. p. 96.

Excommunication by the law was never uſed, nor could be uſed as a puniſhment of any crime, ſaving of notorious hereſy, uſury, ſimony, pyracy, conſpiracy againſt the perſon of the prince, of his eſtate, dignity, and crown, perturbers of the common peace and quietneſs of the church or realm, wilful murderers, ſacrilegers, perjurers, and incorrigible and notorious committers of inceſt and adultery, falſe witneſſes and ſuborners thereof, violent layers of hands upon eccleſiaſtical perſons, demanders of more cured benefices than one, without authority, and ſuch other great and horrible crimes, which were called "ſententiae canonum," wherein, beſide the particular penances, that biſhops and their officers did impoſe, it was for more terror provided by ancient canons, that there ſhould be a general open denunciation of this excommunication in every cathedral and pariſh church twice in the year.

For other light faults there was no excommunication permitted or uſed as a puniſhment, other than for manifeſt and wilful contumacy or diſobedience in not appearing, when perſons were called and ſummoned for a cauſe eccleſiaſtical; or when any ſentence or decree of the biſhop or his officer, being deliberately made, was wilfully diſobeyed or not performed.

Such wilful contumacy and diſobedience to authority is in the law accounted ſo great, that it was called a contempt of that, "quod eſt in juriſdictione extremum." That is to ſay, if the judge cannot have appearance of the parties, or execution of the judgments, he is at the wall, and can go no farther.

Of very ancient time this was their manner of proceeding in this realm, and the only means of reducing obſtinate perſons to the obedience of the law. It may appear by the ancient ſtatute, or act of parliament in the ninth year of Edward II. that it was the old cuſtom and uſage of the realm long before that time. The words are theſe: "Si aliqui, etc. propter ſuam contumaciam manifeſtam excommunicentur, ac poſt 40. dies pro eorum captione ſcribatur, praetendunt ſe privilegiatos, et ſic denegatur breve regium pro captione corporum. Reſponſio regis: Nunquam fuit negatum [negata] nec negabitur in futurum."

It is to be conſidered, whether this manifeſt contumacy and wilful diſobedience to the magiſtrate and authority be not as well puniſhable, when the original cauſe or matter is light, as weighty. The difference whereof doth nothing alter the matter of the diſobedience. If for ſuch diſobedience it ſeemeth, that it is either unlawful or offenſive to uſe excommunication, there is great conſideration and warineſs to be uſed in deviſing ſome other means and remedy inſtead thereof, to procure obedience and execution in cauſes eccleſiaſtical; and that the judge eccleſiaſtical may have thoſe means laid down with ſuch caution, that thereby upon pretence and colour of the reformation of this, all juriſdiction eccleſiaſtical be not utterly overthrown.

The means that were thought fit to be uſed inſtead of excommunication by archbiſhop Cranmer, Peter Martyr, Bucer, Mr. Haddon, and others, that did aſſemble for that purpoſe at that time, were impriſonment, or mulct pecuniary; and beſides in perſons eccleſiaſtical, ſequeſtrations of their livings, and ſuſpenſions from the execution of their offices; but theſe means will be as commonly offenſive in ſome reſpects, as the excommunication is now, and will be ſo hardly executed, that all the excommunications of the law eccleſiaſtical will be made fruſtrate.

And therefore if the courſe, that hath ſo long continued, cannot hold, but muſt needs be altered, I would wiſh it to be done by ſome other means, wherein we ſhould not need to deal with any body, but as we were wont to do ordinarily, in effect as followeth, viz.

Where now for not appearing, or for not ſatisfying any ſentence, decree, or order, the eccleſiaſtical judge doth pronounce the party "contumacem," and "in poenam contumaciae" excommunicates him; he ſhall pronounce him "contumacem," and "in poenam contumaciae" pronounce him "eccleſiaſticae juriſdictionis contemptorem," and ſo denounce him. And if he ſhall continue forty days in not appearing, or in not ſatisfying, he ſhall ſignify the contempt "juriſdictionis eccleſiaſticae" to the prince in the chancery, as he was wont to ſignify "contemptum cenſurae ad cancellarium" (to the chancellor) without any more change. And as the writs that were ſent, were wont to be "de excommunicato capiendo et relaxando;" ſo they may be, "de contemptore juriſdictionis eccleſiaſticae capiendo vel relaxando."

Then there may be general words, that ſuch a contemner ſo pronounced and denounced, in all reſpects (ſaving for coming to the church, receiving of ſacraments, and keeping company with others) ſhall in all reſpects and to all purpoſes be as incapable, and ſhall ſuſtain all ſuch other penalties, as a perſon excommunicated did ſuſtain, before the making of this law.

In all heinous, great, horrible crimes excommunications may be uſed by the archbiſhops and biſhops in their own perſons, with ſuch aſſiſtance, as ſhall be thought meet, as it was wont to be in the primitive church.

In this our realm, of very antient time it hath been truly obſerved from time to time, that there was never alteration made of any law eccleſiaſtical, although it had appearance to benefit the ſtate of the clergy, but that it turned ever to ſome notable prejudice.

Concilium

Concilium provinciale Eboracenſe.

BREVE regium datum apud Weſtmonaſt. 25. die Novemb. anno regni XXIII. ſynodum praelatorum et cleri dioec. et provinciae Ebor. convocavit in eccleſia metropolitica S. Petri Ebor. 17. die menſis Januarii inchoandam; eodemque die ſc. (25. Novembris) aliud breve regium pro proroganda illa convocatione ad diem 17. menſis Januar. emanavit. In hoc concilio poſt diverſas continuationes de die in diem, 8. die menſis Martii ſubſidium dominae reginae conceſſum eſt, viz. ſex ſolid. de libra de beneficiis et promotionibus eccleſiaſticis in et per totam dioeceſim et provinciam Eborum, prout in record. reg. decimis et primitiis taxantur. In hac conceſſionis forma inter alia habetur, quod praelati et cleri in praeſenti convocatione comparentes officium ſuum erga ſereniſſimam in Chriſto principem et dominam Elizabetham, etc. ponderantes ac multifaria eaque ampla in ipſos indies et cumulate non modo per gratioſiſſimum et piiſſimum ſuum regimen et imperium, quo pacifice gubernantur, divinoque obſequio inſerviendo et muneri ſuo obeundo et exequendo magis habiles et idonei redduntur; verum etiam idque praecipue per ſacroſancti verbi Dei editionem, ſinceraeque ſuae et verae religionis in hoc regno profeſſionem et ſtabilitionem omnimodaeque forinſecae poteſtatis eiſdem contrariae abolitionem collata recordantes, necnon tam inevitabiles illas expenſas, quibus ſereniſſima regia majeſtas in hujus regni aliorumque dominiorum ſuorum defenſione et protectione continuo de veriſimili onerabitur, quam quas dudum in Hibernia contra papam et ejus adhaerentes verae religionis, regiaeque ſuae auctoritatis et ſtatus (quantum in eis fuit et eſt) ruinam et everſionem attemptantes, ſuſtinuit, et impraeſentiarum ſuſtinet, advertentes et conſiderantes, pro declaratione ac in ſignum et pignus ſui erga ſublimitatem regiam officii et fidelitatis, unanimi aſſenſu et conſenſu ſuis, ſubſidium praedictum modo et forma, prout in dicta conceſſione, ut praefertur, lecta continetur, petendum, exigendum, levandum, et ſolvendum conceſſerunt, etc.

Concilium a die 8. menſis Martii praedict. in diem 10. ſequentem ejuſdem menſis, et poſtea in 7. Aprilis prox. anni M.D.LXXXI. prorogabatur.

The council's letter to the archbiſhop about recuſants. With the archbiſhop's directions of enquiry for recuſants. Strype's life of Grindall p. 264.

AFTER our right hearty commendations unto your lordſhip. Whereas in the laſt ſeſſions of parliament there was upon good and adviſed deliberation by her majeſty, with the common conſent of the whole realm, a certain act made for the retaining of ſuch her majeſty's ſubjects in their due obedience, as abuſing her highneſs's former goodneſs and lenity refuſed to conform themſelves in matters of religion, eſpecially for coming to the church, according to the law; for as much as the execution of the ſaid ſtatute was thought moſt needful for the aſſurance and ſafety of her majeſty's perſon, and this realm, and the preventing of ſuch miſchiefs and inconveniencies as otherwiſe might happen, if every one might be ſuffered to do what him liſted; her majeſty being very deſirous to ſee all her ſubjects truly united in one conſent and uniformity of religion, according to the laws of the realm, for the better ſervice of almighty God, and quietneſs of this realm, hath willed us to require your lordſhip, forthwith upon the receipt hereof, to make, or cauſe to be made diligent ſearch and enquiry as well, according to your former certificates of recuſants, as by other the beſt means, that you can, what perſons there be within your dioceſe, which do at this preſent refuſe to come to the church, and to conform themſelves according to the ſaid ſtatute. And finding any ſuch, you ſhall do well by conference with ſome learned and other godly diſpoſed perſons to admoniſh them and by inſtructions to perſuade them to come to the church, and to behave themſelves, as by the ſaid law is required.

And in caſe any ſhall refuſe ſo to do, then to take, or cauſe to be taken witneſs in writing both of the warning ſo given, and their refuſal under the hands of the parſon or curate, or other honeſt perſons, which we pray you in every ſhire within your dioceſe to prefer, unto the "Cuſtos rotulorum," and to the juſtices of the peace at the next ſeſſions; ſo as the ſaid perſons may be indicted and ordered, as by the ſame law is appointed.

And generally we pray you, to have a good regard to the execution of the reſt of the branches of the ſaid act touching reconcilers, ſayers, and hearers of maſs, ſchoolmaſters, and other like matters appertaining to your paſtoral duty and charge. So as there may be no remiſneſs or negligence found in you, as you will anſwer the ſame before almighty God and her highneſs, who expecteth a good account at your hands and your brethrens in theſe things. And ſo heartily praying you, that hereof there be no default, and from time to time advertiſe us

us of your proceedings, we bid your lordſhip heartily farewel. From Whitehall the 28th of May, M.D.LXXXI.

Tho. Bromely, canc.	R. Leiceſter.
W. Burghley.	Fr. Knollys.
E. Lincoln.	Jam. Croftes.
T. Suſſex.	Fra. Walſingham.
F. Bedford.	

In obedience to theſe orders, the archbiſhop diſpatched his letters to his officers of the dioceſe with the copy of the council's letter, and ſeveral articles whereupon they ſhould proceed.

The articles were theſe:

I. Firſt, You ſhall make enquiry, as well according to the former certificate heretofore made of recuſants, as by other the beſt means you can, what perſons above the age of ſixteen years at this preſent, do refuſe to come to the church, and to conform themſelves according to the ſtatute made in the laſt ſeſſion of parliament. When any ſuch recuſants are by inquiſition known and found, you ſhall uſe conference with them, and every of them. And joyning to you therein ſome learned, and other godly diſpoſed perſons, you ſhall admoniſh, inſtruct, and perſuade them, to repair to the church, and there to behave themſelves, as by the ſaid ſtatute is required.

II. Item, If any ſuch perſon, after warning given, ſhall refuſe ſo to do, then you ſhall take two witneſſes thereof at the leaſt, and cauſe the warning and refuſal to be written; and the ſame being written to be ſubſcribed by the ſaid witneſſes, and by the parſon, vicar, and curates of that pariſh, where ſuch recuſant at the time of the refuſal and warning ſhall happen to dwell.

III. Item, You ſhall ſend, or cauſe to be ſent the ſame writing, in good and plain form, to the "Cuſtos rotulorum," and juſtices of peace of that ſhire, where the perſons recuſants have their dwelling at the time of the warning and refuſal, at the next ſeſſions; that the ſaid obſtinate perſons may be there indicted and ordered, as by the ſaid ſtatute is appointed.

IV. Item, You ſhall alſo enquire, whether ſince the end of the laſt parliament, any perſon or perſons within my dioceſe have gone about or practiſed to move, withdraw, or perſuade any her majeſty's ſubjects within your dioceſe or charge from their natural obedience to her majeſty, or from the religion now by her highneſs's authority eſtabliſhed within her majeſty's dominions, to obey or to be reconciled to the uſurped authority of the biſhop of Rome, or to the Romiſh religion, or to profeſs any obedience to any pretended authority to the ſee of Rome, or of any other prince, ſtate, or potentate.

V. Item, You ſhall enquire whether any perſons within your dioceſe, after the end of the ſaid laſt ſeſſions of parliament, have been willingly reconciled, abſolved, or withdrawn as aforeſaid, or have promiſed any obedience to any ſuch pretended authority, prince, ſtate, or potentate, as is aforeſaid.

VI. Item, You ſhall enquire, whether ſince the ſaid time, any perſon have ſaid or ſung maſs within your dioceſe; and alſo whether any perſon hath, ſince the ſaid time willingly heard maſs ſung or ſaid.

VII. Item, You ſhall enquire, whether any ſchoolmaſter of ſuſpected religion, or that is not licenſed to teach by the biſhop, or ordinary, doth teach in any public or private place within this dioceſe.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Edm. Grindall 6.	1581.	Elizab. 23.

Synodus cleri provinciae Ebor.

Synodus haec ad diem 7. menſis Aprilis prorogata, hoc die inter alia de procuratorum cleri expenſis monuit. And in reſpect of the pains and attendance of the proctors appearing in this convocation, it is now ordered and decreed, that every prelate, and others of the clergy appearing by proctor now preſent in the ſame, ſhall well and truly anſwer, ſatisfy and pay to his ſaid proctor for every pound that he or they may yearly diſpend, by reaſon of their ſeveral livings and promotions within this province of York (all vicars excepted) two pence, and the ſaid vicars a penny, and no more. And for the true and certain value of all the ſame promotions and every of them, whereof the payment of this ſalary to the ſaid proctors ſhall be made, the rate, taxation, and valuation now remaining of record in her majeſty's court of Exchequer for the payment of firſt fruits and tenths to her majeſty ſhall only be followed and obſerved. Deinde breve regium dat. apud Weſtm. 25. die Aprilis, anno regni XXIII. ſynodum hanc ad 30. diem Maii prox. futur. apud eccleſiam metropoliticam S. Petri Ebor. vel alibi continuavit.

The

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliæ
JOH. WHITGIFT I.	1583.	ELIZAB. 25.

The archbiſhop's letter with articles for good order in churches. Reg. I. Whitgift fol. 90. b.

AFTER my harty commendations unto your lordſhip. Where of late, by the advice as well of your lordſhip, as certayne others of my brethren the buſhops of my province, I have ſet down certayne articles for good orders to be obſerved in the church of England, the true copy thereof I have ſent herewith unto your lordſhip; wherunto it hath pleaſed her majeſtie of her princely clemency to yeald her moſt gracious conſent and allowance, to the intent the ſaid articles may take the better effect throughout my province; I have thought good to pray and require your lordſhip, that with ſuch convenient ſpeed as you may, you tranſmitte a true copy of the ſaid articles, together with the tenor of thes my letters, to every one of my brethren, the biſhopes of my province; willing and requiring them, and every of them, with ſuch care and diligence, as appertayneth, to cauſe the ſame articles effectually to be put in execution in every of their ſeveral dioceſſes and juriſdictions. And becauſe I am deſirous to know the ſtate of the clergy of my province, that I may be the better furniſhed to governe the ſame, I have thought good to pray your lordſhip, to ſend unto me a cataloge of the names of all the eccleſiaſticall perſons within your dioceſs, with ſignification of their benefices, promotions, degrees of ſchole, and of the conformitie of every of them to the lawes and orders, anie way eſtabliſhed by her majeſtie, and to require my brethren to do the like in their ſeverall dioceſſes, and to certifie your lordſhip as well thereof, as alſo how theſe articles are put in due execution, that I thereupon may receive certificate of all from your lordſhip. And ſo I commend your lordſhip to the grace of God. From my houſe at Lambeth this 19th of October, M.D.LXXXIII.

Firſt, That every miniſter in his cure, the firſt Sonday of every month, give warning openly in the church, to ſuch as be of his pariſh, of what ſtate ſoever they be, to repayre to their pariſh church in ſuch ſorte, as by the lawes of this realm is appointed, upon pain to be preſented for the ſame.

Item, That the miniſters and churchwardens of all pariſhes do diligently from tyme to tyme obſerve, what they are that come not to the church accordingly, but forbear the ſame by the ſpace of a month, contrary to a ſtatute made in the laſt ſeſſion of the Parliament.

Item, That the ſaid miniſters and churchwardens doe, under their handes and ſeales, preſent to the ordinarie, or to ſome ſuch as he ſhall aſſigne, what they are that do otherwiſe, and this to be done every quarter, videlicet, fourteen days before each ſeſſion and aſſiſes, that the ordinary upon ſuch certificat may offer the ſame to the juſtices at the ſaid aſſiſes and ſeſſions, that the parties may be there indyted according to the ſtatute.

Item, If the ordinarie ſhall perceave that either by ſlackneſs of the juſtices, or waywardnes of juries, they cannott be endyted according to the ſtatute, that then the ordinary ſhall convent the ſaid perſons offending, and if they ſhall refuſe to conform themſelves, to denounce them excommunicated, and if they ſtand in the excommunication by the ſpace of forty dayes, to procure the writt "De excommunicato capiendo" againſt them.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliæ
JOH. WHITGIFT I.	1583.	ELIZAB. 26.

Archbiſhop's letter to the biſhop of London about the ſame. Ibid. fol 91. a.

AFTER my very hartie commendations to your good lordſhip. I have herein ſent to your good lordſhip incloſed the copy of ſuch articles as the lords, and others of the quenes majeſties moſt honorable privy counſayle, have lately recommended to me, wherewith I have already made your lordſhip, and ſome others of my brethren acquainted, that were conveniently to be hadd, and to be conferred withall, and have thoght good to pray your good lordſhip, with all convenient ſpede, to ſende copies thereof to all the bisſhopes of this province, and to require them, in my name, by your ſeverall letters miſſive, to make diligent inquiſition of every ſuch of the ſaid articles, whoſe nature doth ſo require, and to certifie me ſpeedily the truth, and what they ſhall find in every of them, and ſee the two laſt articles for commutation of penance, and ſetting up of the table for the fees, being rather executive then inquirable, to be carefully put in execution within their ſeverall charge; not doubtinge, but that your good lordſhip alſoe, within your own dioces, will inquire, execute, and make certificat to me, as it doth appertayne, and before this tyme. I hartelie committ your lordſhip to the grace and direction of the Holie Ghoſte. From Lambeth this 12th of December M.D.LXXXIII.

Firſt, A general examination to be taken by the biſhop in his province, of all the ſchoolmaſters, as well public as private, with order that ſuch as be unſound may be removed, according to the ſtatute in that behalf provided.

Secondly, Inquyrie to be made how the children of the recuſants be brought up, and how many within their ſeveral dioceſſes, as well recuſants as others, have their children beyond the ſeas.

Thirdly, What number of prechers each

biſhop

biſhop hath within his dioceſe, and how many of them reſident.

Fourthlie, What lyvings there are within their ſaid dioceſes fit for preachers, and whoſe gyſte, and how nowe furniſhed.

Fiftlie, What miniſters have been made by the biſhops in the ſaid province, ſince the thirteenth of her majeſties reigne; and whether they have been qualified, as is preſcribed by the ſtatutes.

Sixthly, That ſuch as are found to be inſufficient, and of ſcandalouſe life, to be removed, and care hereafter to be uſid, that none of the like inſufficiency be made.

Seventhly, That ſuch pluraliſtes as are preachers, and have lyvinges in the infected countreys, may be ordered to reſide upon the ſame for a ſeaſon.

That his lordſhip, upon conference with ſome lernd in the civil law, ſet down, and put in practiſe ſome way to redreſs the abuſes of excommunication for light cauſes, according as was moved in the laſt parliament.

That his lordſhip likewiſe take order for reformation of abuſes in the commutations of penance.

Laſt of all, That the exceſſive charges in viſitations, both of biſhops and archdeacons, may be abated, and ſuch fees only, as by law and reaſon are due, to be ſet downe in a table to be hanged up in every church, wherein the ſeverall archdeacon and judicial courts are in every dioceſe, to the end that men may know, what they ought to paye, and no greater fees to be either enacted, or payed by anie.

Archiepiſc. Cant. JOH. WHITGIFT I.	Anno Chriſti 1583.	Reg. Angliae ELIZAB. 26.

Archiepiſcopi Cantuar. commiſſio ſuffraganeo Dovor. Reg. J. Whitgift fol. 91. b.

JOHANNES, divina providentia Cant. archiepiſcopus, totius Angliae primas et metropolitanus, dilecto nobis in Chriſto venerabili confratri noſtro Richardo Rogers, epiſcopo ſuffraganeo ſedis Dovor. noſtrae Cant. dioeceſeos, ſalutem et fraternam in Domino charitatem. Ad catechiſand. et confirmand. pueros quorumcunque ſubditor. utriuſque ſexus noſtrae dioec. et provinciae Cant. ac juriſdictionum peculiarium, et immediatarum noſtrarum, et eccleſiae noſtrae cathedralis et metropoliticae Chriſti Cant. juxta morem et ritum modernos eccleſiae Anglicanae, in ea parte pie et ſalubriter edit. et ordinat. necnon ſacros diaconatus, preſbyteratus ordines, quibuſcunque ſubditis noſtrae dioec. provinciae Cant. et aliis perſonis, literas dimiſſorias ſuorum dioeceſanorum, et titulos ſufficientes exhibentibus, ſi eos habiles et idoneos tam moribus et aetate, quam etiam literatura inveneris, ſuper quibus conſcientiam tuam coram altiſſimo oneramus, nullumque aliud legitimum eis in ea parte obſiſtat impedimentum, juxta et ſecundum morem et ritum eccleſiae Anglicanae, in ea parte pie et ſalubriter ordinat. et ſancitum conferend. ipſoſque et eorum quemlibet, ad hujuſmodi ſacros ordines admittend. et promovend. caeteraque omnia et ſingula alia ad officium pontificale in praemiſſis, vel aliquo praemiſſorum ſpectan. et pertinen. et quae in ea parte neceſſaria fuerint, ſeu quomodolibet requiſita, fraternitati veſtrae vices noſtras committimus et plenam in Domino tenore praeſentium concedimus facultatem. In cujus rei teſtimonium ſigillum praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambehith undecimo die menſis Decembris, anno Domini M.D.LXXXIII. et noſtrae tranſlationis anno primo.

Articles to be enquired of in the viſitation of the moſt reverend father in God the archbuſhop of Cant. primate of all England, and metropolitane, within the dioceſe of Bath and Wells.

I. Whether that every Sunday and holiday, openly in the church, your parſon, vicar, or curat do caule for, heare, and inſtructe all the children, apprentiſſes, and ſervants, of both ſexes, that be of convenient age, within the pariſh, or att the leaſt, ſo many of them by courſe as the time will ſerve, and as he may well heare and inſtructe, for half an hour at the leaſt before, or at evening prayer, in the Ten commandments, the articles of the Belief, and the Lord's prayer, and diligentlie examine, and teach them the catechiſme, as it is now allowed and ſet forth; and whether for that purpoſe he doth take the names of them all, and by courſe call certeyne of them by name every Sonday and holyday to come to the teaching of the ſame catechiſme?

II. Whether any do preach, declare, or ſpeake any thing in derogation of the book of common prayer, which is ſet forth in the laws of this realm, diſprayſing the ſame, or any thing therein conteynid?

III. Whether your parſon, vicar, curate, miniſter, or reader do church anie unmarried woman, which hath been gotten with child out of lawfull marriadge, and ſay for her the form of thankeſgiving of women after child birth; except ſuch an unmarried woman have either before her child birth donne due pennance for her fault, to the ſatisfaction of the congregation, or at her comyng to geve thankes, do openlie acknowledge her faulte before the congregation, at the appointment of the miniſter, according to order preſcribed to the miniſter by the ordinarie or his deputy: the ſame churching to be had alwaies upon ſome Sonday or holyday, and upon none other day?

IV. Whether any of your parſons, vicars, curates, or miniſters or any other preiſt, or layman, or woman do wilfully maintain, or defend any hereſies, falſe opinions, or popiſh errors, contrary to the lawes of almighty God, and true doctrine, by publique authoritie in this realme now ſet forthe, and what be ther names; and whether any kepe anie ſecret conventicles, preachings, lectures, or reading, contrarie to the lawes, and what be ther names?

V. Whether

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V. Whether ther be any in your pariſh, that openly or privately ſay maſſe, or any other kinde of ſervice or prayer, than is ſet forth by the lawes of this realme?

VI. Whether any popiſh priſt either going as priſt, or diſguiſed in other apparell, or altering ther names for any cauſe, or any other, or runnagate perſons, miſlikers, or depravers of true religion, that do not miniſter or frequent commen prayer nowe uſed, nor communicate at tymes appointed by the lawes, do reſort ſecretly or openly into your pariſh, and to whom, and of whom be they received, harbored and releived, and what be ther names and ſurnames, or by what names are they cauled?

VII. Whether your parſons, or vicars, be reſident, and dwell continually upon ther benifits doing ther duties in preaching, reading, and miniſtring the ſacraments, and whether theie kepe hoſpitality, according as ther livinges will extend, and whether ther howſes and chancells be well repayred, and upholden?

VIII. Whether they, or any of them have moe benefices than one, how many, and in what countries they be, and what be the names thereof?

IX. Whether they, or any of them kepe any ſuſpected woman in ther howſes or be incontinent perſons, given to drunkenneſs, idleneſs, or be haunters of taverns, dicers, carders, tablers, ſwearers, or otherwiſe ſuſpected of any notorioufe crime, or give any evill example of life and whether they (as they ought to do) occupie themſelves in the reading, or hearing of ſome part of the holy ſcripture, or other good author, or in ſome other godly or laudable exerciſe meet for ther vocations?

X. Whether they, or any of them, do kepe, or ſuffer to be kept in their parſonages, or vicarage-houſes, any alehouſes, tipling houſes, or taverns, or do ſell ale, beare, wine, or anie victuall?

XI. Whether your parſons, or vicars have bought ther benefices, or come to them by ſymonie, fraude, deceipte, or by any colorable parte, or other unlawful meanes whatſoever, or be vehemently ſuſpected, or defamed therof and whether theie keepe in their own handes, or have demiſed, and let to farme ther parſonages, and vicarages, or ther glebe landes, or tithes, or anie part thereof, and whether anie ſuch leaſe be made for the performance of any ſymonical parte, made directly, or indirectly, betwine the incumbent and patrone, or betwine the incumbent and any other perſon, for the preſenting of the ſame incumbent to that benefice?

XII. Whether ther be any man or woman in your pariſh, that reſorteth to any popiſh prieſt for ſhrift or auricular confeſſion, or any that, within three years nowe laſt paſt, hath been reconciled unto the pope, or to the church of Rome, or any that is reputed or ſuſpected ſo to be; and whether ther be any that refuſe to come to the church to hear divine ſervice, or to communicate according to the order now eſtabliſhed by publick authoritie, and what be ther names?

XIII. Whether for the putting of the churchwardens and ſwornmen in the better remembrance of their dutie, in obſerving and noting ſuch as offend in not coming to divine ſervice, your miniſter or reader do, openlie every ſunday, after he have read the ſecond leſſon, at morning and evening prayer, moniſhe and warn the churchwardens and ſwornmen to look to ther charge in this behalf, and to obſerve who, contrarie to the ſaid ſtatute, offend in abſenting themſelves negligentlie, or willinglie from your pariſh church or chappell, or unreverentlie (as is aforeſaid) uſe themſelves in the tyme of divine ſervice?

XIV. Whether your hoſpitalls, ſpittelles, and and almeſhouſes be wel and godlie uſed according to the foundation, and auntient ordinances of the ſame; whether ther be any other placed in them then poor, impotent, and nedie perſons, that have not wherewith or whereby to live?

XV. Whether the ſchoolmaſters, which teach within your pariſh, either openlie or privelie, in any noble or gentleman's houſe, or in any other place ther, be of good and ſincere religion and converſation, and be diligent in teaching and bringing up of youth; whether they be examined, allowed, and licenſed by the ordinarie, or his officer in that behalf; whether they teach the grammer ſet forth by king Henry the eight, of noble memorie, and none other; whether they teach any thing contrarie to the order of religion, now eſtabliſhed by publique authoritie; and whether they teach not their ſchollers the catechiſme in Lattin, lately ſet forth, and ſuch ſentences of ſcripture, as ſhall be meſt expedient and meete to move them to the love and due obedience and reverence of God's trew religion, now trewlie ſet forth by the quenes majeſties authoritie, and to induce them to all godlineſs and other honeſt converſation, and what be ther names, and ſurnames of all ſuch ſcholemaſters and teachers of youth, within your pariſh, aſwell of ſuch as teach publiquelie, as thoſe that teach in the howſes of noblemen, gentlemen, or other private men?

XVI. Whether ther be any in theſe partes, that have married within the degrees of affinitie or conſanguinity, by the lawes of God forbidden, to ſet out for an admonition, in a table appointed to be fixed in every pariſh church within the dioceſs; or anie that being divorced or ſeparatid for the ſame, do yet notwithſtanding cohabit and keep companie ſtill together; or any that being married without thoſe degrees, have unlawfully forſaken their wives or huſbands, and married others; any man that hath two wives, or any woman that hath two huſbands, anie that being divorced or ſeparated aſunder have married again?

XVII. Howmany adulteries, inceſts, and fornications are notoriouſly known to have been committed in your pariſh ſithenſe Eaſter, M.D.LXXX. howmany offenders in any ſuch faultes have bin put to open penance, and publickly corrected; and how many have been winked at and borne withal, or have fined, or payed mony to the archdeacon, chancellor, commiſſarie, offi-

official, or other deputies, or to the deans, regiſters, or ſomners, or any of them, for to eſcape open puniſhment and correction, and what their names and ſurnames be?

Whereas lately ther have byn ſent unto you certayne articles, deviſed by the queenes moſt honourable privy counſaile, and ſent and recommended to the ſaid archbiſhop of Cant. to be publiſhed, and put in execution through his hole province, you ſhall enquire and certifie, how the ſame have been and are executed, and ſatisfied within that dioceſs; and alſo you ſhall procure the like enquiry to be made of the execution of certeyne articles, lately ſent unto you from the ſaid archbiſhop himſelf, and make trew certificate after the end of this viſitation how the ſame be alſo executed within the ſaid dioceſſe.

That from henceforth ther be noe commutation of penance, but in rare reſpects, and upon great conſiderations, and when it ſhall appere to the biſhop himſelf that that ſhal be the beſt way for the winning and reforming of the offender and that the penalty be employed either to the releif of the poor of that pariſh, or to ſome other godlie uſe, and the ſame well witneſſed and made manifeſt to the congregation; and if the fault be notoriouſe, that the offender make ſome ſatisfaction either in his own perſon, with declaration of his repentance openlie in the church, or elſe that the miniſter of the church, openlie in the pulpit ſignifie to the people his ſubmiſſion, and declaration of his repentance done before the ordinarie, and alſo in token of his repentance with portion of money he hath geiven to be employed to the uſes abovementioned.

Provided, That whoſoever offendeth againſt this order ſhall be ſuſpended ab executione officii for one half yere.

Archiepiſc Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 2.	1584.	ELIZAB. 27.

Convocatio praelatorum et cleri provinciae Cantuar. in eccleſia S. Pauli London. die 24. *Novembris inchoata**. Ex actis convoc. in MS. Miles Smith apud epiſc. Aſſaven.

PERACTIS ſacris in eccleſia S. P. London. ad domum capitularem proceſſio fit, ubi in prima hujus ſynodi ſeſſione certificatorium executionis mandati archiepiſcopalis pro convocando clero exhibetur ab epiſcopo London. Deinde prolocutor juſſu metropolitani eligitur, ac vicarius generalis, doctor Awbrey, commiſſionem ab archiepiſcopo recipit ad examinanda certificatoria epiſcoporum de ſummonitione cleri, ad inſpicienda procuratoria et ad admittendas vel rejiciendas cauſas abſentiae. Poſtea omnes non comparentes contumaces pronunciat, ac ſynodum ad eccleſiam B. Petri Weſtmon. prorogat. Et poſtquam archidiaconus Cantuar. certificatorium ſuum exhibuiſſet, primae ſeſſioni finis imponitur.

Secunda ſeſſio fuit 2. die Decemb. in eccleſia B. Petri Weſtm. Ubi decanus privilegia et exemptiones eccleſiae ſuae exponens, archiepiſcopo jus in eadem conveniendi denegavit; archiepiſcopus autem ſe nullo modo libertates ejus infringere velle proteſtatus, prolocutorem a domo inferiore ſibi praeſentatum admittit, ac clerum de reformandis abuſibus et concedendo ſubſidio monet.

In tertia ſeſſione (4. die Dec.) plura de ſubſidio aguntur, et commiſſio quinque epiſcopis et vicario generali doctori Dunne, ac Redmanno, archidiacono Cant. ab archiepiſcopo datur de proroganda convocatione ſuo nomine, de die in diem.

In quarta, quinta, et ſexta ſeſſione nihil praeter ſubſidium tractatur; quod ſeptima ſeſſione (16. die Dec.) conceditur, ſc. ſex ſolidorum in triennio ſolvendum.

Quid in octava et nona ſeſſione tractatum fuerit, accipe ex Strypii vita J. Whitgift. arch. Cant. p. 210.

In the eighth ſeſſion 18. December at Weſtminſter one John Hilton, clerk, that had been impriſoned by the high commiſſion for errors, hereſies, and great blaſphemies, was ordered to be convented before them the next ſeſſion. And likewiſe one Thomas Shoveler was appointed to be convented on another day, who was alſo under confinement for exerciſing the miniſterial office, not being in holy orders. The ninth ſeſſion being December 22. Hilton appeared, and confeſſed his accuſation ſaying, "That he had ſaid in a ſermon at St. Martins in the fields "that the Old and New Teſtaments are but fables: that himſelf was no chriſtian, but a heathen; and further had blaſphemed Chriſt moſt horribly." This acknowledgment and abjuration he gave in writing, ſubſcribing his name thereunto.

His errors, which he called his hereſies, blaſphemies, and damnable opinions were theſe, as his confeſſion and renunciation ſhews, "That in the Trinity were not three diſtinct perſons and one Godhead coequal. That Jeſus Chriſt was not God and man. That he was not of the ſubſtance of God the Father in his humanity and incarnation, nor for our redemption very God and very man; nor that by his death we have full redemption and remiſſion of our ſins in his blood, but only made partakers of his teſtament, and ſo brought to the knowledge of his godly will. He further confeſſed, that he had moſt deteſtably and blaphemouſly af-

* Epitomen negotiorum ſynodi provinciae Cantuar. ab anno M.D.LXXXVI. ad M.DC.XXVIII. manu magiſtri Fiſheri actuarii et ſcribae conſcriptam, e flammis eripuit Miles Smith, notarius publicus archiepiſcopo Cantuar. Gilberto Sheldon ab epiſtolis, ex cujus autographo in bibliotheca reverendi dom. Thomae, epiſcopi Aſſavenſis, extante, quae ad rem noſtram faciunt deſcripſimus.

firmed,

firmed, that the Old and New Teſtaments were fables. But that now he was ſorry for that abominable and damnable aſſertion; and that he now believed the ſame Teſtaments to contain all truths neceſſary to ſalvation.

His abjuration he began in this form. "In Dei nomine, Amen. Before the moſt reverend father in God John, archbiſhop of Canterbury, primate and metropolitan of all England, and you the reverend fathers in God the biſhops of this your province of Canterbury here congregated and aſſembled together in this holy ſynod and convocation, I John Hilton, prieſt, of my pure heart and free will, etc. acknowledge and confeſs, and openly recognize," etc. After this abjuration the convocation enjoyned him a penance, which was, that he ſhould hold no more nor teach ſuch hereſies and blaſphemies. That he ſhould attend at Paul's croſs, upon the preacher the next Sunday, and ſtand before him with a faggot on his ſhoulder: and that he ſhould recant his hereſies in the church of St. Martins in the fields, at a ſermon to be made by Dr. Cotton to the lower houſe of convocation preſent; and that he ſhould not preach at all, nor exerciſe the miniſtry, unleſs he were ſpecially thereunto licenced by the archbiſhop." Haec ille.

In reliquis decem hujus ſynodi ſeſſionibus hoc anno habitis, nihil fere actum fuit, niſi quod articuli nonnulli ab archiepiſcopo prolocutori traditi, examen utriuſque domus convocationis ſubierint: qui prima ſeſſione anni ſeq. 31. die Martii ſtabiliti ac regia auctoritate confirmati ſunt.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 2.	1584.	ELIZAB. 27.

Articles touching preachers and other orders for the church. Reg. I. Whitgift fol. 97. a.

I. THAT the laws late made againſt the recuſants be put in more due execution, conſidering the benefitt that hath grown unto the church therby, where they have been ſo executed, and the encouragement which they and others do receive by remiſſe executing therof.

II. That all preaching, reading, catechiſme, and other ſuch like exerciſes in private places and families, whereunto others do reſorte, being not of the ſame family, be utterly inhibited, ſeing the ſame was never permitted as lawful, under any chriſtian magiſtrate, but is a manifeſt ſign of ſchiſme, and a cauſe of contention in the church.

III. That none be permitted to preach, read, or catechiſe in the church or elſewhere, unleſs he do, four times in the year at the leaſt, ſay ſervice, and miniſter the ſacraments, according to the book of common prayer.

IV. That all preachers, and others in eccleſiaſtical orders, do at all times wear, and uſe ſuch kynde of apparel, as is preſcribed unto them by the book of advertiſements, and her majeſty's injunctions "anno primo."

V. That none be permitted to preach, or interpret the ſcriptures, unleſs he be a prieſt, or deacon at the leaſt, admitted therunto according to the laws of this realme.

VI. That none be permitted to preach, reade catechiſe, miniſter the ſacraments, or to execute any other eccleſiaſticall function, by what authority ſoever he be admitted therunto, unleſs he conſent and ſubſcribe to theſe articles following, before the ordinary of the dioceſe, wherin he preacheth, readeth, catechiſeth, or miniſtreth the ſacraments, videlicet.

[I.] That her majeſtie, under God, hath, and ought to have the ſoveraigntie and rule over all manner of perſons born within her realmes, dominions, and countries, of what eſtate, either eccleſiaſtical, or temporal ſoever they be; and that no foreign power, prelate, ſtate, or potentate hath or ought to have any juriſdiction, power, ſuperioritie, preeminence, or authoritie eccleſiaſtical or ſpiritual, within her majeſties ſaid realmes, dominions, and countries.

[II.] That the book of common prayer, and of ordering buſhops, preſtes, and deacons, conteyneth nothing in it contrary to the word of God, and that the ſame may lawfully be uſed, and that he himſelf will uſe the forme of the ſaid book preſcribed in public prayer, and adminiſtration of the ſacraments, and none other.

[III.] That he alloweth the book of articles of religion, agreed upon by the archbuſhops and buſhops of both provinces, and the whole clergy in the convocation holden at London in the yere of our Lord God M.D.LXII. and ſet forth by her majeſties authority, and that he believeth all the articles therin conteyned to be agreable to the word of God.

VII. That from henceforth, none be admitted to any orders eccleſiaſtical, unleſs he do then preſentlie ſhew to the biſhop a trew preſentation of himſelf to a benefice then void within the dioceſe or juriſdiction of the ſaid biſhop, or unleſs he ſhew unto the ſame buſhop a trew certificate, where preſently he may be placed to ſerve ſome cure within the ſame dioceſe, or juriſdiction, or unleſs he be placed in ſome cathedral or collegiate church, or colledge in Cambridge or Oxford, or unleſs the ſaid buſhop ſhall then forthwith place him in ſome vacant benefice or cure.

VIII. And that no busſhop henceforth do admitt any into orders, but ſuch as ſhal be of his own dioceſe, unleſs he be of one of the univerſities, or bring his lettres dimiſſories from the busſhop of the dioceſſe, and be of age ful twenty four years, and a graduate of the univerſity, or at the leaſt able in the Latin tongue to yealde an accompte of his faith, according to the articles of religion agreed upon in convocation, and that in ſuch ſorte, as that he can note

note the ſentences of ſcripture, wherupon the truth of the ſaid articles is grounded, and bring a ſufficient teſtimonial with him of his honeſt life and converſation, either under the ſeal of ſome colledge in the univerſities, where he hath remayned, or from ſome juſtice of the peace, with other honeſt men of that pariſh, where he hath made his abode for three yeares before; and that the buſhop, which ſhall admitt any into orders, being not in this manner qualified, be by the archbiſhop, with the aſſiſtance of ſome one other biſhop, ſuſpended from admitting any into orders for the ſpace of two yeares.

IX. And that no buſhop inſtitute any into a benefice, but ſuch as be of the habilitie before preſcribed; and if the arches by double quarrell or otherwiſe proceade againſt the ſaid busſhop, for refuſal of ſuch as be not of that habilitie, that the archbusſhop of Cant. either by his own authoritie, or by meanes procured from her majeſtie, may ſtay ſuch proces, that the endeavor of the byſhop may take place.

X. That one kinde of tranſlation of the Bible be only uſed in public ſervice, as well in churches as chappells, and that to be the ſame which is now authorized by the conſent of the buſhops.

XI. That from henceforth ther be no commutation of penance, but in rare reſpectes, and upon great conſideration, and when it ſhall appear to the busſhop himſelf, that that ſhall be the beſt way for wynning and reforming of the offendor, and that the penalty be employed either to the relief of the poor of that pariſh, or to other godly uſes, and the ſame well witneſſed and made manifeſt to the congregation; and yet if the fault be notorious, that the offendor make ſome ſatisfaction either in his own perſon with declarations of his repentance openlie in the church, or elſe that the miniſter of the church openlie in the pulpitt ſignifie to his people his ſubmiſſion and declaration of his repentance done before the ordinarie, and alſo in token of his repentance what portion of mo- he hath given to be employed to the uſes above named.

As perſons of honeſt, worſhipfull, and honorable calling may neceſſarilie and reaſonablie have occaſions ſometimes to ſolemnize marriage by licence for the banns aſking or for once or twice without any great harm; ſo for avoiding generallie of inconveniences noted in this behalf, yt is thought expediente, that no diſpenſations be graunted for marriage without bannes, but under ſufficient and large bondes, with theſe conditions following.

Firſt, That there ſhall not afterwards appear any lawfull let or impediment by reaſon of any precontract, conſanguinitie, affinitie, or any other lawfull meanes whatſoever.

Secondly, That ther be not at that preſente tyme of grauntinge ſuch diſpenſation any ſuite, pleinte, querele, or demand moved or depending before any judge eccleſiaſtical or temporal for and concerning any ſuch lawful impediment betwene ſuch the parties. And

Thirdly, They proceed not to the ſolemnization of the marriage without the conſent of parents or governors.

Laſtly, That the marriage be openly ſolemnized in the church. The copy of which bond is to be ſet down and given in charge for every busſhop in his dioceſe to follow; provided that whoſoever offendeth againſt this order, be ſuſpended ab executione officii for one half yeare.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Joh. Whitgift 2.	1584.	Elizab. 27.

The clergy's petition in convocation to queen Elizabeth, that the bill againſt pluralities paſs not. Ex MS. Cott. Cleop. F. II. fol. 255. b.

To the queen's moſt excellent majeſty.

In moſt humble wiſe complaining, do ſhew unto your moſt excellent majeſty your poor diſtreſſed ſupplicants, the whole clergy, that ſome in the lower houſe of parliament have propoſed often, and with all eagerneſs do promote divers bills againſt them; and namely one entituled "A bill againſt pluralities and nonreſidency," which indeed impeacheth your majeſty's prerogative royal; impaireth the revenue of the crown; overthroweth the ſtudy of divinity in both univerſities; depriveth men of the livings they do lawfully poſſeſs; beggareth the clergy; bringeth in a baſe and unlearned miniſtry; taketh away all hopes of a ſucceſſion in learning; will breed great diſcontentment in the younger ſorts of ſtudents, and make them fly to other ſeminaries, where they may hope for more encouragement; will give the adverſary juſt cauſe to rejoice and triumph, when they ſhall ſee the clergy and learning generally ſo much diſgraced and vilified by the gentry and commons of this land; abridgeth all ability in the miniſtry either of keeping hoſpitality, or of contributing to the ſtate in caſe of neceſſity; and that, which is moſt lamentable, maketh way to an anarchy and confuſion.

Great are the indignities, the injuries, the abſurdities of this bill, if with religious wiſdom the effects of it be truely conſidered; but as great is the hypocriſy of the ſame, for it doth not reform the things which it pretendeth to redreſs; it permitteth them and encreaſeth them rather. The only thing it doth principally intend is, the impoveriſhing and embaſing of the clergy; whereupon will enſue the utter contempt both of their perſons and their doctrine.

All which we are ready, with your highneſs's favour and licence, to juſtify before any competent judge, if we be permitted an indifferent hearing

hearing. In the mean time and always moſt humbly committing our poor eſtate to your majeſty's moſt gracious and princely clemency (on which next under the goodneſs of almighty God it doth wholly depend) we do in all ſubmiſſion both in reſpect of our ſelves, and eſpecially in regard of our ſucceſſors, moſt inſtantly pray ſuch ſpeedy remedy in this behalf, as to your moſt excellent wiſdom, and wonted godly care of religion ſhall ſeem fit; and that the rather, becauſe it would leave a perpetual blemiſh upon the time of your highneſs's government, if there ſhould appear to be ſuch a hatred of the clergy and of learning in this land, as that ſuch an act of parliament ſhould be now eſtabliſhed.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Joh. Whitgift 2.	1584.	Elizab. 27.

A writing of the biſhops in anſwer to the book of articles offered the laſt ſeſſions of parliament, anno regin. XXVII. *for eccleſiaſtical cauſes, concerning miniſters, excommunication, diſpenſations, etc.* Strype's annals vol. III. app. p. 81.

I. *Concerning miniſters.*

The firſt article.

THAT it may be enacted, that none be admitted to be miniſter of the word and ſacraments, but in a benefice having cure of ſouls, then vacant in the dioceſe of ſuch a biſhop as is to admit him.

Anſwer to the firſt article.

This cannot poſſibly be performed without altering the whole ſtate of the church of England. Firſt becauſe there muſt be curates, and that of neceſſity. Secondly, Becauſe there are other eccleſiaſtical livings, which require miniſters of the word and ſacraments, as well as benefices with cure; as deanries, prebends, maſterſhips, and fellowſhips in the univerſities, and petty canons in cathedral churches.

The article is grounded upon a falſe principle of T. C. (Thomas Cartwright) againſt miniſters having no paſtoral cure. Which neither he, nor any man elſe is able to maintain either by the word of God, or ancient authority. For by "Miniſterium vagum," the old councils and canons did always underſtand ſuch as were ordained "Sine patrimonio aut titulo:" that is, not having any ſtay of living. As 'tis manifeſt in the council of Chalcedon.

Such as have great cures ſhall be overburthened with ſaying of ſervice, preaching, miniſtring of ſacraments, all themſelves. For they ſhall be deſtitute of a curate to help them to ſay ſervice, to viſit the ſick, to adminiſter the ſacraments, to catechiſe, etc. by this means fellowſhips in colleges, which by their ſtatutes muſt be in orders, are overthrown.

The ſecond article.

That before the admiſſion of ſuch miniſter, the biſhop give public notice by writing under his ſeal, to be fixed on the church door, that is deſtitute of a paſtor, upon ſome Sunday or holyday in the time of divine ſervice, ſignifying the name of the perſon preſented to that church, or there to be admitted; with intimation that ſuch as within twenty ſix days after, will object againſt the admiſſion, ſhall appear at a place certain before him, and alledge ſuch matter, as ſhall only concern his converſation of life, and thereby his inſufficiency for that place.

The third article.

That the biſhop ſhall not proceed to the admiſſion of any to be miniſter of the word and ſacraments, before due certificate made in authentic form, and public place, by him to be aſſigned, that the proceſs of notice and intimation was executed in form aforeſaid; nor before the expiration of the ſaid twenty ſix days, nor without calling for and hearing of ſuch, as upon return of the ſaid proceſs, ſhall and will object, as aforeſaid.

The anſwer to the ſecond and third articles.

This is unneceſſary and in vain, unleſs he that is to be admitted, had been dwelling in that pariſh before. Which will happen very ſeldom. The writing and ſending to the benefice void; and the return thereof in authentic form, will be very chargeable to the miniſter; eſpecially where the place is far from the biſhop's manſion houſe. It alſo protracteth time, and will adminiſter occaſion of quarrelling.

The charges alſo and delay will be increaſed, if the party to be admitted, do ſtand upon the purgation of the objections laid againſt him.

This teſtimony required of the pariſhioners, lacking their paſtors, is an introduction to bring the patronage to the people, and to ſet a fire among them, for teſtifying or not teſtifying; and that many times of a perſon they know not.

The objecting of the people will fall out many times to be mere malice, whereby immortal hatred will riſe among them.

The perſon indeed had need be a very ill man, that a number of the pariſh will come a long journey to the ordinary, on their own coſts, to object againſt him that is to be admitted.

What, if the pariſh will be negligent and will not return? ſhall they lack a paſtor ſtill? the patron, if he be mighty, may enter; lett the return, or procure ſuch as he ſhall like of. And who and how many of the pariſh ſhall return?

The fourth article.

It is here to be provided, that where in certain colleges, and cathedral and collegiate churches

churches the foundation or ſtatute require ſuch as are there placed, to be miniſters; it ſhall be lawful for ſuch as are known to profeſs the ſtudy of divinity, or otherwiſe be lawfully diſpenſed withal, to retain, as before this act they might, any fellowſhip or prebend within the ſaid colleges, notwithſtanding they be no miniſters.

The anſwer to the fourth article.

I. This utterly overthroweth the foundation and ſtatutes of almoſt all the colleges in Cambridge and Oxford, being founded principally for the ſtudy of divinity, and encreaſe of the number of learned preachers and miniſters. And therefore, not only the maſter, provoſt, warden, preſident, etc. by the ſaid foundation and ſtatutes are bounden to be miniſters, but divers others alſo of ſuch ſocieties are likewiſe bounden to enter into the miniſtry by a certain time, or elſe to yield their places to others.

II. It will deprive the church of England of the worthieſt, beſt learned, and wiſeſt miniſters and preachers. For there is no compariſon between ſuch miniſters and preachers, as the univerſities continually yield, in reſpect of ſuch foundations and ſtatutes, and others, being no univerſity men, or not entring into the miniſtry, while they remained there; as at this day it is notorious. For altho' there are divers that can preach, etc. yet they have no ſubſtance of learning in them, neither are they able to ſtand with the adverſary, either in pulpit or diſputation: a thing as well required in a miniſter as exhortation is.

III. If this device take place, where the univerſities yield now great number of preachers and miniſters, they would not then yield one for twenty. And ſo the number of preachers, which now are thought to be very few, would then be much leſs; and at length the utter decay of the ſtudy of divinity, and the very next way to bring in popery and ignorance again.

IV. It overthrows the degrees of the univerſity, which are taken in divinity; as the batchelorſhip and doctorſhip. For even ſithence the firſt foundation of them both, it hath been perpetually uſed, and it is by ſtatute required, that none ſhould take any of theſe degrees, but ſuch as are in the miniſtry. And indeed it is both inconvenient and abſurd that it ſhould be otherwiſe.

V. At this day, there are in the univerſity of Cambridge an hundred preachers at the leaſt, very worthy men, and not many leſs in the univerſity of Oxford: and the number daily encreaſeth in both, to the great benefit of the church. But if this might take place, within theſe ſeven years, there would not be five miniſters in either of them.

VI. It would cauſe men all their life time to remain in the univerſities; ſo that there ſhould be no ſucceſſion.

VII. It alſo overthroweth the foundation and ſtatutes of all cathedral and collegiate churches; and taketh away the chief and principal reward for learned preachers: for the beſt livings for worthy men are in ſuch churches.

VIII. It taketh away the wiſeſt, beſt learned, and graveſt divines, ſuch as do and are moſt able to withſtand not only papiſts, but other ſectaries alſo.

IX. Every one to keep theſe places would openly profeſs the ſtudy of divinity, and ſecretly ſtudy the one law or the other, or phyſic, or ſome trifling ſtudy all his life long.

X. There will be no care of profiting when there is no tryal thereof, which is moſt ſpecial by open preaching: which were abſurd to be done by no miniſters.

XI. Any which hath been a ſtudent, may under pretence of ſtudying divinity, without any trial obtain deanries, provoſtſhips, prebends, etc. and being a layman, may live idly on the ſpoil of the church all his life, except he taught a benefice.

XII. There ſhall want ſufficient tryal of the abilities of preaching of ſuch as are to be biſhops, except they be choſen from ſome benefice: which breedeth ſmall experience for governance.

XIII. It would greatly diminiſh the number of preachers and ſermons; which the univerſities, colleges, and cathedral churches do yield both at home and abroad in every country; in the reſpect that thoſe, which now have the livings, are bound to be miniſters.

XIV. It taketh away daily ſervice uſed in theſe churches (which were impiety) unleſs it might be ſaid or ſung by ſuch as are now miniſters: which is abſurd.

XV. To conclude, it will breed a beggarly, unlearned, and contemptible clergy and miniſtry. It is the very way to overthrow all colleges, cathedral churches, and places of learning. It will extinguiſh the ſtudy of divinity; diminiſh the number of preachers, and breed a great confuſion and alteration in the church and commonwealth. And it is a piece of T. C. his platform.

XVI. By this the reward of divinity will be taken away, and the divine thruſt to a benefice of xl. l. This is covertly to ſhove at the goſpel, to place the lawyers and others as they pleaſe.

XVII. Note, That hereby they would have diſpenſations to take place againſt the ſtatutes of colleges and cathedral churches.

The fifth article.

That none be made miniſter, but upon ſome Sunday publickly in the cathedral church of the dioceſe, where the miniſter is admitted.

The anſwer.

That he be made public, it is not amiſs; but to obſerve the preciſe place of the cathedral church, it will be inconvenient; becauſe divers biſhops dwell far from their cathedral churches.

The ſixth article.

That the biſhop make no miniſter but ſuch as be of his own dioceſe, and have there continued

tinued by the ſpace of one whole year; except ſuch only as come from the univerſities, and bring teſtimonials of their meetneſs under the univerſity ſeal.

The ſeventh article.

That ſuch as be of the biſhop's own dioceſe, ſhall bring with them ſuch a teſtimonial as is limited in the ſtatute of anno xiii. Elizab.

The anſwer.

I. Theſe are very expedient and neceſſary, and even ſo provided for by the law.

II. It were more meet alſo, that theſe things were obſerved, when patrons preſent to a benefice: and that as the teſtimonials do witneſs their converſation, ſo the biſhop ſhould without any impeachment of "Quare impedit," etc. be judge of their ability in reſpect of the cure which they deſire.

The eighth article.

That after the receipt of the ſaid teſtimonial, the biſhop ſhall not proceed to the making of his perſon miniſter, which bringeth that teſtimonial, before he ſhall declare before the dean and chapter of the cathedral church, that he well knoweth the perſons, by whom the teſtimonial is made, to be ſuch as is by the ſaid ſtatute expreſſed.

The anſwer.

This is unneceſſary and altogether needleſs, neither can it be performed.

The ninth article.

That he ſhall not make any miniſter but ſuch as ſhall be by the dean and chapter, or the more part of them, or ſix learned preachers of the dioceſe then preſent, allowed for a man meet and ſufficient, by ſubſcription of their hands to ſome writing, declaring their aſſent, in allowing of him.

The anſwer.

I. It will breed great trouble, and not work that effect which is looked for; neither can it by all in place be performed.

II. It would alſo be very chargeable, upon the abſence of the moſt of the chapter, if the party ſhould procure the hands of ſix preachers, dwelling in diſperſed places.

The tenth article.

That none ſhall have a benefice with cure, being of the value of xx. l. yearly in the queen's books, except he be a maſter of arts, or a preacher allowed, notwithſtanding that he be made a miniſter before of ſome mean cure.

The anſwer.

It is to be liked of; ſo that diligent heed be taken that none be admitted preachers, but ſuch as be worthy.

II. *Concerning excommunication.*

The firſt article.

Excommunication is at this time the pain of contumacy, and hath place where a man appeareth not upon a proceſs, or ſatisfieth not ſome order preſcribed by the judge, as not taking ſome oath, or not paying legacies, tithes, etc.

The ſecond article.

The offences that grow by the practice hereof in this manner, are great. One, that being the higheſt cenſure left by the church of God, it is profaned by applying it to temporal and civil cauſes. Another, that it is executed by men that have no calling in the church, as chancellors, officials, etc.

Again, foraſmuch as the church may not be left without this cenſure of excommunication, it is to be provided, that for enormous crimes, as adultery, and ſuch other, the ſame be executed either by the biſhops themſelves, with the aſſiſtance of grave perſons, or elſe by other perſons of calling in the church, with the like aſſiſtance, and not by chancellors and officials, as hath been uſed.

The anſwer.

Excommunication hath been uſed by the eccleſiaſtical judge, ever ſithence there hath been either diſcipline in the church, or juriſdiction in the eccleſiaſtical magiſtrate, and is the only puniſhment thereof: for the ancient lawmakers, thinking that blood and bodily pains ought to be far from eccleſiaſtical magiſtrates, have given them this mild ſpiritual ſword, to divide that perſon from the eccleſiaſtical body, that refuſeth to do his eccleſiaſtical duties, and to obey the eccleſiaſtical judge. Not excommunicating every man for twopenny cauſes, as is ſurmiſed (though indeed there be as much in ii. d. as in cc. l.) but in excommunicating them for not obeying the order, decree, and ſentence of the judge, according to her majeſty's eccleſiaſtical laws. Even as in a temporal cauſe of ii. d. the party is outlawed, and conſequently his fruits and goods of his lands are at the prince's pleaſure, if he appear not, or obey not; and yet it is not to be ſaid, that a man is outlawed for ii. d. but for not obeying the law proceſs, and judge in a twopenny manner. For the ſmaller the matter is, the greater is the fault of contumacy and diſobedience, ſaith the law.

Excommunication for proceſs, order not obeyed, taking ſome oath, etc. is not for civil cauſes; but theſe cauſes are eccleſiaſtical: and what can be more againſt the church, than when men will not be ordered by it nor obey it? In God's law ſuch as would not be ordered by their judge, or high prieſt, were ſtoned.

There is no law nor function in the world void of exception, and imperfection. And to have it void thereof "Eſt optandum magis, quam ſperandum," as in Plato's commonwealth.

If

If excommunication be either taken away or changed, the whole courſe of the common law of the realm concerning that matter, and touching the writ "De excommunicato capiendo," muſt be changed. Wherein many things, not yet thought on, may happen, and inſtead thereof ſome convenient temporal penalty muſt be deviſed. Which how unliking and unpleaſable it will be, and how full of difficulties, the wiſe can conſider.

And if excommunication be thought fitteſt to continue (for that there will be as many inconveniencies, or more in time found in other things, as in that) and that for the better credit of the proceeding therein, the biſhop be arched to ſit in conſiſtory, his whole life will be ſpent in his juriſdiction, and in ſtudy of law, that he might be able to diſcern whether the proceſs be according to law, before he inflicts the cenſure, which will be as great decay of preaching, as it hath been in fore time. For the juriſdiction alone requireth "totum et integrum hominem."

Touching the execution by men of no calling in the country.

The juriſdiction in the beginning was jointly in the biſhop, dean, and chapter. Which bred ſo many opinions, ſuch impeachments and confuſions in proceeding, that by the general cuſtom of the world, generally the juriſdiction was thought convenient to be exerciſed by the biſhop alone, which growing great, as the church and eccleſiaſtical cauſes encreaſed, and conſequently calling the biſhop from his function, the law and conſtitutions ordered that the official or vicar general of a biſhop or archdeacon, ſhould have the ſame conſiſtory or juriſdiction, that the archdeacon or biſhop had, and the ſame authority to excommunicate. Which by the ſtatutes of this realm is alſo allowed to doctors of the law. For that in later times, divines have wholly employed themſelves to divinity, and not to the proceedings and ſtudy of the law: whereunto in fore times the clergy were more addicted than to divinity, in reſpect of the gain and offices exerciſed under biſhops, archdeacons, and other eceſiaſtical callings, which drew them wholly from divinity.

This excommunication by law was never uſed, nor could be uſed as a puniſhment of any crime, ſaving of notorious hereſy, uſury, ſimony, piracy, conſpiracy againſt the perſonof the prince, of his ſtate, dignity, or crown, preturbers of the common peace and quietneſs of the church or realm, wilful murtherers, ſacrilegers, perjurers, and incorrigible and notorious committers of inceſt and adultery, falſe witneſs, and ſuborners thereof, violent layers of hands upon eccleſiaſtical perſons, and ſuch other great and horrible crimes, which were called "ſententiae canonum." Wherein beſides the particular penances, that the biſhops and their officers did impoſe, it was for more terror provided by ancient canons, that there ſhould be a general open denunciation of this excommunication in every cathedral church and pariſh church twice in the year.

For other light faults there was no excommunication permitted or uſed as a puniſhment, other than for manifeſt and wilful contumacy or diſobedience in not appearing, when perſons were called and ſummoned for a cauſe eccleſiaſtical, or when any ſentence or decree of the biſhop or his officer, being deliberately made, was wilfully diſobeyed and not performed.

Such wilful contumacy and diſobedience to authority is in the law accounted ſo great, that it is called a contempt of that "quod eſt in jure extremum;" that is to ſay, if the judge cannot have appearance of the parties, or execution of his judgments, here he is at the wall, and can go no further.

Of very ancient time this was the manner of proceeding in this realm, and the only mean of reducing obſtinate perſons to the obedience of the law.

It may appear by the ancienter ſtatute or act of parliament in the 9th year of Edward II. that it was the old cuſtom and uſage of the realm, long before that time. The words are theſe: "Si aliqui propter ſuam contumaciam manifeſtam excommunicentur; ac poſt 40. dies, dies pro eorum captione ſcribatur, et praetendunt ſe privilegiatos; et ſic denegatur breve regium pro captione corporum? Reſponſio regis: Nunquam fuit negatum, nec negabitur in futuro."

It is to be conſidered, whether this manifeſt contumacy, and wilful diſobedience to the magiſtrate and authority be not as well puniſhable, when the original cauſe or matter is as weighty, the difference whereof doth nothing alter the nature of the diſobedience.

In this our realm, of very ancient time, it hath been obſerved from time to time, that there was never alteration made of any law eccleſiaſtical, although it had appearance to benefit the ſtate of the clergy; but that it turned ever to ſome notable prejudice.

III. *Concerning commutation of penance.*

That there be no commutation of penance for ſin, but by the order and appointment of the biſhop, with the aſſent of the dean and chapter, or the moſt part of them, or with the aſſent of ſix preachers of that dioceſe.

The anſwer.

I. The biſhop is ſufficient for this matter.
II. It were good to inhibit juſtices of peace, to commute, but to permit them only to puniſh corporally. And yet notwithſtanding the parties offending not to be received into the church, 'till they have done ſuch penance, whereby the congregation may be ſatisfied.

IV. *Concerning diſpenſations.*

The firſt article.

The faculties, which did the greateſt hurt in the church of God, were three; viz. diſpenſation "de non promovendo," diſpenſation for pluralities of benefices, and diſpenſation for nonreſidence. *The*

The ſecond article.

Theſe two laſt named faculties, have bred the diſorders of making vage miniſters, whereof have enſued two great incommodities; one, and the chiefeſt of all, that the people is not taught. The other, that the miniſters placed in benefices, where the paſtor is abſent, and having for the moſt part ſmall allowance, do poſt from place to place for their better preferment, and reſting no where, reſpect neither their life, nor encreaſe in knowlege. For men be careful for their converſation, where they are to have continuance. And ſmall account can be taken how he profiteth, that abideth no where long.

The anſwer.

The faculty "de non reſidendo," is ſo rare, as by the preſent archbiſhop there was never any granted. And by the laſt archbiſhop never any yielded unto, but by ſpecial requeſts and warrant from my lords of her majeſty's council; and that to men qualified in her majeſty's ſervice, or otherwiſe greatly employed in the common wealth. And therefore it needeth no ſuch proviſion by law.

The faculty of non-reſidence is alſo ſo rare, and granted in ſuch reſpects, as ſithence the time of this archbiſhop, there hath not been above one granted, and that to a man of 80 years old; with whom the law itſelf diſpenſeth.

Beſide, that the ſtatute of the realm provideth ſo ſharp a penalty for non-reſidence, by the forfeiture of x. l. a month, to be recovered in the exchequer; as no man careth to ſue for the faculty, and if they do, it profiteth nothing. For that the ſtatute inflicteth the puniſhment, all faculties and diſpenſation notwithſtanding, and a more ſevere puniſhment cannot well be deviſed.

Touching the faculty of pluralities, the ground thereof is this. Men of excellent gifts, and extraordinary virtue, oftentimes have no livings or very ſmall living. And when they cannot attain ſo great as their quality deſerveth; the policy of the church hath thought fit to grant to ſuch an one two livings, as an extraordinary reward for extraordinary virtue. For if all men could be made fit for all livings; or all livings for all manner of men, there ſhould have needed no diſpenſation of pluralities; but foraſmuch as that cannot be, it is lawful in ſuch caſe of neceſſity, and for ſuch extraordinary cauſes to recede from the ſtrait and common courſe of the law. And ſo hath it been uſed in all ages. Neither can it be better policed, nor more reſtrained, than of late it hath been in reſpect both of diſtance of places, and the value of their parſonage, with great caution both for their hoſpitality and preachings. Beſides that the laws being poſitive that forbid plurality, the difference in reaſon is very ſmall between the little benefices not far diſtant, and one great benefice. And therefore no ſtrange thing, if by like poſitive law there be admitted by mitigation a diſpenſation of the rigor of law.

Moreover, the number of benefices in England being about 18000. and the univerſities not able to furniſh the third part of them with ſufficient men, it is better, that one worthy man have two benefices, than to be unfurniſhed of living, or be obſcurely placed in a ſmall pariſh or poor living; or the ſame benefices committed to two unlearned men.

The third article.

That no chaplain have two cures, if both amount above 40. l. in the queen's books or be 20. miles diſtant.

The fourth article.

That none enabled to have two cures, ſhall enjoy the ſame, unleſs they be under the value aforeſaid, and within 20. miles diſtant; and be reſident upon one of them.

The anſwer to the third and fourth articles.

I. The diſtance of miles is not to be miſliked, but the limiting of the value is unreaſonable, and tendeth only to the impoveriſhing of the miniſtry, being a ſtate as worthy of living in many reſpects, as others of other callings whatſoever in reſpect of their calling.

II. The beſt gifts deſerve the beſt rewards. And therefore it were better to make a limitation, what degrees of ſchools ſhall only be enabled for the beſt livings.

III. Dignities, prebends, and places in colleges (as before) are required by diſpenſation for laymen. Here the divine is ſet at 40. l. If a man would deal covertly to pull away religion, how could it do better?

The fifth article.

That no dean of cathedral church, prebendary, or other having dignity, ſhall have more than one benefice with cure, beſides his dignity.

The ſixth article.

That no one have mo dignities or prebends than two.

The anſwer to the fifth and ſixth articles.

I. It is very unreaſonable, and tendeth to the ſame end with the third and fourth articles, and will diſcourage men from the miniſtry, and make a beggarly clergy; far unapt to give hoſpitality, or to do many other things required of them, and looked for at their hands.

II. It is alſo very inconvenient, for moſt of theſe dignities are decayed within theſe laſt fifty years very much. Greater impoſitions for the ſervice of the realm are laid upon them. Every thing to be required at double or treble prices, in reſpect of that it was then at. . . . And yet as great or greater hoſpitality looked for.

The ſeventh article.

That they, which may have chaplains, ſhall advance no more than their number, 'till the advanced dieth, or otherwiſe one of two benefices become void.

The anſwer.

I. This is not to be miſliked, unleſs the party be otherwiſe qualified than by the chaplainſhip.

II. And yet inconvenience may ariſe of it. For if a chaplain doth not behave himſelf as appertaineth, no reaſon he ſhould be retained in ſervice, and it were hard, not to allow another in ſuch a caſe.

The eighth article.

That none ſhall be chaplain, enabled to two benefices, except he be maſter of arts, or allowed by the ordinary as ſufficient.

The anſwer.

It is very convenient.

The ninth article.

That none ſhall be non-reſident, but ſuch as be continually attendant in the houſes of ſuch as they are chaplains unto.

The anſwer.

I. To be attendant the greater part of the year were ſufficient. For the other part of the year they may be at their cure. And beſides ſome have chaplains, which attend by courſe. Which is very convenient,

II. This is very prejudicial for grave men required for government in the univerſities. Which may very well diſcharge both duties.

III. This overthroweth reſidence in cathedral churches, colleges, and deanries. So that they cannot be attendant there, except they will leave their benefice, tho' it be but one.

The tenth article.

That they ſhall preach in perſon yearly, two ſermons, and four ſermons beſides "per ſe vel per alium."

The anſwer.

It is too eaſy. It is requiſite, that they ſhould preach mo ſermons even in their own perſons.

The eleventh article.

Laſtly, To conſider, whether it were not meet to abate the numbers of the chaplains of the archbiſhops, and others under that degree, that may by the ſtatute keep more than one chaplain.

The anſwer.

It is not meet. For thoſe of the clergy that have chaplains allowed, the ſtatute ſets down a good conſideration. And there are not many ſuch. Beſides it is looked for, that they ſhould have preachers about them to furniſh the want that is in moſt dioceſes.

The twelfth article.

That in caſes of pluralities and non-reſidences, the biſhops ſhall have the allowing of the miniſter that ſhall ſerve the cure, in the abſence of the incumbent; and the ſtipend of the ſaid miniſter to be appointed by the biſhop, according to the ſufficiency of the miniſter. So that the ſame ſtipend do not exceed the third part of the clear yearly value of the benefice.

The anſwer.

This is very reaſonable and according to law.

The thirteenth article.

There is one faculty of great inconvenience granted not only by the court of faculties, but by the chancellor of every dioceſe, viz. The diſpenſation of marriage without banns aſking. By occaſion whereof, children make diſordered matches without the aſſent of their parents; and orphans are left to the ſpoil of unthrift perſons.

The anſwer.

I. It may be ſo qualified that no inconvenience ſhall enſue thereof. II. There be divers reaſonable occaſions, that daily happen which may hinder the thrice aſking of bans; which cauſes are meet to be conſidered of and allowed by the ordinary, or his deputy. III. The inconvenience that is propoſed is in moſt dioceſes already met withal, by putting theſe conditions in the faculty; viz. that they have their governors conſent; that their is no ſuit for matrimony depending; no precontract, nor any other impediment; which the party is by a bond with ſureties bound unto. So that by this means, this inconvenience is better met withal, than by aſking the banns thrice; which may be done, and yet theſe impediments remain. IV. And ſince the bonds have been qualified as is aboveſaid, being about one twelvemonth paſt, experience doth teach, that none of the pretended inconveniences have happened.

A general anſwer to all the articles of excommunication, commutation, and diſpenſation.

Generally, This alteration, confuſion, and abridgment of exerciſe of that juriſdiction will ſhortly decay the profeſſion of the canon law, and civil law together. Whereby divers now are bred up in learning, in languages, in ſtudies; ſo that they are enabled to ſerve the realm in any foreign ſervice, as well as any one ſort of learned men in the realm beſides.

Archiepiſc. Cant.
Joh. Whitgift 2.

Anno Chriſti
1584.

Reg. Angliae
Elizab. 27.

Synodus provincialis Eboracenſis.

Per breve regium dat. 13. die Octobris anno regni xxvi. ſynodus haec ad 24. diem Novembris prox. in eccleſia metropolitica B. Petri Ebor. convocabatur, ac deinde in dies 8. et 22. Decembris, 8. diem Januarii, 5. diem Februarii et 4. Martii prorogabatur: quo die clerus unanimi conſenſu ſubſidium dominae reginae conceſſit. Ab hoc die ſynodus in 19. menſis Martii continuabatur.

Archiepiſc. Cant.
Joh. Whitgift 2.

Anno Chriſti
1585.

Reg. Angliae
Elizab. 27.

Synodus provincialis Cantuarienſis.

Hujus ſynodi anno ſuperiore inchoatae ſex hoc anno ſeſſiones fuerunt; prima 31. die menſis Martii, in qua articuli pro clero confirmati, regia auctoritate ſtabiliti, ac ſtatuta nonnulla de augmento doctrinae in inferioribus clericis edita ſunt. In ſecunda 21. die menſis Maii; in tertia 8. die Junii; in quarta 22. die Junii; in quinta 12. die Octobris; in ſexta 11. die Februarii nihil memoratu dignum actum fuit.

Articuli per archiepiſcopum, epiſcopos, et reliquum clerum Cantuarienſis provinciae in ſynodo inchoata Londini viceſimo quarto die menſis Novembris, anno Domini M.D.LXXXIV. *regnique sereniſſimae in Chriſto principis dominae Elizabethae, Dei gratia Angliae, Franciae, et Hiberniae reginae, fidei defenſoris, etc. viceſimo ſeptimo ſtabiliti, et regia auctoritate approbati et confirmati.*

Ut homines idonei ad ſacros ordines, et beneficia (uti vocant) eccleſiaſtica admittantur.

Primo cautum eſt, ne quis poſthac ad ſacros ordines ſuſcipiatur, qui non eodem quoque tempore praeſentationem ſuiipſius ad beneficium aliquod intra dioeceſim ſive juriſdictionem ejuſdem epiſcopi a quo ſacros ordines petit, tunc vacans exhibuerit; vel qui non eidem epiſcopo certum, verum, et indubitatum certificatorium tulerit de eccleſia aliqua intra dioeceſim ſive juriſdictionem dicti epiſcopi, in qua curae animarum inſervire poſſit; vel qui in aliqua cathedrali aut collegiata eccleſia, vel collegio Cantabrigienſi aut Oxonienſi non fuerit conſtitutus; vel ſaltem, qui ab eodem epiſcopo in beneficium aliquod, ſive ad curam (uti vocant) inſerviendam tunc etiam vacantem, non ſit mox admittendus.

Deinde, ne quis epiſcopus poſthac aliquem in ſacros ordines cooptet, qui non ex ſua ipſius dioeceſi fuerit, niſi vel ex altera noſtratium academiarum prodierit; vel, niſi literas (ut loquuntur) dimiſſorias ab epiſcopo, cujus dioeceſanus exiſtet atrulerit, et viceſimum quartum aetatis ſuae annum jam compleverit, ac etiam in altera dictarum academiarum gradum aliquem ſcholaſticum ſuſceperit, vel ſaltem, niſi rationem fidei ſuae juxta articulos illos religionis in ſynodo epiſcoporum et cleri approbatos Latino ſermone reddere poſſit, adeo ut ſacrarum literarum teſtimonia, quibus eorundem articulorum veritas innititur, recitare etiam valeat; ac ulterius, de vita ſua laudabili et morum integritate literas teſtimoniales ſub ſigillo vel alicujus collegii Cantabrigienſis aut Oxonienſis, ubi antea moram fecerit, vel alicujus juſtitiarii ad pacem dom. reginae conſervandum aſſignati, una cum ſubſcriptione et teſtimonio aliorum proborum et fide dignorum hominum ejuſdem parochiae, ubi per tres annos ante proxime elapſos commoratus eſt, exhibeat.

Quodſi vero aliquis epiſcopus aliquem ad ſacros ordines admiſerit, qui praedictis qualitatibus non ſit praeditus, is per archiepiſcopum, aſſidente ſibi hac in parte uno alio epiſcopo, ab ordinatione miniſtrorum et diaconorum per integrum biennium ſuſpendatur, ac eam praeterea poenam incurrat, quae de jure in ejuſmodi epiſcopos, qui ad ordines eccleſiaſticos ſine titulo aliquem promovebunt, ſtatuitur.

Adhaec, ne quis epiſcopus aliquem in beneficium (uti vocant) inſtituat, niſi qui praedictis conditionibus ornatus fuerit.

Quodſi curia de arcubus aut audientiae per viam duplicis querelae, ſeu alio quoviſmodo contra epiſcopum hac in parte agat, quia homines minime idoneos ac habiles admittere renuit; tunc licebit archiepiſcopo, vel auctoritate propria, vel gratia ſpeciali a regia majeſtate impetrata, ejuſmodi proceſſus amputare, quo laudabilis epiſcopi induſtria debitum ea ratione ſortiatur effectum.

Denique, ut quolibet anno ad feſtum S. Michaelis archangeli, vel intra ſex hebdomadas, idem feſtum ſubſequentes, unuſquiſque epiſcopus numerum, nomina, gradus, et qualitates eorum omnium, quos in ſacros ordines, vel in aliqua beneficia eodem anno praecedente promoverit, ad archiepiſcopum tranſmittat.

De moderanda ſolennis poenitentiae commutatione.

Ne quae fiat poſthac ſolennis poenitentiae commutatio,

mutatio, niſi rarioribus, gravioribuſque de cauſis, atque adeo cum ipſi epiſcopo conſtiterit; eam eſſe ad reum reconciliandum et reformandum ſaniorem et tutiorem rationem.

Deinde, quod mulcta illa pecuniaria vel in relevamen pauperum ejuſdem parochiae, vel in alios pios uſus erogetur, idque eccleſiae ſolenniter et fideliter approbetur et innoteſcat.

Quodſi vero crimen fuerit notorium ac publicum, reus ipſe vel in propria ſua perſona, publice in eccleſia poenitentiam ſuam minime fictam profitendo, laeſae eccleſiae ſatisfaciet, vel eccleſiae miniſter in praeſentia ipſius rei, palam e ſuggeſtu, ejus ſubmiſſionem, et poenitentiae ſuae coram ordinario ſuo peractionem, atque etiam in verae ſuae reſipiſcentiae teſtimonium, quantam pecuniarum ſummam in uſus ſupradictos erogandam reddiderit, denunciabit.

De moderandis quibuſdam indulgentiis pro celebratione matrimonii abſque trinundina denunciatione, quam bannos vocant matrimoniales.

Quandoquidem honeſtae, clarae, ac illuſtris conditionis homines, ſive urgente aliqua neceſſitate, ſive aliis non contemnendis rationibus, matrimonium aliquando celebrandi cauſas habere poſſunt, facultate ſibi de bannis matrimonialibus aut non omnino, aut ſemel iterumve denunciandis indulta, ſine aliquo gravi ſcandalo ſeu detrimento; idcirco ad evitanda generaliter quae hac in parte notantur incommoda, viſum eſt caveri, ne ullae facultates ſive indulgentiae de celebrando abſque bannis matrimonio concedantur, niſi idonea cautio prius ſub hiſce conditionibus ineatur; nimirum, primo, quod nullum poſtea conſtabit impedimentum praecontractus, conſanguinitatis, affinitatis, vel ullius alterius legitimae cauſae cujuſcunque ratione. Secundo, quod eo tempore, quo ejuſmodi facultas ſive indulgentia conceditur, nulla controverſia, lis, ſeu querela mota eſt, vel dependet coram aliquo judice eccleſiaſtico aut civili, de ejuſcemodi legitimo impedimento matrimonii inter hujuſmodi perſonas contrahendi ut contracti. Ac tertio, quod ad nuptiarum ſolemnizationem non accedent, niſi aſſenſu et expreſſo conſenſu parentum ſive tutorum prius impetrato. Et ulterius, quod matrimonii celebratio publice ac tempeſtive in facie eccleſiae fiet. Cujus quidem cautionis formula ſeu exemplar in ſcriptis concipietur, ac unicuique epiſcopo in ſua cujuſque dioeceſi imitanda proponetur.

Proviſo ſemper, quod quicunque contra hanc ordinationem deliquerit, ab executione officii per ſex integros menſes ſuſpendetur.

De quibuſdam circa excommunicationem exceſſibus coercendis ſive reformandis.

Quia excommunicationis uſus in eccleſia perpetuae legis vigorem jam obtinuit, atque in omni juriſdictione eccleſiaſtica exercenda hucuſque retinetur, ideo abſque grandi mutatione totius ejuſce juriſdictionis et plurimarum hujus regni legum innovari vel alterari nequit; nihilominus, ut excommunicatio (quae auctoritatis ac diſciplinae eccleſiaſticae quaſi nervus quidam ac vinculum habendum eſt) ad priſtinum ſuum uſum, decus et dignitatem reducatur; cautum eſt, ut quotieſcunque cenſura iſta in immediatam poenam cujuſvis notoriae haereſeos, ſchiſmatis, ſimoniae, perjurii, uſurae, inceſtus, adulterii, ſeu gravioris alicujus criminis venerit infligenda, ſententia ipſa vel per archiepiſcopum, epiſcopum, decanum, archidiaconum, vel praebendarium, modo ſacris ordinibus et eccleſiaſtica juriſdictione praeditus fuerit, in propria perſona pronunciabitur, una cum ejuſmodi frequentia et aſſiſtentia, quae ad majorem rei auctoritatem conciliandam conducere videbitur.

Denique quod unuſquiſque vicarius generalis, officialis, ſeu commiſſarius, qui ordines eccleſiaſticos non ſuſceperit, eruditum aliquem preſbyterum ſibi accerſet et aſſociabit, qui ſufficienti auctoritate vel ab ipſo epiſcopo in juriſdictione ſua, vel ab archidiacono (preſbytero exiſtente) in juriſdictione ſua munitus, idque ex praeſcripto ipſius judicis tunc praeſentis, excommunicationis ſententiam pro contumacia denunciabit.

Volumus etiam, ut ſicut conſtitutum eſt ejuſmodi excommunicationem per miniſtrum eccleſiae denunciari; ita ipſe judex de abſolutione ipſius rei poſt ſatisfactionem ſuam peractam, eundem miniſtrum certiorem faciat, qui eandem abſolutionem populo publice denunciabit; ac interim quod bene licebit dicto miniſtro reum a ſacris arcere et repellere, tanquam in eccleſiam minime recipiendum, donec ejuſmodi certificatorium ab ipſo judice exhibuerit.

De beneficiorum pluralitate cohibenda.

Quod nemini inpoſterum facultas ſive indulgentia concedetur de pluribus beneficiis ſimul retinendis, niſi hujuſmodi tantum, qui pro eruditione ſua et maxime digni, et ad officium ſuum plenius praeſtandum maxime habiles et idonei cenſebuntur: nimirum, ut is, qui hujuſmodi facultate fruiturus eſt, ſit ad minimum artium magiſter, et publicus ac idoneus verbi divini concionator; ita tamen, ut idonea etiam cautione obſtrictus teneatur, de perſonali ſua reſidentia in ſingulis beneficiis per bonam anni cujuſque partem facienda, et quod ejuſmodi beneficia triginta milliarium ſpatio ad ſummum non diſtent abinvicem. Denique, quod idoneum curatum habeat, qui plebem ejus parochiae, in qua non reſidebit, inſtituat ac informet, modo facultates ejuſdem beneficii talem commode ſuſtinere poſſe archiepiſcopo vel ejus dioeceſeos epiſcopo videbuntur.

De feodis, quae officiariis eccleſiaſticis et eorum miniſtris debentur.

Cautum inſuper volumus, quod neque alia neque majora feoda ab epiſcopo, ordinario, archidiacono, vel eorum miniſtris deinceps ulla de cauſa percipiantur, quam ea, quae, ineunte hoc regnum regia nunc majeſtate, percipi ſolebant. Quodque tabula quaedam, ſingulorum hujuſmodi feodorum ſummas continens, in quolibet conſiſtorio ante feſtum S. Johannis Baptiſtae proxime venturum figatur, cujus exemplar manu ipſius ordinarii ſubſignatum intra tempus

praedi-

praedictum ad archiepiſcopum tranſmittetur.

Proviſo ſemper, quod neque archiepiſcopo, neque epiſcopo, vel directe vel indirecte, aliquam pecuniarum ſummam pro admittendis ad ſacros ordines hominibus accipere licebit, idque ſub poena juris.

De inquiſitione per epiſcopos incunda.

Quamprimum commode fieri poterit, vel ad ſummum intra unius anni ſpatium poſt hujus ſynodi finem, quiſque epiſcopus de ſingulorum miniſtrorum, qui in ſua dioeceſi degunt, conditione, moribus, ac eruditione diligenter inquirat, per quos etiam et quo tempore ad ſacros ordines admiſſi, quodque vitae genus ſectati ſint, priuſquam in miniſterium ſunt cooptati; ac de hiſce omnibus ipſum archiepiſcopum intra dictum tempus debite certiorem faciet.

Epiſcopi in ſua quiſque dioeceſi de omnium rectoriarum, vicariarum, ac caeterorum eccleſiaſticorum beneficiorum ſuae dioeceſeos valore annuo, juxta cenſum libri illius, qui Primitiarum dicitur, ſi modo ibidem cenſeantur; aliter vero juxta communem eorum aeſtimationem: quot item appropriationes, cujus veri valoris annui, et qui ſint earum proprietarii; necnon de curatorum ſalariis annuis diligentem facient inquiſitionem. Ac de hiſce ſimiliter omnibus intra tempus antea praeſcriptum, dictum archiepiſcopum certiorem reddent.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 2.	1585.	ELIZAB. 27.

Mandatum archiepiſcopi Cantuar. epiſcopo London. ad publicand. articulos. Ex lib. inſtrum. penes epiſc. Lincoln.

JOH. divina providentia Cant. archiepiſcopus, totius Angliae primas et metropolitanus, venerabili confratri noſtro dom. Joh. eadem permiſſione London. epiſcopo, ſalutem et fraternam in Domino charitatem. Cum in ſacra ſynodo provinciali ſive convocatione praelatorum et cleri noſtrae Cant. provinciae, auctoritate brevis regii in ea parte emanati in domo [capitulari] eccleſiae cathedralis D. Pauli London. 24. die menſis Novembris A. D. M.D.LXXXIV. ultimo praeterit. inchoata et celebrata, ac de die in diem, et loco in locum continuat. et prorogat. de conſilio et aſſenſu veſtris, et aliorum venerabilium confratrum noſtrorum, totiuſque cleri noſtrae Cantuar. provinciae in eadem ſacra ſynodo ſive convocatione ultimo die menſis Martii ultimo praeterit. congregat. inter nonnulla alia per nos mutuo et unanimi noſtro conſenſu ad Dei gloriam illuſtrand. divini cultus augmentum, eccleſiae Anglicanae utilitatem, et ordinis clericalis decentiam tendentia, ordinata et ſtabilita, ex certis magnis et urgentibus cauſis per nos eiſdem confratribus noſtris et clero dictae noſtrae Cantuar. provinciae expoſitis, et inter nos matura deliberatione conſideratis et ponderatis, quaſdam ordinationes intitulat. "Articuli per archiepiſcopum, epiſcopos, et reliquum clerum Cantuar. provinciae in ſynodo inchoata London. 24. die menſis Novembr. A. D. M.D.LXXXIV. regnique ſereniſſimae in Chriſto principis dominae Elizabethae, Dei gratia Angliae, Franciae, et Hiberniae reginae, etc. XXVII. ſtabiliti, et regia auctoritate approbati et confirmati:" nos igitur ordinationes ſupraſcriptas in et per totam provinciam noſtram Cantuar. debitae executioni demandari volentes, eaſdem per typographum ad hoc auctoritate legitima munitum typis excudi mandavimus, unumque exemplar ita excuſum et impreſſum praeſentibus annexum, una cum vero exemplari manuſcripto cujuſdam obligatoriae cautionis, de qua in dictarum ordinationum una fit mentio, ne quiſquam ignorantiam praetexere poſſit, fraternitati veſtrae tranſmittimus publicand. eidem fraternitati veſtrae firmiter praecipiendo mandantes, quatenus vera exemplaria praedictarum ordinationum ac cautionis obligatoriae praedictae ſub ſigillo et [ſeperalibus] literis veſtris univerſis et ſingulis venerabilibus confratribus noſtris epiſcopis, ſuffraganeis dictae noſtrae Cantuar. provinciae et cuſtodibus ſpiritualitatis ſedium vacantium tranſmittend. ex parte noſtra eis injungatis; quibus nos etiam harum ſerie injungimus, quatenus eorum ſinguli in ſingulis civitatibus et dioeceſ. eorundem, prout ad eos et eorum quemlibet reſpective pertinet, ordinationes et cautionem obligatoriam praedictam debite publicent et denuncient, et ab omnibus, quos concernunt, obſervari et debitae executioni demandari faciant et curent cum effectu. Ac inſuper ordinationes memoratas per fraternitatem veſtram in et per civitatem et dioeceſin veſtras, prout ad vos attinet, debite et effectualiter publicari, denunciari, et executioni debitae demandari volumus et mandamus, prout convenit. In cujus rei teſtimonium ſigillum noſtrum praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambheth 16. die menſis Aprilis, anno Dom. M.D.LXXXV. et noſtrae tranſlationis anno ſecundo.

Conditio obligatoria.

The condition of this obligation is ſuch, that if hereafter there ſhall not appear any lawful let or impediment by reaſon of any precontract, conſanguinity, affinity, or by any other lawfull means whatſoever, but that the within bounden A. B. and C. D. may lawfully ſolemnizate matrimony together, and in the ſame afterwards lawfully remain and continue like man and wife, according to the laws in that behalfe provided. And moreover if there be not at this preſent time any action, ſuit, plaint, querele, or demand moved or depending before any judge eccleſiaſtical or temporal for and concerning any ſuch lawfull let or impediment between the ſaid parties; and alſo if the ſaid parties do not proceed to the ſolemnization of this marriage without the conſent of their parents or governours. And laſtly, if the

ſaid marriage be openly ſolemnized in the church; that then this preſent obligation to be void and of none effect, or elſe the ſame to ſtand and abide in full power, ſtrength, and vertue.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 2.	1585.	ELIZAB. 27.

Certain orders for the increaſe of learning in the unlearned ſort of miniſters. Ex libro inſtru. epiſc. Lincoln. fol. 50, 51.

INPRIMIS, The order appointed in the preface of the common book, concerning the dayly readinge of publique prayer, ſhall be duly obſerved, to the end they may be the better acquainted with the phraſe and hiſtories of the ſcriptures.

Item, The ordinary of the place ſhall aſſigne unto ſuch as are not maiſters of art, or preachers, one chapter, att the leaſt, of the Old and New Teſtament, every week, to be diligently ſtudied upon by them in ſuch ſort, as they be able to make accompte of the principall contents thereof in Latten, and bring notes in Latten, collected out of the ſame.

Item, The ordinary of the place ſhall likewiſe appoint unto them, every quarter of a yere, a common place of divinity, to be written upon in Latten by them, and to be travelled in ſo, as they be able to anſwer to the principal points thereof in Latten.

Item, Such as are not able to do theſe exerciſes in Latten, ſhall for the time performe them in Engliſhe, yet ſo as if in convenient time to be aſſigned unto them by the diſcretion of the ordinarie (having regard to their age and capacities) they do not perform them in Latten, or at leaſt have good teſtimonie of their diligence in ſtudie, they ſhall be proceeded againſt by eccleſiaſtical cenſures for their notorious negligence.

The ordinary ſhall examine himſelf, or by ſome learned preacher call them to accompte for their exerciſes every quarter, and ſhall examine them alſo att their ſynods and viſitations, how they have profited, and ſuch as ſhall be notoriouſly negligent, or wilfullie diſobedient, ſhall be puniſhed by the ordinary of the place, as the quality of his offence ſhall require.

Articles to be enquired upon in the viſitation of the dioceſſe of Chicheſter, ſede vacante, by the authority of the moſt reverend father in God John, archbiſhop of Cant. primate of all England, and metropolitan, as followeth. Reg. I. Whitgift fol. 116. b.

I. WHETHER your miniſter have uſed any other form or manner of publick prayers, adminiſtration of ſacramentes, or any other rites, ceremonies, or orders, than are preſcribed by the book of common prayer; or hath he altered them, or any of them, how, and in what manner?

II. Whether doth he, or any other, take upon them to reade lectures, or preach, being mere lay perſons, or not ordered, according to the lawes of this realme, or not lawfully licenſed; doth he or any other preachers, remayning in your pariſhes, at ſome times every yere, perſonallie, ſay the publick ſervice and adminiſter the holy communion himſelf, according to the ſaid book of common prayer or noe; doth he, or any other, keepe any exerciſe of expoundinge, or reade any lecture in private howſes, whereunto other, beſides thoſe of that famylye, do reſorte?

III. Whether upon Sabbath days, and holie dayes, doth your miniſter call for, and inſtructe the youth of his pariſh in the catechiſme, and principles of chriſtian religion; and whether likewiſe, once every Sabbath day, put the church wardens in mynde of ther duty, as well to note who abſentes themſelves from divine ſervice, and upon the goodes and cattles of ſuch to levye xii. d. a peece for every default, to the uſe of the poor, as ſuch alſo who unreverentlie there behave themſelves; and whether do the churchwardens perform that duty accordinglie?

IV. Whether hath your miniſter uſed the form of thankſgiving after childebirth, for any woman unlawfullie begotten with child, otherwiſe then upon a ſabbath day, or holy day, in time of publick prayer; and alſo with publick acknowlegment of her ſinne, in ſuch forme as the ordinarie has preſcribed?

V. Whether doth your miniſter in publick prayer time wear a ſurpleſſe, and go abroad apparelled, as by her majeſties injunctions and advertiſements preſcribed; doth he privately exerciſe himſelf in godly prayer, and ſtudy, and with other convenient exerciſe for his vocation; doth he kepe any ſuſpected woman in his houſe, reſorte to any infamous houſes, uſe any light diſpoſed company; is he a ſwearer, gameſter, common hunter or hawker, unſemely in apparel, or giveth any juſt occaſion of offence, or evil example of life; is he probable ſuſpected to have attained any ſpiritual living through any ſymonical compact, made by himſelf, or any other for him, eyther directly or indirectly; is he a common reſorter to tavern or alehowſes, or doth ſuffer any wine, ale, beere, or victual to be ſold in his parſonage, or vicaridge houſe or no?

VI. Whether hath your miniſter, or any other

whatſoever

whatſoever, ſpoken againſt any parte of the booke of common prayer, or againſt any of the articles agreed upon by the clergy of both the provinces anno M.D.LXII. in a ſynod holden at London; or defended any popery, or other erronious, ſeditious, or ſchiſmatical opinions?

VII. Whether are any in your pariſh ſuſpected to reſerve any monument of ſuperſtition or idolatrye, to reſort to any maſſe, or other ſervice diſallowed, or to any popiſhe prieſte for ſhrifte or any in your pariſh ſuſpected to receive into their houſes, or companie, any jeſuites, preiſts, ſeminary men, or other like fugitives diſguiſed, or ſuſpected perſons, or to be reconciled to the church of Rome; are ther any which do not, according to the law, both reſorte to divine ſervice publickly in the church, and alſo communicate the holy ſacrament as is required?

VIII. Whether doth any in your pariſh teach children publickly, or in any man's houſe privately; is ſuch licenſed by the ordinary; is he known to reſorte to publick ſervice, and to be of ſound religion; doth he teach the catechiſm to his ſchollars, which was ſet out for that purpoſe; and doth he train up his ſchollars in knowlege of true religion now eſtabliſhed, and in obedience to the prince or no?

IX. Whether are your hoſpitals and almeſhouſes uſed according to the foundation and ordinance of the ſame, and ſuch only placed in them as be moſt impotent and nedye; and whether legacies, and other ſommes of money, given and ſet forth for ſuch other good and godly uſes, be employed according to the intent of the givers?

X. Whether have anie married within the forbidden degrees, conſan uinitie or affinitie; any ſeparated in that reſpect, do keep company ſtill together; any lawfully married, which offenſively live aſunder, or which have married elſe where; any man which has two wives, or woman two huſbandes; are ther in your pariſh any inceſtuous, adulterous, or incontinent perſons; any common drunkards, rybaldes, ſwearers, ſlanderers, uncharitable, ſorcerers, charmers, uſurers, or vehemently ſuſpected of theſe or any of them?

XI. Whether any in your pariſh have departed this life, whoſe wills are not proved; doth any adminſter or intermedle with the deades goods, without authoritie from the ordinarie for the time being; hath any wills been proved, or adminiſtrations granted ſince the 27. of February laſt; what be their names and ſurnames, which offend againſt this or any other the aforeſaid articles?

XII. Whether hath anie ordinary, regiſter, clerke, or apparitor concealed, or winked at any offendor, preſented, or commuted any publick ſatisfaction, or puniſhment for money, without moſt urgent cauſe, and publick teſtification in the church of the offenders repentance, or in ſuch caſe hath not wholie imployed the ſame to godly uſes; and whether hath any of them enacted exceſſive or unaccuſtomed fees in anie eccleſiaſtical matter whatſoever?

XIII. Whether is your miniſter a preacher; hath he any other living eccleſiaſtical; where doth he remayne, and abyde, for the moſt part; what is his living yerely worth by common eſtimation; and of whoſe patronage in fee is ſuch living; of what age and degree of ſcholes is he, as you have heard or do conjecture?

XIV. Whether hath in your pariſh, being ſuch as refuſe to come to divine ſervice, any children; of what age, where and with whom do they remain; have ſuch, or any other, any children, kinsfolkes, or freinds beyond the ſeas; did they depart with licenſe; how long agone; and in what partes on the other ſyde of the ſea do they remain, as you know, have heard or do conjecture; and what releiſe have they from any in your pariſh, or from any other within her majeſtys dominions?

XV. Generallie you ſhall, by the othe you have taken, make diligent inquiſition and trewly preſent in writing not only the names and ſurnames of all, who have offended, are ſuſpected, or are touched in anie of theſe articles, but alſo who have offended, or are ſuſpected to have offended againſt any parte of the queens injunctions, or any eccleſiaſtical lawe of this realme.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 2.	1585.	ELIZAB. 27.

Synodus provincialis Eboracenſis.

SYNODUS provincialis Ebor. a 19. die menſis Martii anni praecedentis ad 7. diem menſis Aprilis, et ab illo die ad diem Martis prox. ante feſtum Pentecoſtes continuabatur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 3.	1586.	ELIZAB. 28.

The archbiſhop's letter for prayers for the queen. Reg. I. Whitgift fol. 126. b.

SALUTEM in Domino. Whereas I have cauſed to be ſet forth in printe a book, conteyninge an order of prayer and thankſgiving for the preſervation of her majeſtye, and this realme, from the trayterouſe and bluddy practiſes of the pope and his adherents, to be uſed at times appointed in the preface of the ſaid booke, the true tranſumpte whereof I ſend unto your lordſhip herewith in printe; theſe are to pray and require your lordſhip, that with convenient ſpeed, you do not only publiſh, and cauſe to be put in execution the ſaid booke of prayer

prayer, according to the tenor thereof, throughout your own dioceſe; but alſo that you will ſend ſeverall copies and tranſumptes thereof, together with copies of theſe my letters to all the reſt of my brethren, the biſhops of my province, willinge and requiring them, and every of them, to do the like in their ſeverall dioceſes and juriſdictions. And ſo I commend your lordſhip to the grace of God. From my houſe at Croydon the 24th of Auguſt, M.D.LXXXVI.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 3.	1586.	ELIZAB. 28.

A letter from the archbiſhop of Cant. to the biſhop of Lincoln, concerning the admittance of unmeet perſons into the miniſtry. Ex libro inſtrument. epiſc. Lincoln. fol. 73.

" SALUTEM in Chriſto." It hath pleſed her majeſty of late to ſignifie unto me, that ſhe is informed little or no redreſſe at all to be concerning the admittaunce of unmeet men into the miniſtry, and ſuffering ſuch as are diſſolute in life to remain therein; giving unto me very ſtraight charge to loke diligently unto it. And although I hope the information is not true, but rather deviſed by ſome that can be contente to take occaſion to ſeek the diſgrace of the preſent eſtate of the clergy, and that for the time I ſatisfied her highneſs; yet for a more ſatisfaction therein, and for the better diſcharge of my duty I do earneſtly pray your lordſhip, with as much ſpeed as you can, not only to certifie me of all thoſe that you have admitted into any degree of the miniſtry, ſince the laſt convocation, together with their degrees and qualities; but alſo in like manner ſuch as you have admitted to any benefice, or to ſerve any cure within your dioceſſe, ſince the laſt time. And further to ſend unto me the names, degrees, learning, and qualities of all the miniſters within your dioceſſe, according to the canon of the articles agreed upon in the laſt convocation, entituled, " De inquiſitione per epiſcopos ineunda;" deſiring your lordſhip to loke diligently to the obſerving of all the ſaid articles, which as yet you have not done, becauſe I am not certified in many points according to the ſame. And aſſure yourſelf there are diligent inquiſitors for thoſe matters, who will not be ſilent, when occaſion ſhall ſerve. Her majeſty is very earneſt to have them performed; and I would be lothe, for my creditts ſake, that any defect ſhould be found, when the matter ſhall come to further examination. I have ſent your lordſhip herein encloſed a note of ſuch counterfaite miniſters, as I have learned to be abroad. I pray you have a ſpecial regard unto them, and if any of them happen to be within your dioceſſe, ſend them uppe to me, that I may take order with them accordingly. And ſo with my hearty commendation I committ your lordſhip to the tuition of almighty God. From Croydon the 6th of September, M.D.LXXXVI.

Your loving brother in Chriſt,

JO. CANTUAR.

The archbiſhop of Canterbury's licenſe to bring in popiſh books. Strype's life of Whitgift p. 269.

WHEREAS ſundry books are from time to time ſet forth in the parts beyond ſeas by ſuch as are addicted to the errors of popery; yet in many reſpects expedient to be had by ſome of the learned of this realm; containing alſo oftentimes matter in them againſt the ſtate of this land, and ſlandrous unto it, and therefore no fit books to paſs through every man's hand freely: in conſideration whereof, I have tolerated Aſcanius de Renialme, merchant bookſeller, to bring into this realm from the parts beyond ſeas ſome few copies of every ſuch ſorts of books, upon this condition only, that any of them be not ſhewed nor diſperſed abroad, but firſt brought to me, or ſome other of her majeſty's privy council, that ſo they may be delivered or directed to be delivered forth unto ſuch perſons only, as by us or ſome of us ſhall be thought moſt meet men, upon good conſiderations, and purpoſes to have the reading and peruſal of them. Given at Lambeth the . . . day of October M.D.LXXXVI. anno reg. Elizab. XXVIII.

Convo-

Convocatio praelatorum et cleri provinciae Cantuar. per breve regium ad 16. *diem Octobris in eccleſia ſancti Pauli London. ſummonita, prorogabatur per aliud breve regium ad* 28. *Octobris, et deinde per aliud breve ad ſecundum diem Novembris ſequentis, et deinde de die in diem uſque ad* 24. *menſis Martii ſequentis, quo ſynodus haec virtute brevis regii diſſolvebatur.* Ex reg Whitgift fol. 131. a. et MS. Miles Smith.

Ut paulo diſtinctius tamen hujus ſynodi acta proſequamur ex MS. Smithiano (de quo ſupra mentio fit) ſequentia delibavimus.

Prima ſeſſionis die (Octob. 16.) virtute brevis regii archiepiſcopo directi, et commiſſionis archiepiſcopalis, quinque epiſcopis, vicario generali, et doctori Dunne traditae, ſynodus continuabatur ad 28. Octob. quo die

Secunda ſeſſio per aliud breve et virtute commiſſionis prorogabatur ad 2. diem Novembris.

Tertia ſeſſio hoc die primordia ſumpſit cum ſacris in eccleſia S. P. London. peractis; deinde in domo capitulari certificatoria epiſcopi London. et archidiaconi Cant. de executione mandati archiepiſcopi, et ſchedulae de contumacibus perlegebantur.

Quarta ſeſſio (Nov. 4.) in eccleſia B. Petri Weſtm. fuit; ubi poſt proteſtationem decani Weſtmonaſterienſis de privilegiis eccleſiae ſuae, archiepiſcopique reſponſum, Guil. Redman, archidiaconus Cant. prolocutor electus confirmatus eſt, et commiſſio archiepiſcopalis ſuo nomine huic convocationi praeſidendi tradita quinque epiſcopis, et Redmanno prolocutori, dom. Awbrey, vicario gen. D. Goad, decano Weſtm. et doct. Dunne.

In quinta ſeſſione (Nov. 9.) in ſexta (Nov. 11.) et in ſeptima (Nov. 16.) nihil actum fuit memoratu dignum.

In octava ſeſſione (Nov. 18.) de examinatione ordinationis vel inſtitutionis perſonarum indignarum ab epiſcopo factae, et de reformatione violationis canonum tractabatur.

In nona ſeſſione (Nov. 23.) in decima (Nov. 25.) in undecima (Nov. 28.) in duodecima (Dec. 2.) nihil actum fuit.

In tertia decima ſeſſione (Dec. 2.) ſtatuta de progreſſu in ſtudiis ab inferiori clero faciendo ab archiepiſcopo (quae ſtatim hic ſequuntur) et duae ſchedulae ab inferiore domo exhibebantur, continentes querelas ex dioeceſi Norwicenſi et archidiaconatu Suffolcienſi tranſmiſſas, quas infra addimus.

Synodus haec per prorogationem apud eccleſiam S. Pauli London. habita fuit 17. die Februarii, in cujus prima ſeſſione abſentes ſuſpenduntur, et ſubſidium benevolentiae proponitur, quod tamen ulterius tractabatur in tertia ſeſſione (Mart. 3.) et in quarta (Mart. 4.) demum perficiebatur ſc. concedendo tres ſolidos pro libra. In ſecunda ſeſſione (Mart. 1.) et in quinta (Mart. 6.) et in ſexta (Mart. 8.) nihil praeter prorogationes actum fuiſſe dicunt MSS. In ſeptima ſeſſione (Mart. 10.) gratiae a dom. regina pro benevolentia ſynodo aguntur per archiepiſcopum, qui archidiaconorum diligentiam excitabat contra clericos malae famae, et contra concionatores de rebus politicis publice ſermocinantes. In octova ſeſſione (Mart. 11.) et in nona (Mart. 15.) per commiſſionem ſynodus continuabatur. In decima (Mart. 18.) benevolentia in ſcriptis redacta ſynodo praeſentabatur cum nominibus collectorum ejus: deinde domus inferior epiſcoporum vigilantiam circa ordinationes implorabat, ne officiarii illorum nimis exceſſiva praemia pro inſtrumentorum ſcriptione poſcerent, ac ut omnes clerici in beneficio eccleſiaſtico inſtituti, ad inductionem obtinendam properarent ſub poena ſequeſtrationis fructuum. In undecima (Mart. 17.) et in duodecima (Mart. 22.) nihil praeter continuationes. In decima tertia (Mart. 24.) continuatio fit uſque ad poſt meridiem; quando in decima quarta ſynodi ſeſſione breve regium de diſſolvenda ſynodo ab archiepiſcopo introducitur, et ſchedula ſuſpenſionis omnium non comparentium, et abſque venia diſcedentium, horis matutinis exhibita revocatur, et epiſcopus Aſſavenſis cum aliis abſolvitur; ac ſynodus diſſoluta eſſe pronunciatur.

In hac ſynodo (2. die Decembris) ab archiepiſcopo Cantuarienſi introducebantur Orders for the better increaſe of learning in the inferior miniſters, and for more diligent preaching and catechiſing.

I. Every miniſter having cure, and being under the degrees of maſter of arts, and batchelors of law, and not licenſed to be a public preacher, ſhall before the ſecond day of February next provide a Bible, and Bullinger's Decads in Latin or Engliſh, and a paper book, and ſhall every day read over one chapter of the holy ſcriptures, and note the principal contentes thereof briefly in his paper booke, and ſhall every weeke read over one ſermon in the ſaid Decads, and note likewiſe the chief matters therein contained in the ſaid paper; and ſhall once in every quarter (viz. within a fortnight before or after the end of the quarter) ſhewe his ſaid note to ſome preacher nere adjoyninge to be aſſigned for that purpoſe.

II. Item, The buſhop, archdeacons, or other ordinary, being a publick preacher, ſhall appoint certaine grave and learned preachers, who ſhall privately examine the diligence, and view the notes of the ſaid miniſters, aſſigninge ſixe or ſeaven miniſters, as occaſion ſhall require, to every ſuch preacher, that ſhall be next adjoyning to him, ſo as the miniſters be not driven to travall for the exhibitinge of their notes above ſixe or ſeaven miles (if it

may be) and the ſaid preacher ſhall, by lettres or otherwiſe, trulie certifie to the archdeacons, or other ordinarye of the place, themſelves being publick preachers, and reſiant within, or nere to their juriſdiction, and for want thereof, to the busſhop himſelf, who do performe the ſaid exerciſes, and how they have profited therein, and who do refuſe or neglecte to perform the ſame; the archdeacons, and others receiving the ſaid certificates, ſhall ſignifye the ſame, once in the yere, to the busſhope, and that about Michalmas.

III. Item, Such as ſhall refuſe to perform the exerciſes, or ſhall be negligent therein, and ſhall not after admonition by the biſhop, archdeacon, or other ordinary aforeſaid, reform himſelf, if he be beneficed, ſhall be compelled thereunto by eccleſiaſticall cenſures; if he be a curate, ſhall be inhibited to ſerve within the juriſdiction.

IV. Item, The buſhopes, archdeacons, etc. ſhall carefully looke that the miniſters ſerving cures do, according to her majeſty's injunctions, inſtruct the youth in the catechiſme with additions, ſet forth by publick authority, and ſuch of the miniſters, as by examination and tryall, ſhall be found of reaſonable abilitie, may by the archdeacons and ordinaries, being publick preachers, as aforeſaid, be permitted to expound, ſtanding in their ſtalls, the pointes of the ſaid catechiſme onlie with the additions, to their pariſhioners, untill they ſhall be founde meete to be by the biſhop tolerated, or authenticallie licenſed to preache.

V. Item, Such maſters of arts, and batchelors of lawe, as have any cure, and are not licenſed to preach, if within ſix monthes after admonition to them by the biſhop, archdeacon, or other the ſaid ordinaries (whoſe conſciences are herein to be burdned) they ſhall not be lawfully licenſed to preach by the archbiſhop, or by the buſhop of the dioceſſe, or by one of the univerſities, ſhall be tyed to the ſaid exerciſes, untill they be found meete and licenſed to be preachers.

VI. Item, Every licenſed preacher ſhall yerely in propria perſona preach twelve ſermons at the leaſt, within every dioceſs where his benefitt doth lie, of the which twelve, eight at the leaſt ſhall be in his own cure; but if the ſaid licenſed preacher have two benefices, then he ſhall preach eight ſermons at each of his benefices every year at the leaſt, and ſhall yerely make particular and true certificate thereof to the buſhop of every ſaid dioceſſe, betwene Eaſter and Midſomer, upon pain to have their licenſes revoked, or otherwiſe to be proceeded againſt for their negligence.

VII. Item, The buſhope, archdeacon, or other ordinary, with the adviſe and conſent of the buſhope, ſhall appoint ſixe or ſeaven publick preachers to preach by courſe every Sunday, in the pariſhes, within a convenient limite nere adjoyninge to their habitations, where ther is no licenſed preacher; ſo that there may be in every ſuch pariſh one ſermon at the leaſt every quarter, and the parties charged with the cures of the ſaid pariſh ſhall bear the charge of the dinner and horſemeate of the ſaid preacher, and procure ſome miniſter, near adjoyning to his benefice, to ſerve the cure that day in his abſence, unleſs he have a curate of his own there.

VIII. Item, It is concluded that the exerciſes above written, and no other, ſhall be henceforth publick, or privately uſed within anie part of this province."

Poſtea in hac convocatione eodem die nonnulla de electione procuratoris cleri Suffolcienſis (an ex archidiaconatu Suffolc. an Sudburienſi eligi debeat) et de conceſſione ſubſidii tractata ſunt. Accipe quae Strypius hac de re meminit in vita archiepiſcopi Whitgift p. 260. quae et Miles Smith l. c. collegit. "Beſides the orders for the increaſe of learning in the miniſters brought into the convocation, there were two ſchedules brought from the lower houſe; Firſt, a complaint of diſorder in Norwich dioceſe, viz. I. That there was no obſervation of the canons. II. That unworthy perſons were ordained and inſtituted. III. Penances were commuted by eccleſiaſtical judges. IV. Chancellors and commiſſaries catched at cauſes, who ſhould get moſt. V. Excommunication denounced for trifles. VI. No care was had of the poor, and orderly painfull preachers were diſcharged, the diſorderly promoted and made reformers. VII. Exaction of fees. VIII. Preaching without licence. Whereupon it was deſired, that none might preach by licence, unleſs he conformed to the book of common prayer, and uſed it in all his adminiſtrations. And IX. A reſtraint of prohibitions was prayed, and a regulation of fees. The other ſchedule was intitled, "Suffolk archdeaconry particularly." I. The communion not at all, or but in part uſed and obſerved. II. The wearing of the ſurplice refuſed. III. Holy days not obſerved. IV. The communion was received by many ſitting, and thoſe that conformed to the church called "Time ſervers." V. Stipendiary preachers and curats mutinous and diſorderly. VI. Queſtmen were faulty in not preſenting noncomparents, contumacious, and ſuſpended perſons.

In this convocation a grant of benevolence was agreed on by the archbiſhop and the other biſhops and clergy of the province of Canterbury March 4. and the clergy of the other province now ſitting in convocation at York, granted the ſame ſubſidy and benevolence on the 9. of March.

Conci-

Concilium provinciale Eboracenſe.

CONCILIUM hoc poſt varias prorogationes continuatum, per breve regium dat. apud Weſtm. 15. die Septembris diſſolvebatur. Per aliud autem anno regni reginae XXVIII. ad diem 16. menſis Octobris in eccleſia metropolitica S. Petri Ebor. convocabatur. Eo die ad 2. menſis Novembris, et ſic de die in diem uſque ad 9. Martii continuatum, ſub ſidium et benevolentiam dominae reginae conceſſit. In cujus conceſſionis praefamine, praelati et clerus habito inter eos tractatu in hac parte requiſito, prout hujus negotii gravitas exigebat, officium ſuum erga ſereniſſimam principem et dominam noſtram Elizabetham, etc. ponderantes, ac ampla et multifaria beneficia in omnes hujus regni Angliae ſubditos generaliter et ipſos ſpecialiter indies et cumulate non modo per gratioſiſſimum et piiſſimum ſuum regimen et imperium, quo pacifice gubernantur, divinoque obſequio inſerviendo et munere ſuo obeundo et exequendo magis habiles et idonei redduntur; verum etiam, idque praecipue, per ſacroſancti verbi editionem, ſinceraeque et verae religionis in hoc regno profeſſionem et ſtabilitionem, omnimodaeque forinſecae poteſtatis eiſdem contrariae abolitionem collata conſiderantes; penſantes etiam graves impenſas, quas regia majeſtas tam in proviſione neceſſaria omne genus armorum et munitionum pro dominiis tam per mare, quam per terram fortificandis, hoſtilibuſque invaſionibus reſiſtendis, quam in praeventione neceſſaria graviſſimorum facinorum, non modo ad pacem diſturbandam, ſed ad ipſam noſtram rempublicam feliciſſimam evertendam et deſtruendam, notorie tendentium, ruinam et calamitatem diverſarum regionum aſſociatarum, a nobis procul non jacentium inferendam, extirpationemque verae et ſincerae profeſſionis chriſtianae, plane minantium, nuper ſuſtinuit: penſantes denique malitiam eorum, qui veritati divinae ſe opponentes, in ſacram dictae ſereniſſimae principis perſonam (quam Deus opt. max. nobis ad ſui gloriam, et evangelii ſui propagationem diu conſervet incolumem) ac in felicem hujus regni ſtatum nefarie conjurarunt; quae indies creſcit et pullulat, prout per non pauca papiſtarum ſtratagemata diabolice adinventa, nuper divino beneficio nudata, luce clarius patet, unde periculoſiſſimi, et non ſine multi ſanguinis effuſione, eventus veriſimiliter orirentur, ſi non divino beneficio, ſummaque dictae ſacrae principis, inſignis chriſtianae reipublicae propugnaculi, providentia praeveniatur, id quod ſine maximis majeſtatis ſuae ſumptibus fieri nullo modo poteſt; pro declaratione, ac in ſignum, et pignus ſuae erga ſublimitatem ipſius dominae reginae, voluntatis, fidelitatis, et officii, unanimi aſſenſu et conſenſu ſuis, quoddam ultroneum ſubſidium ſex ſolidorum de libra omnium dignitatum, beneficiorum, et promotionum ſpiritualium, et eccleſiaſticarum provinciae Ebor. eidem dominae reginae, haeredibus et ſucceſſoribus ſuis, ſub modo et forma, prout in ſcriptis penes acta remanentibus, ac ſub conditionibus et proviſionibus in iiſdem ſpecificatis plenius liquet et apparet; ſed etiam quandam benevolentiam (quam vocant) de omnibus beneficiis praedictis, viz. iii. s. de libra perſonae dictae ſereniſſimae principis tantum conceſſerunt in ſcriptis, ut in ſchedula penes acta hujus ſanctae ſynodi etiam remanente, plenius et planius continetur; quas quidem ſeparales conceſſiones dicti praelati et clerus, ut praefertur, congregati, per manuum ſuarum ſubſcriptionem regiae majeſtati tunc et ibidem commendarunt.—Et tunc praelati et clerus de ſumptibus procuratoribus et eorum ſubſtitutis, ac aliis officiariis et miniſtris in hac ſynodo ſervientibus, ſuppeditandis decretum ſequens inierunt. And in reſpect of the pains and attendance of the proctors and their ſubſtitutes appearing in this preſent convocation, and other officers, and miniſters ſerving in the ſame, it is now ordered and decreed by the ſaid prelates and clergy, with one aſſent, that every prelate and others of the clergy within the ſaid province having any benefice or promotion ſpiritual or eccleſiaſtical, and appearing by proctor in the ſame convocation, ſhall well and truly anſwer, ſatisfie, and pay to his ſaid proctor now preſent in this convocation, and to the regiſter and apparitor of the ſame convocation, for every pound that he or they may yearly diſpend by reaſon of their benefices and promotions within the ſaid province (all vicars excepted) two pence, and every vicar, whoſe benefice is of ten pounds or above, one penny and no more; one moiety thereof to be paid to every of the ſaid proctors now preſent for ſuch as he appeareth for, and the other moiety to be paid and divided equally betwixt the ſaid regiſter and Thomas Southworth, the apparitor, in reſpect of their ſaid pains and attendance, upon the ſight of a copy of this ſynodical decree, under the hand of the actuary of the ſame ſynod or convocation. And if any man chargeable to and with the ſaid ſalary, or any part thereof, ſhall not, upon ſight of the ſaid copy, well and truly ſatisfie, and pay his part of the ſaid ſalary, according to the true meaning of this conſtitution, to ſuch perſon or perſons as ſhall make ſhew of the ſame copy ſo ſubſcribed, it is then, and in that caſe by the authority of the convocation provided and decreed, that it ſhall be lawful for the chancellor of the archbiſhop of York for the time being, to call before him every perſon ſo making default of payment, and him by the cenſures of the church thereunto to compel as appertaineth. And for the true and certain value of all the ſame promotions and benefices and every of them, whereof the payment of this ſalary ſhall be made, the rate,

rate, taxation, and valuation now remaining of record in her majeſty's court of Exchequer, for the payment of firſt fruits and tenths to her majeſty ſhall only be followed and obſerved. Provided that none of the beneficed men, appearing perſonally this day in this convocation, ſhall be chargeable to the ſaid ſalary for their promotions and benefices.

Tenor vero dicti benevoli ſubſidii ſeu benevolentiae (ut prius) conceſſi ſequitur, et eſt talis:

Moſt excellent and moſt gracious ſovereign lady. We your prelates and clergy of the province of York, when gathered together in a convocation or ſynod, calling to our minds and conſidering with all thankſul remembrance the manyfold and great benefits that every member of this realm generally hath, and do daily receive, by the bleſſing of almighty God, under your majeſty's moſt happy and peaceable government; and we ourſelves ſpecially, by your gracious and princely care over us, whereby we do not only enjoy our lives and livings in happy peace, but alſo the free exerciſe of our miniſtry and function, the true preaching of God, and the ſincere adminiſtration of his holy ſacraments (to us far more dear than our lives and livings) and further, ſeeing the infinite occaſions that (through the execrable malice of the enemies of the goſpel of Chriſt) do daily ariſe, whereby your highneſs is driven to many extraordinary and ineſtimable expences for the neceſſary defence of the goſpel, and your highneſs's dominions; in token of our dutiful and thankful hearts to your majeſty's moſt royal perſon, have with one mind and hearty good will (over and above our ſubſidy of ſix ſhillings in the pound already granted to your highneſs, your heirs and ſucceſſors in this our convocation or ſynod) yielded to, and given, and by theſe preſents do give and grant to your highneſs's perſon only, a benevolence or contribution of three ſhillings of every full pound of the clear yearly value of all eccleſiaſtical and ſpiritual promotions within the ſaid province of York, and of the lands, benefices, appropriations, and other poſſeſſions and revenues to the ſame belonging, or now remaining unſeparated from the ſame, and in the poſſeſſion of the clergy, to their only uſe, according to the taxation and valuation mentioned in our ſaid grants of the ſaid ſubſidy (the tenths thereof being deducted) and not otherwiſe; if it ſhall pleaſe your highneſs to like and aſſent thereunto (all vicarages under the value of ten pounds after the rate of the ſaid taxation, and all lands, revenues, poſſeſſions, benefices, and appropriations, belonging to either of the univerſities of Cambridge and Oxford, or to any college, hall, or houſe of ſtudents in the ſame or either of them, or to the collegiate church of Weſtminſter, the free chapel or college of Windſor, the college of Eaton by Windſor, the college of Wincheſter founded by biſhop Wickham, or to any almſhouſe, hoſpital, or grammar ſchool, or aſſigned, appointed, or uſed to the maintenance of any preacher, or reader of divinity, poor men, ſchoolmaſters, uſhers, grammarians, petty canons, conducts, vicars-choral, ſinging men, choriſtars, vergers, or any other neceſſary inferior officers in any cathedral, or collegiate church, or college within the ſaid province, or towards the re-edifying, or repairing of any of the ſame cathedral or collegiate churches, or colleges only excepted) the ſaid contribution or benevolence of iii s. in the pound, as is aforeſaid, to be paid to ſuch perſon or perſons, as your majeſty ſhall appoint for the receipt thereof, to your highneſs's only uſe, at three ſeveral payments, without any deduction ſaving of four pence of every pound for the collection, and portage, and without any manner of charge to the accomptant, ſaving three ſhillings four pence for the general acquittance for every of the ſaid three payments; the firſt payment thereof to be due the firſt day of May next, and the ſecond payment to be due the firſt day of May, which ſhall be, in the year of our Lord God M.D.LXXXVIII. and the third payment to be due the firſt day of May in the year of our Lord God M.D.LXXXIX. And we your prelates and clergy moſt humbly beſeech your majeſty to take in good part our loving minds and good wills, and not only to accept of this ſmall gift of ours (tho' it be nothing anſwerable to our deſires) but alſo by your majeſty's letters patents under your great ſeal to aſſent thereunto, and to licence, and authorize us in this our convocation and ſynod, to deviſe, make, and ordain ſuch orders, decrees, or conſtitutions provincial, and ſynodal, as we ſhall think moſt expedient for the more ſpeedy and ſure levying and payment of the ſaid benevolence or contribution, and thereby alſo to give and teſtifie your majeſty's royal aſſent to ſuch orders, decrees, and conſtitutions, as in this our ſynod and convocation we ſhall make, decree, or ordain for the ſpeedy and ſure levying, and payment thereof to ſuch perſon and perſons as your majeſty ſhall appoint for the receipt thereof, as is aforeſaid. In cujus rei teſtimonium nos Edwinus, providentia divina Ebor. archiepiſcopus, Angliae primas et metropolitanus, ad petitionem confratrum meorum, et totius cleri noſtrae Ebor. provinciae, ſigillum noſtrum archiepiſcopale praeſentibus appoſuimus. Dat. Ebor. in domo noſtra capitulari nono die menſis Martii, anno Domini juxta computationem eccleſiae Anglicanae M.D.LXXXVI. et noſtrae tranſlationis ad archiepiſcopatum Ebor. anno undecimo.

Literae patentes dominae reginae.

Regina, etc. omnibus, etc. ſalutem. Cum praelati et clerus Ebor. provinciae, noſtra auctoritate in ſynodo ſua ſeu convocatione congregati, ex intima et propenſa animorum ſuorum affectione, quam erga nos gerunt (ultra et praeter ſubſidium ſex ſolidorum ſingularum librarum annuarum) quandam benevolam contributionem trium ſolidorum pro ſingulis libris annuis omnium et ſingulorum beneficiorum ſuorum eccleſiaſticorum

cleſiaſticorum et promotionum ſpiritualium quarumcunque, ac omnium poſſeſſionum ac reventionum eiſdem annexarum, ſeu quovifmodo ſpectantium, et pertinentium, dederint et conceſſerint, prout per quoddam ſcriptum ſeu inſtrumentum publicum ſigillo praedilecti et fidelis ſubditi noſtri Edwini, Ebor. archiepiſcopi, munitum, et nobis exhibitum, gerens datum 9. die Martii, anno Domini juxta computationem eccleſiae Anglicanae M.D.LXXXVI. plenius liquet et apparet; ſciatis igitur, quod nos, ad humilem petitionem praelatorum noſtrorum et cleri antedict. praefatae benevolae contributionis conceſſionem acceptamus, approbamus, et eandem confirmamus, ratificamus, et ſtabilimus, ac eidem omnibuſque et ſingulis clauſulis, ſententiis, proviſionibus, et exceptionibus in dicto inſtrumento contentis, et ſpecificatis, regium noſtrum aſſenſum ex certa ſcientia et mero motu noſtris praebemus per praeſentes: ac inſuper ſciatis, quod ex gratia noſtra ſpeciali ac certa ſcientia et mero motu noſtris licentiam, facultatem et auctoritatem praelatis noſtris et clero praedict. in hac praeſenti ſynodo congregatis decernendi, ordinandi, et conſtituendi quaecunque decreta, ordinationes, et conſtitutiones ſynodalia, ac eadem ſic per ipſos decreta, ordinata, et conſtituta, executioni mandandi et cum effectu exequendi, quae ſibi commoda et opportuna videbuntur pro meliori, vera, et juſta collectione et ſolutione dictae benevolae contributionis, et cujuſlibet inde parcellae, dedimus, conceſſimus, et confirmavimus, ac etiam damus, concedimus, et confirmamus per praeſentes. In cujus rei etc.

Quibus literis regiis patentibus die Jovis 23. menſis Martii publice in ſynodo praelatorum et cleri provinciae Ebor. lectis; dicti praelati et clerus auctoritate et vigore dictarum literarum regiarum patentium in ea parte rite et legitime procedentes, ordinationes et ſtatuta ſynodalia pro fideli collectione, levatione, receptione, et ſolutione praefati extraordinarii ſubſidii trium ſolidorum in qualibet libra beneficiorum et promotionum ſuorum eccleſiaſticorum infra hujuſmodi Eboracenſem provinciam conſtituti, nomine benevolae contributionis ſereniſſimae dominae noſtrae reginae Elizabethae, etc. per eoſdem praelatos et clerum in dicta ſynodo congregatos, nono die menſis Martii conceſſ. fecerunt, ordinaverunt, et conſtituerunt, et pro valore, validitate, robore, et effectu earundem auctoritate, qua ſupra decreverunt et pronunciarunt. Quarum quidem conſtitutionum ſive ordinationum veri tenores ſequuntur, et ſunt tales.

Ordinationes aliquot ſynodales factae 23. die menſis Martii, A. D. juxta eccleſiae Anglicanae computationem M.D.LXXXVI. *per reverendiſſimum in Chriſto patrem et dominum, dominum Edwinum, providentia divina Eborum archiepiſcopum, Angliae primatem et metropolitanum, alioſque praelatos Ebor. provinciae, et reliquum inferiorem clerum in ſacra ſynodo in domo capitulari eccleſiae cathedralis et metropoliticae beati Petri Ebor. pro collectione et ſolutione cujuſdam extraordinarii ſubſidii trium ſolidorum in qualibet libra, nomine benevolae contributionis ſereniſſimae dominae noſtrae reginae Elizabethae, etc. per eoſdem archiepiſcopum, praelatos, et clerum in dicta ſynodo congregatos, nono die dicti menſis Martii conceſſi.*

Cum nos Edwinus, divina providentia Ebor. archiepiſcopus, Angliae primas et metropolitanus, epiſcopi, praelati, ac clerus Eborum provinciae in ſacra ſynodo provinciali, ſive praelatorum et cleri ejuſdem Ebor. provinciae convocatione in domo capitulari eccleſiae cathedralis et metropoliticae beati Petri Ebor. praedict. 16. die menſis Octobris, A. D. M.D.LXXXVI. jam currente, inchoata ac celebrata, ac de tempore in tempus ex cauſis urgentibus et de diebus in dies continuata, congregati, poſt multa ibidem tractata die Jovis, 9. viz. die menſis praeſentis Martii, M.D.LXXXVI. quandam benevolam contributionem trium ſolidorum pro qualibet libra illuſtriſſimae et potentiſſimae principi Elizabethae, etc. (praeter et ultra ſubſidium ſex ſolidorum in qualibet libra) conceſſerimus ex beneficiis et promotionibus noſtris eccleſiaſticis, ſumptibus et expenſis omnium noſtrum colligend. et levand. infra proximum triennium perſolvend. ſingulis viz. annis, durante illo termino, modo, forma, diebus, ac ſub cautionibus et conditionibus in quodam inſtrumento publico inde confecto, et ſigillo noſtri Ebor. archiepiſcopatus munito, dat. dicto nono die hujus menſis Martii, plenius liquet; cumque eadem ſereniſſima domina noſtra regina per literas ſuas patentes ſub magno ſigillo ſuo Angliae aſſenſum ſuum regium eidem conceſſioni adhibuerit, et in eiſdem ſuis literis patentibus huic ſacrae ſynodo poteſtatem et auctoritatem canones et ordinationes ſynodales pro collectione et levatione dictae contributionis faciendi, promulgandi, et exequendi conceſſerit, ut per dictas ſuae majeſtatis patentes literas plenius apparet: ut igitur hujuſmodi noſtra conceſſio faciliorem et magis expeditum conſequi poſſit effectum, utque omnes et ſingulae pecuniarum ſummae per nos ſingulis dicti triennii annis conceſſae, certius et commodius colligantur, ac terminis et locis ſuis ad uſum dictae dominae noſtrae reginae perſolvantur;

I. Statuimus, ordinamus, et volumus, quod dicta contributio ab omnibus et ſingulis perſonis eccleſiaſticis Eboracenſis provinciae, quae vigore dictae conceſſionis contribuere tenentur, per collectores idoneos ad hoc per ſuos dioeceſanos ſeu (ſede vacante) per decanum et capitulum deputandos, modo et forma ſubſequentibus levetur et colligatur.

II. Item, auctoritate praeſentis convocationis ſive ſynodi ordinamus et ſtatuimus, quod ante ultimum diem menſis Aprilis cujuſlibet anni, qui in dictum triennium incidet, reverendiſſimus pater Eboracenſis archiepiſcopus, omneſque et ſinguli dictae provinciae Ebor. epiſcopi dioeceſani et (ſede epiſcopali vacante) decanus et capitulum collectores idoneos in omnibus locis exemptis et non exemptis, in ſingulis ſuis reſpective dioeceſibus, ad dictam contributionem et quamlibet ejus partem modo, forma, et termi-

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nis infra expreſſis debite levandam et colligendam, juxta eorum arbitria et ſanas diſcretiones, per literas ſuas patentes ſigillis ſuis epiſcopalibus ſeu capitularibus reſpective munitas conſtituent, ordinabunt, et deputabunt, ac ipſos ſic deputatos et eorum quemlibet (ſi fuerint eccleſiaſtici) ad hujuſmodi collectionis officium ſuſcipiendum per cenſuras eccleſiaſticas, viz. per cenſuras interdicti aut excommunicationis ſententias, ac per ſequeſtrationem fructuum et proventuum beneficiorum, aut dignitatum, ac alia juris remedia, ſi hujuſmodi onus ſubire recuſaverint, coerceant, et compellant. De quorum quidem collectorum nominibus ſinguli epiſcopi ſupradicti et decani et capitulum reverendiſſimum patrem Ebor. archiepiſcopum ante ultimum diem menſis Maii prox. ſequen. debite et diſtincte in ſcriptis certificare teneantur.

III. Item, Quod collectores hujuſmodi quolibet dicti triennii anno ſic conſtituti et deputati, conſtituendi vel deputandi, hujus ſacri concilii auctoritate plenam habeant poteſtatem omnes et ſingulos infra ſuae collectionis praecinctum hujuſmodi contributionis ſolutione onerandi, in loco idoneo convocandi, et eos re ipſa ſingulis dicti triennii annis convocare teneantur ante 20. diem cujuſlibet menſis Maii, illoſque et eorum ſingulos ita convocatos et coactos monend. ut pecuniarum ſummas per eos ſolvendas ante 26. diem Junii tunc ſequentis in aliquo loco commodo per dictos collectores aſſignando, infra collectionis ſuae limites plene et integre ſolvant.

IV. Item volumus, concedimus, et ordinamus, quod quilibet collector (ſi eccleſiaſtica fuerit perſona) ad hanc contributionem vel aliquam ejus partem colligend. deputatus aut deputandus, omnes et ſingulos huic contributioni obnoxios et perſonaliter vel in valvis eccleſiarum, ſeu locorum, pro quibus hanc contributionem ſolvere tenentur, ſufficienter monitos, et comparere ad dies praefixos et aſſignatos negligentes, vel non ſolventes, ſeu ſolvere recuſantes, aut ultra diem ſolutioni praefinitum differentes, per cenſuras eccleſiaſticas ſuſpenſionis, excommunicationis, aut interdicti, vel per ſequeſtrationem et venditionem fructuum plenam ſolutionem faciend. efficaciter compellend. et coercend. ac etiam eoſdem plene et integre ſolventes ſeu ſatisfacientes, a quibuſcunque cenſuris, ſententiis, et poenis in ipſos et eorum quemlibet in ea parte promulgatis et inflictis, abſolvendi, ac quemcunque proceſſum contra non comparentes aut non ſolventes per eos factum, revocandi et relaxandi, auctoritate praeſentis convocationis ſufficientem habeant poteſtatem.

V. Item volumus inſuper et praeſentis convocationis auctoritate decernimus, quod omnes et ſinguli collectores (ut praefertur) deputati et deputandi, omnes et ſingulas pecuniarum ſummas collectas et levatas, ſeu quas recipere potuerunt, et negligenter omiſerunt ante 20. cujuſlibet Auguſti menſis dicti triennii diem ſuis reſpective epiſcopis (ſedibus plenis) et decanis et capitulis (ſedibus vacantibus) ſine aliqua monitione in ea parte eiſdem collectoribus fienda, ſub poena (ſi fuerint eccleſiaſtici) ſuſpenſionis, excommunicationis, aut interdicti, ac per ſequeſtrationem et venditionem fructuum ſuorum beneficiorum et dignitatum, et (ſi opus fuerit) per deprivationem per eoſdem epiſcopos (ſedibus plenis) vel per decanum et capitulum (ſede vacante) infligenda, totaliter et integre ſolvant, ſeu ſolvi curabunt, ab eiſdem epiſcopis, et decano, et capitulo reſpective ac quietantias idoneas pro ſummis hujuſmodi ſolutis recipientes.

VI. Proviſo ſemper, quod quilibet collector ante 20. diem menſis Julii quolibet anno praedictorum trium annorum, dioeceſanum ſuum epiſcopum (ſede plena) et decanum et capitulum (ſede vacante) de nominibus ad dies praeſcriptos integre non ſolventium certius faciet, et per juramentum ſuum fidem praeſtabit, quod ab illis ſummas debitas levare et colligere non potuerit, neque poſſit, licet diligentiam ſuam in ea parte adhibuerit, ac contra non ſolventes modo et forma praeſcriptis proceſſerit: in eo caſu volumus, quod hujuſmodi collector coram dicto ſuo ordinario (ſede plena) vel decano et capitulo (ſede vacante) ad fidem et juramentum ſuum praeſtandum in ea parte admittatur. Et ſi nec auxilio et auctoritate epiſcopi (ſede plena) vel decani et capituli (ſede vacante) nec diligentia ſua per juris remedia ſupraſcripta collector hujuſmodi ante 20. diem menſis Auguſti cujuſlibet anni praedictorum trium annorum ab hujuſmodi recuſantibus vel differentibus ſummas debitas integre vel pro parte recuperare non poſſit; volumus et ordinamus, quod dictus collector vel totaliter vel pro ea portione, quam recipere non potuit, exoneretur, et liber dimittatur et acquietetur, et tunc epiſcopus (ſede plena) vel decanus et capitulum (ſede vacante) reſpective per juramentum collectoris ita certiorati ad reverendiſſimum patrem Ebor. archiepiſcopum nomina omnium non ſolventium vel ſolvere differentium, ſub ſigillo ſuo auctentico epiſcopali vel capitulari ante 20. diem menſis Septembris tranſmittet, ſub poena ſequeſtrationis vel deprivationis, arbitrio dicti reverendiſſimi patris cum conſenſu unius hujus provinciae epiſcopi per dictum reverendiſſimum patrem nominandi et accerſendi, infligenda; et quod dictus epiſcopus ita nominatus, et per literas privatas manu dicti archiepiſcopi ſubſcriptas accitus comparere, et eidem archiepiſcopo aſſiſtere, per omnia juris remedia per dictum archiepiſcopum auctoritate hujus ſacrae ſynodi compelli poſſit.

VII. Item volumus et ſtatuimus, quod dictus reverendiſſimus pater omnes et ſingulos non ſolventes vel ſolvere differentes, dictis literis certificatoriis dicti epiſcopi (ſede plena) vel decani et capituli (ſede vacante) nominatos vigore hujus certificatorii (cauſa tamen et cognitione aliquali praehabita de veritate hujuſmodi certificatorii) ab omnibus ſuis dignitatibus, praebendis, et beneficiis, pro quibus ſummas debitas non ſolverunt, privare et amovere per ſententiam ſuam finalem et diffinitivam, omni appellatione remota, et pro amotis et privatis decernend. et declarand. auctoritate hujus ſacri concilii provincialis plenam et ſufficientem habeat poteſtatem et auctoritatem.

VIII. Item, auctoritate, qua ſupra, volumus, ordi-

ordinamus, et ſtatuimus, quod omnes provinciae Ebor. epiſcopi (ſedibus plenis) et decani et capituli (ſedibus vacantibus) ante 10. diem Octobris ſingulis annis dictorum trium annorum omnes pecuniarum ſummas tam per epiſcopos ipſos reſpectu epiſcopatuum, et per decanos et capitula intuitu eccleſiarum cathedralium (ſedibus vacantibus) quam ab aliis quibuſcunque hujus benevolae contributionis ſolutione oneratas, levatas, et collectas, cuicunque aut quibuſcunque per ſereniſſimam dominam reginam ad hoc aſſignando vel aſſignandis ſub ſuſpenſionis, excommunicationis, interdicti, fructuum ſequeſtrationis, et venditionis, vel (ſi opus fuerit) privationis poena per dictum reverendiſſimum archiepiſcopum cum conſilio et aſſenſu duorum confratrum ſuorum hujus provinciae epiſcoporum, tam contra dictos epiſcopos, quam contra eccleſias cathedrales et ſingulas earundem perſonas hujus contributionis ſolutione oneratas, infligenda, integre ſolvent vel ſolvi curabunt; et dictum archiepiſcopum de integra ſumma ſoluta, et de acquietantia quacunque a receptore regio vel receptoribus regiis ſic aſſignando vel aſſignandis ante 25. diem ejuſdem menſis Octobris auctentice una cum nominibus illorum omnium denuo, a quibus ſummas debitas colligere non potuerunt ſub poenis praedictis certificabunt, ſeu certificari curabunt.

IX. Et quia res cum ſuo onere tranſire debet, ordinamus et ſtatuimus, quod ſi contingat dignitatum et beneficiorum praedictorum poſſeſſorem quemcunque (dicta contributione aut aliqua ejus parte non ſoluta) ab hac luce migrare, reſignare, recedere, aut privari, quod tunc et in eo caſu non ſolum ſucceſſores in dignitatibus vel beneficiis hujus contributionis ſolutione oneratis per ſupradicta omnia ſuperius in hiſce ordinationibus proviſa remedia ſolvere et ſatisfacere compellantur; verum etiam quod executores et adminiſtratores eorundem ſic decedentium (ſi opus fuerit) et ipſimet reſignantes, cedentes, et deprivati, juxta ratam portionem fructuum, quae ad manus ſuas eo anno pervenerint, per omnia legitima juris remedia ad hujuſmodi contributionem et quamlibet ejuſdem portionem ſolvend. compelli poſſint.

X. Item volumus, ſtatuimus, et ordinamus, pro efficaciori et expeditiori hujus contributionis collectione, quod epiſcopi dictae provinciae Ebor. (ſede plena) et decanus et capitulum (ſede vacante) dignitatum et beneficiorum illorum omnium, qui ab hac luce (eadem contributione aut aliqua ejus parte non ſoluta) mortem obierint, reſignaverint, ceſſerint, vel amoti aut privati fuerint, quamdiu eorum beneficia vacaverint, per ſequeſtrationem, et venditionem fructuum, et emolumentorum talium dignitatum, et beneficiorum ita vacantium, integram contributionem, vel quamcunque ejus portionem non ſolutam levare et colligere auctoritate hujus convocationis licite valeant et poſſint. Quorum tamen conſcientias oneramus ut (ſatisfactione ſecuta) quamprimum ſequeſtrationes ob hanc cauſam interpoſitas revocent, et cum effectu relaxent.

XI. Volumus etiam, et auctoritate hujus ſynodi decernimus et ordinamus, quod a cenſuris eccleſiaſticis vel ſententiis et decretis ſequeſtrationum quibuſcunque ſupra praemiſſis et per collectores et epiſcopos (ſedibus plenis) et decanum et capitulum (ſede vacante) pronunciatis et promulgatis, nullus ſit appellationi vel recuſationi locus.

XII. Item volumus, ordinamus, et ſtatuimus, quod nullus collector praeſentis contributionis recipiet pro aliqua acquietantia facienda ultra duos denarios, nec pro cenſuris ullis aut ſententiis ſuſpenſionis interdicti vel ſequeſtrationis, et abſolutione, et relaxatione earundem aut earum cujuſvis ultra ſummam duorum ſolidorum; et quod quilibet collector infra praecinctum ſuae collectionis auctoritatem habeat compellendi apparitorem et apparitores ordinarios ejuſdem praecinctus, ad monendos omnes et ſingulos hujus contributionis ſolutione oneratos ac onerandos, quoties occaſio aut neceſſitas poſtulabunt.

XIII. Item hujus ſacrae ſynodi auctoritate volumus et ordinamus, quod ſi inpoſterum aliquae dubiae ambiguitates, difficultates, aut querelae circa has ordinationes aut aliquem earundem articulum, vel circa modum aut formam collectionis hujus contributionis oriantur; tunc et in eo caſu omnium hujuſmodi dubiorum, ambiguitatum, difficultatum, et querelarum interpretationes et declarationes fiant per reverendiſſimum in Chriſto patrem archiepiſcopum Ebor. et veſtrum aliquem epiſcopum ſuffraganeum ejuſdem: cujus quidem reverendiſſimi patris interpretationi et declarationi, ut praefertur, faciendae omnino ſtare et acquieſcere auctoritate, qua ſupra, decernimus et declaramus.

Quibus quidem ſtatutis, decretis, et ordinationibus publice perlectis, dictus magiſter Matthaeus Hutton, decanus et commiſſionarius antedictus, de conſenſu et aſſenſu praefati magiſtri Willielmi Palmer, collegae ſui praedicti, decrevit copias tam conceſſionis originalis hujuſmodi benevolae contributionis et literarum regiarum patentium praedictarum, quam hujuſmodi conſtitutionum et ordinationum reverendis patribus hujus provinciae epiſcopis, reverendiſſimi patris ſuffraganeis faciendas, et eiſdem reſpective mittendas. Quod etiam fecerunt in hac forma verborum:

The letter ſent to the three biſhops.

Our duties unto your lordſhips remembred. In the convocation of the prelates and clergy of this province of York, holden here the ninth of this inſtant March (according to our bounden duties) with the advice and conſent of your proctors and their ſubſtitutes, we have not only granted unto her majeſty a ſubſidy of ſix ſhillings of every pound of our eccleſiaſtical promotions and livings in this province, payable in three years; the firſt payment to be due the ſecond of October M.D.LXXXVIII. and ſo yearly for three years ſpace; but alſo a contribution or benevolence, unto her highneſs's perſon only, of three ſhillings of every full pound of our ſaid promotions and benefices, to be likewiſe paid in three years; the firſt payment to be due the firſt day of May next,

and

and ſo yearly for three years; unto the which grant of benevolence her majeſty hath not only yielded her royal aſſent with acceptance and allowance thereof, but alſo hath licenſed and authorized us in our ſynod or convocation to ordain, deviſe, or make decrees and orders for the true collection and payment of the ſame, which we have done the 23d. of this inſtant March in our ſaid provincial ſynod (as by our firſt grant, her majeſty's letters patent and orders, and ſtatutes aforeſaid, the ſeveral true copies whereof your lordſhips ſhall herewith receive, more at large and plainly appeareth.) We pray your lordſhips to have ſuch care to the juſt gathering and faithful diſcharging of theſe things, due within your dioceſes, as is required and looked for at all our hands, and as to our duty towards ſo gracious a ſovereign every way belongeth, to whom we are no ways able to yield what is due. Your lordſhips ſhall do well to appoint clergymen to be collectors, ſuch a be known to be ſufficient in knowlege and ability to undergo this charge, for ſo is uſed in the other province. So betaking your good lordſhips to the almighty, we ceaſe your trouble. York the 23d. of March M.D.LXXXVI.

Your lordſhips aſſured in the Lord.

Matth. Hutton.
Willm. Palmer.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 4.	1587.	ELIZAB. 29.

A letter from the archbiſhop of Cant. to the biſhop of Lincoln about Bibles in churches. E libro inſtrument. epiſc. Lincoln. fol. 65.

WHEREAS I am credibly informed that divers, as well pariſh churches, as chapels of eaſe, are not ſufficiently furniſhed with Bibles, but ſome have either none at all, or ſuch as be torn and defaced, and yet not of the tranſlation authorized by the ſynods of biſhops. Theſe are therefore to require you ſtrictly in your viſitations, or otherwiſe, to ſee that all and every the ſaid churches and chapels in your dioceſe be provided of one Bible, or more, at your diſcretion, of the tranſlation allowed as aforeſaid, and one book of Common Prayer, as by the laws of this realm is appointed. And for the performance thereof, I have cauſed her highneſs's printer to imprint two volumes of the ſaid tranſlation of the Bible aforeſaid, a bigger, and a leſs, the largeſt for ſuch pariſhes as are of ability, and the leſſer for chapels and very ſmall pariſhes; both which are now extant and ready. And ſo I commit you to the tuition of almighty God. From my houſe at Lambeth the 16th day of July, M.D.LXXXVII.

Your loving friend,

JO. CANTUAR.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 4.	1587.	ELIZAB. 29.

Statuta per dom. Johannem Whitgift, Cantuarien. archiepiſcopum, edita et publicata. Ex MSS. Sancroft, arch. Cant. apud dom. epiſc. Aſſaven.

JOHANNES, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, dilectis ſibi in Chriſto Bartholomaeo Clerk, legum doctori, almae curiae noſtrae Cant. de arcubus London. officiali, Willelmo Awbrey, legum doctori, curiae noſtrae audient. Cant. cauſarum et negotiorum auditori, Will. Drurye, LL. D. curiae noſtrae praerogativae Cant. magiſtro, cuſtodi ſive commiſſario, aut in veſtris abſentiis legitimis veſtris ſurrogatis, ſalutem. Experientia quotidiana comperimus, decurſu temporis leges vel ſaluberrime latas, ſive malitia hominum quotidie creſcente, novaſque cautelas comminiſcente, ſive pro diverſa rerum et circumſtantiarum varietate, novo ſubinde indigere auxilio, quod etiam in curiis ſedis noſtrae archiepiſcopalis Cant. uſu veniſſe, dudum ex frequenti nonnullorum querela deprehendimus. Hiſce incommodis occurrere et mederi cupientes, et pro meliori noſtrarum curiarum omniumque in eiſdem verſantium regimine, necnon pro celeriori juſtitiae expeditione atque adminiſtratione, ſtatuta ſequentia iſto volumine comprehenſa, chirographi noſtri ſubſcriptione, et ſigillo noſtro archiepiſcopali munita, maturo et deliberato conſilio edenda curavimus. Vobis igitur praecipimus, ut in qualibet dictarum curiarum publice ea et praelegi et promulgari noſtro nomine atque auctoritate quamprimum mandetis. Ubi vero exemplar illorum in auctenticam formam redactum in quibuſlibet curiis noſtris (quod intra terminum ſancti Michaelis prox. plene perfici cupimus) tranſcript. et regiſtratum fuerit; volumus ut originale hoc volumen nobis vel ſucceſſoribus noſtris tuto cuſtodiendum retradatur. Firmiter autem injungendo mandamus, tam ut voſipſi ea obſervetis, quam ut ab advocatis, regiſtrariis, procuratoribus, caeteriſque dictarum curiarum miniſtris quibuſcunque perimpleantur, in vigore juramentorum antea praeſtitorum et ſub paenis hic expreſſis, ſumma cura invigiletis et elaboretis. Tenore nihilominus praeſentium ſignificamus, non eſſe intentionis noſtrae veteribus ullis ullius curiae noſtrae ſtatutis, ullo modo auctoritatem abrogare, niſi qua ex parte hiſce ſtatutis repugnaverint, aut aliter immuta-

ta fuerint. Dat. in manerio noſtro de Croydon viceſimo octavo die Julii, anno Domini, M.D.LXXXVII. regnique illuſtriſſimae dominae noſtrae, dominae Elizabethae, Dei gratia Angliae, Franciae, et Hiberniae reginae, fidei defenſoris, etc. viceſimo nono.

CAP. I. *Circa judices curiarum de arcubus, audientiae et praerogativae ſedis archiepiſcopalis et metropoliticae Cantuar.*

I. Ad tuendam et loci, quem ſuſtinent, dignitatem et aditum obſtruendum ne quis in eadem cauſa judicet, quam antea conſilio aut patrocinio ſuo adjuverit; officialis curiae Cant. de arcubus London. auditor cauſarum Cant. archiepiſcopi, magiſter ſive commiſſarius praerogativarum ejuſdem ſedis Cant. cauſas publice non aget, aut diſceptabit, neque honoraria aut ſportulas hoc nomine unquam inpoſterum accipiet in aliqua cauſa publice vel privatim, quae in aliqua curia archiepiſcopi Cant. ejuſve ſuffraganei epiſcopi pendet, aut veriſimiliter poſſit pendere; niſi in cauſis ſedis archiepiſc. aut eccleſiae Cant. ſuis eorumve aut miſerabilium perſonarum, quas jura indefenſas non relinquant.

II. Nullum inhibitionis reſcriptum in aliqua cauſa correctionis emanabit, priuſquam judici conſtiterit per inſpectionem proceſſus facti per judicem, a quo juſtum gravamen eſſet illatum; niſi apud acta liquide quis juraverit, copiam actorum in eo negotio in partibus geſtorum ſibi (etiam offerenti ſumptus ſcriptionis) prorſus fuiſſe denegatam.

III. Non admittet judex aliquis libellum aut aliam quamlibet ſcriptis conceptam materiam, quae non alicujus admiſſi advocati ad exercendum chyrographo ſit ſubnotata; nec in ulla cauſa concludatur, niſi advocato ſimul cum procuratore petente, aliter quam cum, ipſo facto, concluſionem fieri ſtatuta iſta ſubſequent. juſſerint. Sententia vero nulla feretur, quae non advocati, qui pro ea ſteterit, manus ſubſcriptione notatur. Quod ſi quis nomen alterius in iſtis falſo ad imitationem expreſſerit, hunc ab omnibus ſedis archiepiſcopalis Cant. curiis cum infamia in perpetuum exulare jubemus.

IV. Si judex aliquis eam viderit in aliqua cauſa ambiguitatem aut difficultatem ſubeſſe, quae ſine conſilio aliorum commode expediri non poteſt; tum licebit hujuſmodi judici unum vel plures ex maturioribus advocatis neutri litigant. a conſilio in ea cauſa ſibi in aſſeſſores adjungere, et jurejurando aſtringere, de fideliter et ſincere aſſiſtendo, conſilium praeſtando, et hujuſmodi munere obeundo; quodque in iſta cauſa conſilium antea non praeſtiterint; et recuſantes per ſpatium unius integri termini a muneris ſui exercitio ſuſpendere. Quod ſi aliquem ex judicibus aliarum curiarum in hoc munus in forma praedicta aſſiſtendum putaverit, volumus eum hujuſmodi munus non detrectare, ſub poena per nos et ſucceſſores noſtros infligenda.

V. Ubi alicujus litigaturi inopiam et tenuitatem gravem eſſe noverit, judex hujuſmodi advocatum et procuratorem ei aſſignabit, qui gratis fideli conſilio cauſam ejus pro virili promovebit; quem ſi judex ſegnem aut negligentem eſſe conſpexerit, graviter pro qualitate culpae increpabit, et (ſi opus fuerit) ſevere etiam pro ſuo ſano arbitrio puniet.

CAP. II. *Circa examinatores, regiſtrarios, actuarios, et eorum ſcribas.*

I. Praeter vetera ſtatuta de examinatoribus, quae pene deſuetudine antiquata, denuo ad uſum omnium curiarum revocando cenſemus; volumus quemlibet judicum ex regiſtrarii et actuarii ſui miniſtris et ſcribis inferioribus, quos maxime integros, exercitatos, maturique judicii eſſe noverit (quoties opus fuerit) coram archiepiſcopo ſiſtere; quo ipſe quos ex illis (cauſae cognitione praecedente) maxime idoneos repererit, huic examinandi negotio ſub juramento praeficere poſſit, ut actuarii ipſi hoc pacto onere ſaltem ſcriptionis levari poſſint.

II. Regiſtrarii vel eorum deputati tam partes principales, quam teſtes qualibet in cauſa aut ipſi interrogabunt, et examinabunt, aut ſaltem examini intererunt et praeerunt.

III. Si cauſa ſit ex gravioribus, et non modici praejudicii coram ipſo judice, ejuſve ſurrogato (quo diſpiciat qua quidque vel trepidatione vel conſtantia dicatur) ipſam examinationem non repetitionem tantum nudam peragi volumus: teſtibus enim non teſtimoniis ſolum jura volunt adhiberi fidem.

IV. Regiſtrarii, actuarii, et eorum ſcribae inferiores, ſi ſtipendia apparitoribus debita receperint, intra duas a receptione evolutas ſeptimanas, ea et recognoſcent, et annumerari facient. Qui ex regiſtrariis vel actuariis hoc non praeſtitiſſe fuerit convictus, duplum reddet; qui vero ex ſcribis inferioribus, locum amittet.

V. Prout cauſa quaevis prior in regiſtro poſita invenitur, ita diebus juridicis et expedietur; niſi gravis cauſa judicem in contrariam partem aliquando urgeat. Et ut cauſae ſine vociferatione aut ſtrepitu (quoad fieri poſſit) poſſint expediri, ſi ſedente judice publice in curia et cauſas expediente, aliquis procurator judicem interpellet ad quamcunque cauſam audiendam, cujus acta, petitiones, et proteſtationes utriuſque procuratoris continentia, non ſint per regiſtrarium, actuarium, aut aliquem alium tunc acta ſcribentem, in ſcriptis prius redacta, ad judicis uſque decretum interponendum; cuilibet ſic peccanti ſilentium imponatur, per tres dies juridicos prox. inſequentes.

CAP. III. *Circa partes principales.*

I. Nec regiſtrarius nec examinator aliquis permittet litigatori perſonalem ſuam reſponſionem in ſcriptis antea de conſilio alicujus juriſconſulti conceptam interponere; ſed potius (quo omne perjurii vitetur periculum) partem principalem ſingillatim de unoquoque articuli membro interrogando veritatem facti pro virili elicere conabuntur; niſi judex pro perſonae et cauſae qualitate aliter expreſſe decreverit, vel ſignificaverit.

II. Ad vitandam etiam temerariam illam, crebramque juramenti violationem, quam inde oriri ſaepenumero perſpicimus, quod pars principalis aut ejus procurator ad exhibita reſpondere ſolet nimis generaliter; utputa (aliter non credit articulum eſſe verum in aliquo, etc.) dum non ſatis attendit, aut intelligit, quid ſub illa generalitate affirmationis vel negationis comprehendatur, quamve late patet. Idcirco pars principalis vel ejus procurator ſuper poſitionibus libelli, allegationis vel materiae cujuſcunque, vel etiam ſuper allegatione vel exhibitis quibuſcunque in vim juramenti examinati ad aliquam partem eorundem poſthac non reſpondebunt in genere, uti hactenus fieri conſuevit, ſed ad ſingula ſeparata membra in eiſdem contenta ſpecifice et ſeparatim reſpondebunt, affirmando vel negando per verbum credit, vel non credit, vel hujuſmodi. Et ſi aliquam reſponſionem ita generalem fieri contigerit, ea pro imperfecta habebitur, ſumptibuſque ipſius reſpondentis tam citationis, monitionis actorum et novae examinationis, quam aliorum dictam reformationem quovifmodo concernent. emendabiturt. Quod ſi feſtinatione vel culpa ſolius examinatoris acciderit, tunc ipſius ſumptibus et periculo reformabitur.

CAP. IV. *Circa procuratores.*

I. Nullus poſthac in aliqua cauſa poſtulabit, niſi in ipſo primo litis ingreſſu ſuo, reipſa vero et ſufficienti fulciatur procuratorio. Sufficiens vero vocamus, quod per publicum inſtrumentum coram notario, auctenticum inſtrumentum coram eo, ad quem ſpectat ſigillum, et parte conſtituente literatorie, vel apud acta vel per fidejuſſores aut cautionem de rato conficitur; eaque omnia procuratoria quamprimum tuto condi et aſſervari in publicis ejuſdem curiae ſcriniis curabit regiſtrarius. Qui ex regiſtrariis vel procuratoribus ſecus in iſtorum aliquo fecerit, ſuſpenſione ab exercitio officii ſui abſque omni ſpe reſtitutionis per integrum annum ferietur.

II. Ad minuendas et conſopiendas lites, necnon litigatorum obloquia tollenda, qui cauſa cadunt, nolumus procuratorem cauſam ullam abſque alicujus advocati conſilio ſuſcipere, et per duos dies juridicos retinere, ſub poena ſuſpenſionis ab exercitio etiam per annum. Nec judici licebit hujus aut prioris poenae gratiam facere, inconſultis nobis aut ſucceſſoribus noſtris.

III. Procurator una cum advocato diſceptationibus cauſae ad informationem judicis inſtitutis intereſſe ſemper tenebitur, quo facilius et actorum in curia et totius cauſae merita in facto conſiſtentia per ipſum poſſint declarari, ſub poena ſuſpenſionis ab officio per ſex dies juridicos continuos. Et ſi procuratorum ullus judicis mandato pro cauſarum expeditione accerſitus in foro vel extra, venire recuſaverit, aut malitioſe vel contumaciter diſtulerit, ſimili ſuſpenſione feriatur. Et ſi judex fuerit negligens aut connivens, ipſe puniatur ſimili poena.

IV. Procurator, qui ſalaria ſive honoraria a domino ſuo judici, advocato, regiſtrario, vel actuario deſtinata, aut de conſuetudine debita, ad expediendam quamprimum cauſam, non expoſuerit, ſed in proprios uſus cum domini ſui aut aliorum damno converterit, vel detinuerit per menſem, ab exercitio perpetuo removeatur. Et ut amice et honeſte invicem vivatur, et ſuum cuique (prout jus et juſtitia poſtulant) tribuatur; ſtatuimus quod procuratores ſua mercede ſuiſque ſtipendiis ſint contenti; nec judices, advocatos, aut regiſtrarios noſtros, aut actorum ſcribas ſalariis, feodis, aut ſtipendiis eis jure vel conſuetudine debitis et ſolvi conſuetis defraudent. Quodſi quis procuratorum aut eorum ſervientium aut ſcribentium miniſtrorum reliquas copias actorum, reſponſionum, depoſitionum, interrogator. Computorum, ſententiarum, aut aliarum quarumcunque, quae ex regiſtro peti et exſcribi ſolebant aut deberent, parti ſuae cum exactione alicujus mercedis aut pretii, vel parti adverſae ſeu ejus procuratori, conſiliario, ſollicitatori, aut rerum geſtori praeſtiterit, aut mutuaverit, in defraudationem et praejudicium regiſtrariorum noſtrorum, omnes et ſingulos procuratores ita delinquentes tam pro delicto ſuo proprio, quam ſervient. ſuorum quorumcunque ab exercitio perpetuo amoveri volumus.

V. Licet juramenta, calumniae, malitiae de veritate allegationis et reſponſionis legibus imperentur; quia tamen ſaepe jurans aliquando perjurat, laxatis nimium hac tempeſtate timoris divini repagulis; volumus in manifeſta calumnia deprehenſum, poenam ſuſpenſionis per duos integros terminos incurrere, eumque qui bis ſimiliter deliquerit, loco inperpetuum moveri.

VI. Si procuratorum, regiſtrariorum, actuariorum, ſcribarum, ſeu inferiorum miniſtrorum aliquis depoſitionibus teſtium, reſponſis partium, actis curiae, vel in eadem exhibitis quibuſcunque aliquid addendum vel minuendum dolo malo curaverit, addiderit, vel minuerit; inperpetuum ab exercitio et curiis noſtris ad decretum judicis curiae cum infamia exulabit. Et ut hujus facinoris periculum tutius poſſit evitari, monemus regiſtrarios noſtros ne inpoſterum quicquam inſpici, contrectari aut exſcribi ſinant, niſi ſciente, ſpectante, et praeſente regiſtrario curiae, ſeu aliquo ex fidelibus et juratis ſuis ſcribis, aut miniſtris; neve poſthac libros actorum, examinationum, aut aliqua alia exhibita inſtrumenta ſive munimenta cuivis extra parietes domus regiſtrarii aliunde deferri patiantur, niſi judex pro celeriore cauſarum expeditione ad inſtantiam alicujus (ſalva mercede et ſalario in ea parte debito et idoneo) aliter fieri juſſerit et poſtulaverit. Et illud quoque fieri prohibemus, niſi regiſtrarius ipſe aut aliquis ex ejus fidelibus et juratis miniſtris hoc, quod petitur, ad judicem deferat.

VII. Quia jus dici conſuevit et convenit in curiis audientiae et praerogativae Cant. ipſo die curiam de arcubus immediate ſubſequente, experientiaque compertum eſt, procuratores omnes in qualibet dictarum curiarum exercentes ſingula dominorum ſuorum negotia commode expedire non poſſe; unde dilationes et ſcandala naſcuntur; quodque clamores importuni et confuſi ſuſcitantur, cum tot ſimul in una curia vociferantes, judicis, advocatorum, et aſtantium quorum-

quorumcunque aures indecore nimium fatigant; necnon plurimas indignitates et inſolentias judices hac ratione perferre coguntur, in quas alioqui ſeverius animadvertere deberent: ad hujuſmodi igitur incommoda vitanda, exemplis etiam, quae in quolibet celebriori totius regni foro obſervantur, inducti, ſtatuimus et ordinamus, quod ex numero illorum procuratorum, qui nunc ſunt, decem duntaxat per nos nominandi in curia de arcubus, decem in curia audientiae, et octo in curia praerogativae poſtulabunt et exercebunt, et quod hii, qui nunc ſunt procuratores admiſſi, juxta diſtributionem a nobis fiendam operas ſuas inpoſterum accommodabunt et negotia procurabunt; quodque non licebit illis, qui ſingulis dictarum curiarum ſunt aſſignati, aut poſthac aſſignabuntur, extra curiam ſibi aſſignatam et addictam procurationem ullius negotii, aut cauſae ſuſcipere vel proſequi, ſub poena amiſſionis ſui loci et officii procurationis. Atque ut hoc ſtatutum lubentius et melius obſervetur; ſtatuimus cum numerus procuratorum exercentium, qui nunc ſunt, ad viginti decreverit, ut inpoſterum numerus ille viginti procuratorum nullo modo augeatur aut excedatur; et quod ex vicenario hujuſmodi numero, octo curiae de arcubus, octo audientiae, et quatuor praerogativae ad nominationem noſtram et ſucceſſorum noſtrorum aſcribantur; quodque omnes admiſſiones ſupernumerariae forte fiendae, erunt ad omnem effectum inanes et nullae.

CAP. V. *Circa ipſas cauſas earumque accidentia.*

I. Si judex de arcubus aut audientiae, appellatione vel detectione non praecedente in aliquo negotio correctionis, contra quemcunque ſubditum alicujus ſuffraganei noſtri proceſſerit; volumus ut ſine expreſſo conſenſu noſtro aut ſucceſſorum noſtrorum poenam corporalem in pecuniariam nullo modo commutent: et ut ſemper tam in hoc caſu, quam in aliis correctionum cauſis omnibus poenam canonicam et corporalem injungant, aliqua ſaltem ex parte peragendam in loco, ubi conventus deliquerit, vel tempore poenitentiae commorabitur; ſub poena graviore per nos in delinquentem judicem infligenda.

II. Multa eaque gravia et pernicioſa ſcandala inde oriri quotidie videmus, quod divortia a thoro et menſa cum conſenſu partium aliquando permittuntur, nullo praecedente reconciliationis tractatu, aut imbecillioris aetatis earum reſpectu habito. Nulla ergo poſthac (niſi tentatis prius omnibus reconciliationis modis, idque gravi urgente neceſſitate) ſeparatio, ne cum conſenſu quidem partium concedetur; idque omiſſo prorſus (divortii) vocabulo, quo conſtare eis poſſit facilius, tantum ſecubandi, donec amicitia reſarciri poſſit, non ad novas nuptias convolandi facultatem hoc caſu indulgeri.

CAP. VI. *De proceſſu judiciario et dilationibus in eo tollendis.*

Quia (dedita quaſi opera) nimium multae et frivolae dilationes ad grave litigant. detrimentum, graveque juris eccleſiaſtici ſcandalum impetrantur et uſurpantur; quo tam gravi malo remedium opportunum apponi poſſit, ſequentia ſtatuta exacte obſervari volumus.

I. Quicunque dilatoriam aut peremptoriam materiam allegaverit, et in probatione prorſus defecerit, expenſas eo uſque in cauſa factas ſine mora infra terminum per judicem aſſignand. repraeſentari et perſolvi curabit, ſub poena audientiae deneganda in illa cauſa; praeter et ultra alia remedia de jure quoviſmodo in ea parte proviſa.

II. Nullus judex allegationem vel materiam aliquam in ſcriptis conceptam, niſi ſimpliciter (omiſſa hac adjectione, "quatenus de jure") poſthac unquam admittet; in quem finem in prox. diem juridicum deliberabit, num de jure admittenda vel rejicienda fuerit.

III. Proximo die juridico poſt libellum exhibitum et admiſſum, proponentur omnes defenſiones aut exceptiones contra libellum, ſequente vero die replicationes, tertioque duplicationes (ſi quae fuerint) et ſic deinceps abſque omni intercapedine temporis. Ad quae omnia probanda non alium terminum quam eundem quo ad libellum probandum ſunt uſuri, praefigi jubemus; intra quem etiam ad ſummum terminum et non poſtea, partes principales examinabuntur.

IV. Quodſi vero pars principalis non ita plene reſponderit, quin denuo interrogandus et examinandus fuerit, hocque culpa ſua factum fuerit; tum monitionis ad plenius reſpondendum, examinationis et retardati proceſſus ſumptus ipſe dependet; ſin examinatoris et actuarii culpa acciderit, tum pro examinatione proceſſu aut actis illis ſcribendis nihil omnino accipiet.

V. Nullus judex ultra tres vel ad ſummum (ubi graviſſima ſubeſt cauſa) quatuor dies probatorios libelli decernet. Quodſi procurator cauſae terminum ad probandum petere forte omiſerit, aut prudens ſcienſque poſt litis conteſtationem diſtulerit; tunc totidem dies termini probatorii de numero praeſtituto decidentur, per quot ipſe ceſſaverit a poſtulando termino probatorio.

VI. Cum probatio per teſtes mediante commiſſione inſtituenda neceſſario fuerit; commiſſio hujuſmodi poſt primum diem termini probatorii non aſſignabitur; eaque tunc nihilominus expreſſa lege, ut citra finem termini prox. tunc ſequentis expedienda ſtatuatur; niſi aut commiſſio circa finem termini paſchal. decreta fuerit, aut alia juſtiſſima cauſa longioris morae judici (cauſa cognita) videatur neceſſaria: quam cauſam in actis etiam inſeri volumus.

VII. Nullam commiſſionis revocationem, repetitionem, allegationem, vel materiam quamcunque ſub nudo procuratoris juramento (juxta informationem ſibi traditam) decerni vel admitti permittimus; quin potius ſummaria aliqua unius diei probatione cauſa impedimenti commiſſionis liquido conſtabit, priuſquam renovationem mandati decernet.

VIII. Ultimo die termini probatorii compulſoriales pro teſtibus non decernentur. Quodſi unicus forte teſtis requiſitus pertinaciter aut abfuerit aut excommunicatus perſtiterit, nec cauſa integra

integra nec publicatio aliorum teſtium idcirco differetur; quin potius iſte teſtis quandocunque ante concluſionem in cauſa hoc in caſu examinabitur, ſi pars producens juraverit ſeſe aliorum teſtium productorum dicta interea non didiciſſe.

IX. Poſthac nulla exceptio generalis contra teſtes apud acta ſolum (quae dicis tantum cauſa interponitur) admittetur, nec terminus hac in parte ad probandum aſſignabitur; omnes enim exceptiones contra perſonas teſtium inter eorum productionem et publicationem, errata vero et defectus (ſi qui fuerint) in eorum teſtimoniis proximo poſt publicationem die in ſcriptis ſpecialiter proponentur, idque rejecta omni additionali poſtea materia; intra quem etiam terminum omnem aliam ſeu exceptivam ſeu peremptoriam materiam proponent.

X. Ad proband. quamlibet materiam ſive exceptivam ſive peremptoriam duos poſt exhibitionem earundem dies tantummodo elargimur; intra quos etiam materiam ad corroborandos teſtes et proponi et probari jubemus, niſi ob diſtantiam locorum vel gravitatem cauſae aliter judici videbitur; quam tamen cauſam in actis ſpecialiter exprimi volumus.

XI. Proximo poſt terminum quemque probatorium evolutum juridico die, teſtium prius examinatorum dicta (licet hoc non petatur) publicata ipſo facto habebuntur, interpoſito judicis decreto in hunc finem; atque inſequens publicationem dies pro termino aſſignato ad omnia proponend. ſimiliter (ipſo facto) computabitur, quem etiam judicem decernere omnino volumus; tertiuſque a publicatione dies, abſque omni procuratoris petitione (ipſo facto) cauſam concludet; ſi nihil interea ſufficiens ad impediendum concluſionem fuerit propoſitum.

XII. Aſſignationes ad audiend. voluntatem judicis ante omnia alia, tempore informationibus judicis praefinito, aut proximo ſaltem die juridico expedientur, praeſente et advocato et procuratore cauſae.

XIII. Aequum eſſe cenſemus in deſignandis informationum diebus, ut judices, qui priores cauſas audiunt hujuſmodi, inter ſuorum tribunalium dies juridicos interjectum aliquod tempus huic negotio praefigant; quo et judicibus aliorum tribunalium aliud idoneum tempus tribui poſſit, reſpectu ſemper intercedentis medii temporis inter omnes omnium curiarum dies juridicos habito, ne et curiae et informationes in idem tempus concurrant.

XIV. Informationum tempora ita per judices temperari volumus, ut infra terminum integrum concluſionem cauſae ſequentem, diffinitiva ſemper feratur ſententia, niſi forte cauſa et perplexa valde et graviſſimi alioqui ſit momenti: quae hoc in caſu initio inſequentis proximi termini abſque omni ulteriori mora feretur.

CAP. VII. *Circa decori obſervationem.*

I. Iniquum eſſe judicamus, ut actuarius alicujus curiae pro concipienda et in ſcripta redigenda ſententia diffinitiva plusferat quam judex, cui praeter loci, quem ſuſtinet, dignitatem et impenſas grandiores, onus etiam totius cauſae incumbit; ideoque volumus ut poſthac contributione totius, quod et judex et actuarius curiae de arcubus hoc nomine recipiunt inita, judex dimidium ad minimum ferat.

II. Ad inſcitiam et deſuetudinem linguae Latinae exterminand. multorumque ineptam petulantiam et garrulitatem cohibend. aliaque plurima incommoda vitanda, cum ſcripta omnia qualibet in curia archiepiſcopi Cant. Latina lingua concipi (idque quod ab imperitis et plus nimio feſtinantibus fieri praecipue videmus) abſque omni ſyllabarum in fine dictionum amputatione, niſi ea (vel hoc ſolum nomine) rejici velint; tum etiam judices et miniſtros quoſvis in ſermonibus ultro citroque inter ſe ibidem habendis, nullam aliam linguam volumus uſurpare, ſub poena pro arbitrio domini archiepiſcopi in judices hac in parte delinquentes; in alios quoſlibet ſuſpenſionis ab exercitio per unum diem juridicum pro prima vice, per tres pro ſecunda vice, et integrum terminum pro tertia, per ſex menſes pro quarta per ipſos judices infligenda.

III. Procuratores erga advocatos et regiſtrarios; inferiores ſcribae et miniſtri erga actuarios et procuratores; omneſqueerga judices tum alibi ſemper, tum in jure et pro tribunali praecipue demiſſe et reverenter (prout par eſt) ſeſe gerant; alioquin ſuſpenſione ab exercendo vel pecuniaria mulcta, ad veterum ſtatutorum praeſcript. pro nummariis multis, diſtribuend. pro judicis arbitrio ferientur. In quem etiam finem utile illud ſtatutum de informationibus et allegationibus advocatorum judices obſervari curare volumus, quatenus iſtis ſtatutis non repugnaverit.

IV. Ut clientes ipſi et procuratores melius inſtruantur in jure et cauſae ſuae meritis; utque dignitati judicis (melius quam antehac fieri conſuevit) conſulatur; nolumus ullum advocatorum tempore curiae audientiae vel praerogativae in ſuperiorem ſubſellii partem, ubi judex ipſe conſidet, ſeſe ingerere. Volumus etiam, ut quandocunque advocatus aliquis judicem in negotio, de quo lis agitur, alloquitur, conſiſtens in alterutro latere et non in ſuperiori parte ſubſelliorum, ubi judicis tribunal ſitum eſt, clara voce, quae a procuratoribus, clientibus, caeteriſque aſtantibus audiri poſſit, et Latina etiam lingua clientis ſui negotium agat.

CAP. VIII. *De vicario generali archiepiſcopi.*

Nullus judex facultatem ad concionandum alicui conceder, ullumve in eccleſiaſtica aliqua promotione vel beneficio inſtituet, niſi conſultus prius dominus archiepiſcopus id muneris ei mandandum tunc cenſuerit; ſin vero facultas aliqua aliter fuerit impetrata, ipſo jure habebitur irrita.

CAP. IX. *De officiali de arcubus et judice audientiae.*

Satisfactiones publicas eccleſiae, grandi aliquo ſcandalo laeſae, quae in eum finem comparatae ſunt, ut qui prolapſionis, iidem poenitentiae et reſipiſcentiae teſtes eſſe poſſint, in crimine praecipue incontinentiae in ſolas nummarias mulctas commutari poſthac volumus; niſi et hujuſmodi

juſmodi ſubſit cauſa quae domino archiepiſcopo, cauſa cognita, videatur graviſſima; et qui deliquerit (ſi crimen publicum factum fuerit et notorium) publice in eccleſia, ubi maxime commoratur, tam dolorem ſuum pro peccato perpetrato, quam illud, quod ad iſtum dolorem, et emendationis propoſitum uberius indicandum in pios uſus erogaverit, recognoſcat; aut ſaltem per miniſtrum eccleſiae (ſi ita ordinario videbitur) hoc publice coram omni populo renuncietur.

II. Sententiam vero hujuſmodi mulctarum et modum erogandi in acta publica redigi, pecuniamque integram ad oeconomos et collectores pro pauperibus ejuſdem parochiae ad praeſcriptum ordinarii per eoſdem diſtribuendam, tranſmitti jubemus: cujus diſtributionis peractae rationem iidem per manuum ſuarum ſubſcriptionem ordinarium facient certiorem. Judex autem, qui in aliquo iſtorum deliquerit, vel exceſſerit, ab officii exercitio ſuſpendetur arbitrio archiepiſcopi.

III. Nullus ad aliquod beneficium eccleſiaſticum quovis praetextu poſthac mandabitur induci, in cujus poſſeſſione alius per ſpatium unius anni antea fuerit; antequam is, qui de facto id poſſidet, vocetur, judicique dictum beneficium de jure vacare conſtiterit.

IV. Nullus, qui [per] duplicem querelam intentaverit, admittetur ad beneficium per aliquem judicem archiepiſcopi, donec, cauſa cognita, dominus archiepiſcopus id permiſerit.

CAP. X. *Circa curiam praerogativae.*

I. Ex ſtatutis iſtis ea praecipue quae decorum reſpiciunt, et ad dilationum moras tollendas ſunt comparata, in curia etiam praerogativae, obſervari jubemus.

II. Adminiſtratio bonorum ante quatuordecim dies a morte inteſtati, aut per vitam inteſtati decedentis, evolutos, nemini mandabitur: quo intra illud tempus ſciri poſſit, num ultima aliqua voluntas reperiatur, aut num aliquis alius fuerit, cui de jure potius ſit committenda; atque interea etiam nullae literae ad colligendum mandabuntur.

III. Si cautio apud acta proponatur, ne voluntas ultima ſeu teſtamentum approbetur et inſinuetur, neve adminiſtratio mandetur; tunc neutrum eorum fiet, donec is qui cavendum eſſe voluerit, vocetur ad allegand. ſi quam habeat impedimenti cauſam, ipſeque nihilominus aliquid proponere neglexerit.

IV. Secunda auctoritas adminiſtrandi cujuſvis defuncti bona non mandabitur, donec primae literae adminiſtrationis revocatae fuerint in poteſtatem judicis vel irritae pronunciatae.

V. Quibus adminiſtrandi facultas, literaeve ad colligend. mandantur (quas quidem literas ad colligend. rariſſime, et non niſi graviſſima cauſa urgente, idque ſub locupletiſſimis fidejuſſoribus concedi volumus) maxime vero ubi eorum intereſſe vertitur, qui ſunt juniores; volumus idoneis ſatis et locupletibus fidejuſſoribus adhibitis in ſcriptis cavere de bonis defuncti fideliter adminiſtrandis, et de archiepiſcopo ſuiſque indemnibus praeſtandis,

VI. Praeterea tam hujuſmodi ſcripta et nomina, quam omnia alia qualibet in curia archiepiſcopi Cantuar. confecta, et conficienda tuto inter publica archiva aſſervabuntur, et in eorum uſus cedent, quorum maxime poſtea intereſſe conſtiterit.

VII. Si regiſtrarius ſive actuarius ullius curiae vel inferior aliquis ſcriba exigere uſitatas, vel hiſce ſtatutis praeſtitutas in ſcriptis obligationes ſciens prudenſque omiſerit, immutaverit, interleverit, ex archivis ſurripuerit, reove promittendi, vel ejus execut. adminiſtrat. aliive dolo malo tradiderit, aut ſi poteſtatem inventarium non exhibendi indulſerit, aut cum ceſſantibus hac in parte connivendo, colluſerit; ab omni cujuſcunque muneris, curationis aut miniſterii exercitio in aliqua curia archiepiſcopi Cantuar. inperpetuum ſuſpendetur.

VIII. Si quiſquam miniſtrorum alicujus curiae alieno nomine teſtamentum approbari, literaſve adminiſtratorias vel ad colligend. decerni curaverit, non munitus procuratorio vero et ſufficienti; per annum ab officio ſuſpendetur. Qui bis deliquerit loco inperpetuum, movebitur.

CAP. XI. *De delegatis judicibus per principem.*

Licet archiepiſcopus in cauſis per principem delegatis nullum jus aut intereſſe habeat, quia tamen delegati plerumque e judicibus, advocatis, aut exercentibus in curiis archiepiſcopi feliguntur: ſi quiſquam ex praedictis qualibet in cauſa delegationis munus in ſe ſuſceperit, alterutrique litigatorum hoc exigenti, juramentum hujuſmodi ſubire recuſaverit, aut neglexerit; videlicet [quod neutri litigatorum illa in cauſa ipſum de jure per ſe vel alium conſulenti unquam reſponderit, vel honorarium ſeu quid aliud eo nomine acceperit] et nihilominus illam cauſam, non interpoſito hujuſmodi requiſito juramento, audire vel terminare perceperit; tunc ipſo facto ab omni inpoſterum muneris ſui exercitio in aliqua curia archiepiſcopi Cantuar. penitus ſecludatur.

CAP. XII. *Generalia quaedam ſtatuta.*

I. Quiſque judex, advocatus, vel procurator exercens, aut ad exercendum admiſſus, vel regiſtrarius, actuarius, aut inferior ſcriba, in ulla curia archiepiſcopi Cant. qui etiam judicis delegati per principem aut exercentis unquam munere fungitur, ut advocatus, procurator, actuarius, vel inferior ſcriba coram delegatis vel in curia epiſcopali London. curia decani et capituli ſancti Pauli, curia ullius archidiaconi juriſdictionem ſuam intra civitatem London. exercentis, ſive in curia archidiaconi Surrienſis, ſub poenis vel hiſce ſtatutis praeſtitutis, vel pro arbitrio ſuperioris infligendis tam vetera ſtatuta non antiquata nec aliter immutata, quam iſta omnia jam lata, quatenus quemque attingunt, qualitaſque cauſarum patietur, in curiis et conſiſtoriis omnibus praedictis reſpective obſervabit et obſervari curabit, quo aequalitas et ζυμμετρία quaedam in curiis omnibus tanta neceſſitudine conjunctis retineri poſſit.

II. Qui ad labes morum et errores in aliis corri-

corrigendis adhibentur, abſurdum eſt ut vel tenuiſſima perverſae alicujus opinionis ſuſpicio penes ipſos reſideat; ideoque quilibet judex, advocatus, regiſtrarius, actuarius, examinator, procurator, aliuſve miniſter ullius curiae archiepiſcopi Cantuar. antehac admiſſus ſub poena amiſſionis loci ſui publice in aliqua curia archiepiſcopi Cant. in qua exercet, vel ad exercendum eſt admiſſus, judice pro tribunali ſedente, temporeque juridico intra tres ſeptimanas ab horum ſtatutorum promulgatione evolutas, ſi adfuerit tam juramentum corporale de primatu dominae reginae, juxta leges ea in parte editas (ſi antea ibidem non praeſtiterit) ſubibit; quam etiam articulos religionis per clerum utriuſque provinciae ad opinionum varietatem tollendam, anno milleſimo quingenteſimo ſexageſimo ſecundo propoſitas, publice perleget, vel ſe perlegiſſe ſincere tum profitebitur; necnon indubitatum aſſenſum ſuum eiſdem utpote veris, et cum verbo divino omnino conſpirantibus, cum viva voce tunc et ibidem, tum manus etiam propriae ſubſcriptione profitebitur; alioquin ab exercitio et omni conſortio curiarum archiepiſcopi prorſus removebitur. Idem etiam juris ante admiſſionem cujuſlibet retinebitur.

III. Quilibet judex ullius curiae archiepiſcopi Cantuar. tam vetera ſuae curiae ſtatuta omnia non abrogata per leges hujus regni, nec hiſce ſtatutis aliter immutata, quam ſtatuta iſta ſub gravi poena per archiepiſcopum infligenda et obſervabit ipſe, quatenus ad ſe ſpectant, et ab aliis etiam omnibus cujuſlibet (reſpective) curiae miniſtris obſervari curabit.

IV. Si de vero ſenſu vel veterum vel alicujus horum ſtatutorum eruendo emerſerit ſcrupulus; quaeve poena judicem delinquentem teneat (ubi nulla exprimitur) dubitetur; per ipſum dominum archiepiſcopum expedietur. Sin delinquens ex advocatis aut inferioris ordinis miniſtris fuerit, nec certa poena adverſus eum hic ſit praefinita; tunc arbitraria poena per judicem ejus curiae, in qua ejuſmodi advocatus vel miniſter exercuerit, mulctabitur. Qui vero bis vel mulctatus vel admonitus non reſipuerit, ſed in idem aut gravius erratum prolabitur, ad dominum archiepiſcopum aut plectendus, aut loco movendus per judicem remittatur.

In quorum omnium fidem et teſtimonium huic praeſenti ſtatutorum volumini manus noſtrae ſubſcriptionem et ſigillum noſtrum archiepiſcopale appoſuimus. Dat. die et anno ſupraſcript.

JO. CANTUAR.

CAP. XIII. *Confirmatio ſtatutorum praedictorum per decanum et capitulum.*

Et nos decanus et capitulum eccleſiae cathedralis et metropoliticae Chriſti Cantuar. hoc praeſens ſcriptum ſive volumen ſtatutorum per praedictum dominum Johannem, providentia divina Cantuar. archiepiſcopum, ut praefertur, factum et editum, necnon praedicta ſtatuta, ordinationes, et decreta, ac omnia et ſingula in eiſdem contenta et ſpecificata, prout in iſto volumine ſcribuntur et recitantur, quantum in nobis eſt, auctoritate noſtra ratificamus, approbamus, et confirmamus per praeſentes. In cujus rei teſtimonium nos praedicti decanus et capitulum ſigillum noſtrum commune praeſentibus appoſuimus. Datum in domo noſtra capitulari nono die Octobris, anno Domini M.D.LXXXVII. annoque regni ſereniſſimae dominae noſtrae Elizabethae, Dei gratia Angliae, Franciae, et Hiberniae reginae, fidei defenſoris, etc. viceſimo nono.

CAP. XIV. *Appendix et explicatio ſtatuti (Cap. IV. § VII.) de numero et diſtributione procuratorum in curiis noſtris archiepiſcopalibus exercentium* *.

I. Johannes, providentia div. Cantuar. archiepiſcopus —— dilectis ſibi Bartholomaeo Clerke, LL. D. curiae noſtrae Cantuar. de arcubus London. officiali, Will. Awbrey, LL. D. curiae noſtrae audientiae Cantuar. cauſarum et negotiorum auditori, et Will. Drury, curiae noſtrae praerogat. Cantuar. magiſtro, cuſtodi ſive commiſſario et eorum cuilibet, ſalutem. Cum ad incommoda plurima evitanda, recenti ſtatuto ſanciatur, diſtributionem procuratorum peculiaribus curiis ineundam neceſſario videri: ut igitur quod adhuc in votis habemus, optatum ſuum effectum melius citiuſque ſortiatur; ſic denuo ſtatuendum, interpretandum, emendandum, et a veſtrum ſingulis in curiis noſtris, quibus reſpective praeeſtis, diebus juridicis proxime et immediate ſequentibus, publice promulgandum et publicandum duximus, et tenore praeſentium mandando committimus.

II. Aequiſſimum inprimis eſſe cenſemus, ut nullus procurator per nos vel ſucceſſores noſtros ad exercendum inpoſterum admittatur, donec infra quindenos (nedum infra vicenos) totus procuratorum numerus ſubſtiterit; ideoque volumus neminem admitti ad exercendum, donec ad eum numerum deveniatur. Ex illis autem quindecim procuratoribus exercentibus cum aliquis deſiderabitur, tum qui ex non exercentibus admiſſione fuerit proximus, ante alios omnes in locum ſic vacantem, ſi voluerit, ſufficietur; niſi locus vacuus ex illis forte tribus fuerit aliquis, qui aſtringuntur praeſenti ſanctione ad voluntariae tantum juriſdictionis negotia in foro praerogativae procuranda: ad hujuſmodi enim prae aliis omnibus aliquem ſemper aſſignari cupimus, qui in curia de arcubus vel audientiae regiſtrarii aut actuarii munere fungitur, modo numero procuratorum exercentium antea fuerit aggregatus; ut ita (quantum fieri poteſt) nullus regiſtrarius aut actuarius ullis contentioſae juriſdictionis negotiis proſequendis a ſuo munere praecipuo diſtrahatur.

III. Ad expediendum enim cauſas omnes in curia praerogativae, quae ſunt juriſdictionis voluntariae, tres tantum ex procuratoribus deputandos eſſe cenſemus; quos alii cuilibet cauſae in aliqua curiarum noſtrarum procuranda ope-

* The original in parchment with a fair ſeal to it, is in the king's paper office at Whitehall.

ram

ram collocare non permittimus. Huic autem muneri, ex iis qui nunc ſunt procuratores, Gulielmum Bedell, Edwardum Orwell, et Thomam Wheler, praeficimus. Horum cuilibet, valetudinis aut abſentiae cauſa, aliquem alium ex xii. reliquis ſenioribus procuratoribus ſuo loco (dum impedimentum hujuſmodi duraverit) licebit ſubſtituere.

IV. Ad proſequendas vero lites in curia praerogativae, quae ſunt juriſdictionis contentioſae, xii. tantummodo procuratores inpoſterum ſemper adhiberi permittimus: quem duodenarium numerum ex reliquis illis procuratoribus, qui inter caeteros admiſſione ſua maxime ſunt ſeniores propter cauſarum plerumque in ea tractatarum gravitatem, confici jubemus. Ita tamen, ut cum ex xii. illis locus aliquis poſtea forte vacaverit; is, qui ex jam exercentibus vel inpoſterum ex non exercentibus admiſſione fuerit proximus, in locum ſic vacantem ſuo ordine ſuccedat.

V. In curiis autem de arcubus ac audientiae ad formam diſtributionis huic ſanctioni ſubjunctam procuratores omnes nunc exercentes (praeter tres illos antea nominatos) operas ſuas inpoſterum reſpective accommodare volumus. Nec licebit alicui extra curias ſibi hic aſſignatas et addictas, procurationem ullius negotii aut cauſae ſuſcipere, vel etiam, poſt ſeptem dies continuos ab hujus promulgatione proxime inſequentes, proſequi ſub poena amiſſionis ſui loci et officii procuratoris. Hoc autem ut quamprimum executioni debitae mandetur, volumus quoſlibet procuratores, qui negotia ulla gerenda jam ante ſuſceperint in aliqua curia, quam cui hac noſtra conſtitutione ſunt aſcripti (in quibus cauſis per conteſtationem domini litis ſunt effecti) in aliquem alium quem voluerint, illius curiae in qua cauſa tractatur, procuratorum quamprimum hujuſmodi negotia transferre.

VI. Nullus in curiis de arcubus vel audientiae in locum aliquem, qui inpoſterum vacaverit, admittetur procurator, donec in utralibet earum numerus infra ſex procuratores decreverit. Quando autem aliquis ex ſex procuratoribus in alterutra illarum curiarum deſiderabitur; qui inter non exercentes tunc fuerit admiſſione proxime ſenior, in locum vacantem ſuccedet: ſicque brevi fiet, ut praeter illos tres, qui in curia praerogativae voluntariae juriſdictionis negotiis expediendis deſtinatur, totus ordo procuratorum exercentium in duodenario numero ſemper inpoſterum conſiſtat. Qui quidem duodecim licet omnes in foro contentioſo praerogativae exercere poterunt; ſex tamen ipſorum curiae de arcubus, reliqui vero ſex audientiae peculiariter et ſeparatim in procuratorio gerendo munere inſervient.

VII. Duodecim maxime ſeniorum, qui in foro curiae praerogativae procurabunt, nomina ſequuntur: Thomas Willet, Chriſtoferus Smith, Petrus Johnſon, Franciſcus Clerke, Laurentius Swynborne, Johannes Burrough, Anthonius Lawe, Johannes Theaker, Galfridus Clerk, Tho. Redman, Stephanus Staple, Edwardus Willett.

Nomina illorum, qui in curia de arcubus et non in curia audientiae procurabunt: Chriſtoferus Smith, Franc. Clerke, Laur. Swynbourne, Joh. Burrough, Tho. Barker, Edwardus Saye, Joh. Coſton, Johannes Lewes, Will. Creake, ... Speight, Thomas Iles. XI.

Nomina illorum, qui in curia audientiae et non in curia de arcubus procurabunt: Tho. Willet, Petrus Johnſon, Abrahamus Hartwell, Anth. Law, Joh. Theaker, Galfridus Clerk, Tho. Redman, Steph. Staple, Edwardus Willett, Thomas Warde, Joh. Lawe. XI.

VIII. In quorum omnium et ſingulorum fidem et teſtimonium hoc praeſens ſcriptum manus noſtrae ſubſcriptione et ſigilli noſtri appoſitione muniri curavimus. Datum in manerio noſtro de Lambhith 8. die menſis Novembris, anno Domini M.D.LXXXVII. et noſtrae tranſlationis anno quinto.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 5.	1588.	ELIZAB. 30.

Convocatio praelatorum et cleri provinciae Cantuar. Ex MS. Miles Smith apud Thom. epiſc. Aſſaven.

EA per breve regium ad diem 13. menſis Novembris in eccleſia S. Pauli London. ſummonita, virtute commiſſionis archiepiſcopalis prorogabatur in 5. diem Februarii. Quo die ſacra in eccleſia S. P. London. peraguntur, certificatoria leguntur, et ſynodus ad eccleſiam collegiatam B. Petri Weſtmon. die 7. Febr. habenda continuatur. Ibi proteſtatione more ſolito per decanum Weſtmon. et reſponſo archiepiſcopi datis, Johannes Styll, prolocutor, praeſentatus admittitur. In tertia ſeſſione (Febr. 12.) et quarta (Febr. 19.) et quinta (Febr. 21.) et ſexta (Febr. 26.) et ſeptima (Febr. 26.) de ſubſidio dominae reginae concedendo variae conſultationes inſtituuntur. In octava (Febr. 28.) convocatio ob aegritudinem archiepiſcopi ad aedes Lambethanas continuatur; ubi in nona ſynodi ſeſſione (eodem die) in magna camera ſelectus numerus epiſcoporum archiepiſcopum conſulit de ſubſidio, de quo inter utramque domum convenit. In decima in eccleſia B. Petri Weſtm. (Mart. 5.) et undecima (Mart. 7.) prorogationes tantum fiunt. In duodecima (Marr. 12.) archiepiſcopus monet beneficiatos ut in beneficiis ſuis reſideant; et duos preſbyteros Tyrrell et Tydder a Romanae eccleſiae erroribus ad ſinceram religionem, modo auctoritate regia ſtabilitam converſos favori ſynodi commendat; quorum in ſuſtentationem et levamen aliquam, ut praeſtaret et contribueret domus inferior pecuniarum ſummam inſtanter rogavit. Tertiadecima ſeſſio (Mart. 14.) et decima quarta (Mart. 19.) continuata fuit abſque ullo alio peracto aut propoſito negotio. In decima quinta ſeſſion (eodem die) the archbiſhop

biſhop preſent brings in certayne orders to be obſerved throughout the province.

I. Single beneficed men to be compelled to reſidence conſtant, unleſs a prebendary or chaplain to the king or peere, or by ſome other attendance allowed by the ſtatutes to be abſent; and in that caſe to keepe a licenſed preaching curate.

II. Double beneficed men to reſide equally upon their livings, and to keepe a licenſed curate, where they are not.

III. Beneficed men abſent one hundred twenty dayes to keepe licenſed curates.

IV. Scandalous miniſters guilty of notorious crimes to be removed, and never to be admitted to any cure.

V. No unlearned unable perſon to catechize ſhall be admitted to any cure.

VI. None may place or diſplace a curate without authority from the archbiſhop or biſhop of the dioceſſe. Both houſes promiſe to obey and execute the ſaid orders.

Decima ſexta ſeſſio (Mart. 21.) et decima ſeptima (eodem die) et decima octava (Mart. 26. M.D.LXXXIX.) et decima nona (Mart. 27.) et viceſima (Mart. 28.) et viceſima prima (eodem die) nihil praeter continuationes nobis reliquerunt; praeterquam quod in ultima abſentes et abſque venia abeuntes, inprimis epiſcopus Lichfeldenſis, ab archiepiſcopo fuerint ſuſpenſi. Tandem 2. die Aprilis per breve regium et commiſſionem archiepiſcopi convocatio ab epiſcopo Petriburgenſi diſſolvitur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
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The archbiſhop of Canterbury's letter for proviſions for arms. Reg. I. Whitgift fol. 162. b.

AFTER my very hartye commendations to your lordſhip; you cannot be ignorant of your ſundry endevours in diverſe parts of this realm by the livetenants and others, ſince the tyme of theſe late dangers of forreign invaſion by the procurement of the pope and his adherents, to have had all eccleſiaſtical men aſſeaſed, according to the rate of their livinges do beare, to the finding of horſe and other warlike furniture, and to ſhew with others at common muſters; which purpoſe although it hath hitherto bynne ſtayed for ſome conſiderations, yet being members of one and the ſelfſame common-weale, and imbarked in the like common dangers with others, if not more in reſpect of our calinge and publick profeſſion of religion, wherby we are alſo bound to go before others, as well in worde as in good example; we are therefore to remember and adviſedly to weigh with our ſelves, what dutiful forwardnes againſt theſe extraordinary imminent dangers of very congruence is expected at our handes, for the defence of our gracious ſoveraigne, ourſelves, our families and countrie; and beſides the very good expectation of the beſt, the ſtirring up of thoſe which otherwiſe are but ſlowe to further ſuch ſervice, and the diſcouraging of the common enemy; our willing readineſs herein will be a good means alſo to ſtoppe the mouthes of ſuch as do think thoſe temporal bleſſinges, which God hath in mercy beſtowed upon us, to be too much, and therefore ſpare not in grudging manner to ſaye, that themſelves are forced to their great charges to fight for us, whiles we lie quietly at home, without providing any munition in theſe publick perills. For which and divers other weightie reſpects of great conſideration, I have lately receaved lettres from my lordes of her majeſties moſt honourable privy counſayle, requiring me in very earneſt ſorte to move all the biſhopes, within my province, with what convenient ſpede may be, effectuallie to deal with thoſe of their cathedral churches, and other beneficed men in their dioceſſes, but eſpecially ſuch as be of better habilitie, for the furniſhing of themſelves with lawnſes, light horſes, petronells on horſebacke, muſkets, calivers, picks, holberts, billes, or bowe and arrowes, as in regard of their ſeveral abilities ſhal be thought moſt convenient. I am therefore accordingly hereby to require your lordſhip, to whom theſe abilities are beſt known, to take an eſpecial care by all good perſuaſion you can, to move ſuch eccleſiaſtical perſons of your dioceſs to be readie with free and voluntarie proviſion of men, horſe and furniture, as your lordſhips ſhall thinke good to allotte, and every one to find, and to be ſhewed at ſome convenient daye and place, as you ſhall therunto appoint, deſiring your lordſhip with what convenient ſpede you can, to certifie particularlie of the names of every eccleſiaſtical perſon and the particular furniture by him provided, to the intent both your own care herein (wherof I nothing doubt) may appeare, and what regard every one ſeverally hath of his duty for the furthering of the preſent neceſſarie ſervice, being noe great charge, and ſo expedient for every one to have in readineſs for defence of his own perſon, houſe and family upon any ſuddaine occaſion, that thereafter may happen, wherein I truſt every one will be ready to the utmoſt of his power, to follow the free and voluntary example in this behalf, ſhewed by the clergie of ſome dioceſs in the realm, before any ſuch monition was made unto them; which the more franke and voluntary yt ſhall be, the more acceptable to the quenes moſt excellent majeſtie, and a great cauſe of rejoycing to all, that love and wiſh well to the eſtate eccleſiaſtical. And thus I commit your lordſhip to God's holy tuition. From Croydon the 29. of May, M.D.LXXXVIII.

Your lordſhip's loving brother in Chriſt.

JO. CANTUAR.

Articles

4

Archiepiſc Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 5.	1588.	ELIZAB. 30.

Articles to be enquired of by the churchwardens and ſworne men in the ordinary viſitation of the lord archbiſhop of Cant. within the dioceſe of Sarum. Reg.Whitgift fol. 400. a.

I. INPRIMIS, Whether your church be void and if it be, who gathereth the fruictes thereof; and if it be full, whether the incumbent hath any moe benefices then one; and whether he be a preacher, yea or noe; and what degree of ſchole he hath taken?

II. Item, Whether your miniſter doth reverently ſay ſervice, and miniſter the ſacraments according to the book of common prayers: and whether doth he uſe in his miniſtration the ornaments appointed by the lawes now in force?

III. Item, Whether have you in your church all things neceſſary for the common prayer, and due adminiſtration of the ſacramentes, according to her majeſties lawes and injunctions?

IV. Item, Whether have you had monethlie ſermons in your pariſh church at the leaſt, or noe; and whether are the homilies read, when there is no ſermon.

V. Item, Whether any perſon, being not deacon at the leaſt, is ſuffered to ſay ſervice in your church, to miniſter the ſacraments, or bury the dead; and whether doth any take upon him to preach, not being ſufficiently licenſed; and whether doth any uſe to preach, that doth not once in the year at leaſt adminiſter one of the ſacraments?

VI. Item, Whether your parſon or vicar be reſident upon his benefice; and whether he be an incontinent perſon, or ſuſpected thereof, or faulty of any other kind of lewdneſs?

VII. Item, Whether your parſon, vicar or curate have publickly, or otherwiſe, ſpoken againſt the order or government of the church of England, or the book of common prayer, eſtabliſhed by law?

VIII. Item, Whether your miniſters uſed to pray for the quenes majeſtie, queen Elizabeth, by the title and ſtyle due to her majeſtie, appointed by the ſtatutes of this realme, and her highneſs injunctions, and exhort the people to obedience to her highneſs, and other magiſtrates being in authority under her?

IX. Item, Whether your miniſter doth not openly in your church catechiſe ſuch as be of convenient age, according to the ordres ſet forth in the book of common prayer?

X. Item, Whether all perſons of convenient age doth not repaire to the church upon Sundays and holydaies, and receave the communion thriſe yearly?

XI. Item, Whether you do know any perſons, that withhold any church-ſtock, or hathe not made their accompts duly, according to the law, having byn churchwardens?

XII. Item, Whether you do know any common ſwearer, drunkarde or blaſphemer, any ſymonical perſon, uſurer, witch, conjurer, ſouthſayer, charmer, fornicator, adulterer, inceſtuous perſon, or any that harboreth incontinent perſons, or any vehementlie ſuſpected of any of thoſe crimes?

XIII. Item, Whether you do know any ſcholemaſter that doth teach within your pariſh without licenſe of his ordinarie under his ſeal or no?

XIV. Item, Whether you do know in your pariſh any man that hath two wieſes living, or anie woman that hath two huſbands living?

XV. Item, Whether you do know anie that doth obſtinately defende papiſtrye, hereſies, errors, or falſe doctrine?

XVI. Item, Whether do you know any perſon excommunicate in your pariſh, and whether any ſuch doth repaire to the church?

XVII. Item, Whether your pariſh church or chauncell be ruinous or decayed, and by whoſe defaulte?

XVIII. Item, Whether you know any receivors of jeſuites, ſeminaries, or maſſing prieſtes or any other fugitive perſons, or reconcyled to the church of Rome?

XIX. Item, Whether you knowe any that uſe conventycles, or meetings, for expounding ſcriptures, or ſaying of prayers in private houſes or places?

XX. Item, Whether there be any hoſpitals, or almeſhowſes in your pariſh; and whether the ſame be uſed according to the foundations and ordinances thereof?

XXI. Item, Whether you knowe any perſon ordered by the law to do penance or excommunicate for not doing the ſame, do ſtill ſo continue unreformed?

XXII. Item, Whether you doe knowe any other matter worthey of preſentment above not expreſſyd, yea or noe, which you ſhall likewiſe preſent by virtue of your oathes?

The archbiſhop's letter for prayers, etc. Ibid. fol. 148. a.

"SALUTEM in Domino." Conſideringe the daungerouſneſs of the time, I think it very convenient, that you cauſe publick prayers to be had in every ſeveral pariſhe within your dioceſs, according to the letters heretofore written unto you; foreſeeing that no other order of faſtinge, or other exerciſe be uſed then ſuch as to you ſhall be preſcribed according to the lawes and orders of the church eſtabliſhed, I have cauſed a book upon the like occaſions penned, to be newlie printed with ſome additions, which you may have for your dioceſs, if you

you ſend for the ſame. And ſoe wiſhing you to be careful herein I commit your lordſhip to the almightie. Lambehith this 10th. of July M.D.LXXXVIII.

Your lovinge friend in Chriſt.

Jo. CANTUAR.

Archiepiſc. Cant. Joh. Whitgift 6.	Anno Chriſti 1588.	Reg. Angliae Elizab. 30.

The archbiſhop's letter to the biſhop of London about the admiſſion of miniſters into benefices. Reg. I. Whitgift fol. 157. a.

AFTER my right hartie commendations to your lordſhip. Where "ſecundo Decembris," when we were aſſembled in the ſynode, kept in the yere M.D.LXXXVI. it was thoght fit and neceſſarie to me, and the reſt of my brethren then preſent in that ſynode, although not as a judicial acte or concluſion, by the authoritie of the convocation, that the articles of the tenor of the copy herin encloſed, ſhall be put in execution by your lordſhip, and all the reſt of my ſaid brethren the buſhopes of this province. Foraſmuch as it is like it will be looked for at this next parliament, howe the ſame articles have binne accordingly uſed, and likewiſe how the canons agreed upon by all our conſents in the convocation holden the 24. day of November in the yere of our Lord M.D.LXXXIV. and allowed by the quenes majeſtie, have binne obſerved, wherof I ſhould have had from your lordſhip a certificate once every yere; theſe are hartelie to pray and require your lordſhip, with all ſpede, by your lettres to certifie me, how many ſithence the yere M.D.LXXXIV. have binne by your lordſhip admitted either to the miniſterie, or to any benefice, or other promotion eccleſiaſtical, within your dioceſs, and how the ſame perſons, ſoe by you admitted, are in all reſpects qualified, and how many of them are preachers, and by whom allowed, and generally how in all points the ſaid articles and canons have bynne put in execution. And although it may be, that your lordſhip for ſome year hath heretofore ſent unto me ſome certificate, yet I pray your lordſhip to ſpare me from the care of finding the ſame, and to take paines to certifie me for every yeare from the beginning. And ſoe expectinge your lordſhips ſpeedy anſweare I committ your lordſhip to God. From Lambehith the 10th. of November M.D.LXXXVIII.

Archiepiſc. Cant. Joh. Whitgift 6.	Anno Chriſti 1588.	Reg. Angliae Elizab. 30.

Orders agreed upon by the archbiſhopps and byſhopps, etc. at the Parliament M.D.LXXXVIII. *and commanded by her majeſtie exactlie and diligentlie to be obſerved and put in execution.* Ex MS. col. Caj. Cantab. D. 37. fol. 170.

THAT all ſuch as have one benefyce with cure ſhal be compelled by his ordinarie abſolutely and continuallie to be reſydent thereupon accordinge to the lawe, unleſſe he be abſent by occaſion of reſidence in any cathedral churche, or of any ſervice or attendance allowed by the ſtatutes of this realme, in which caſes he ſhall finde a ſufficient preacher to be allowed by the byſhoppe of the dioces, yf the lyvinge ſhal be thought to the byſhoppe able to find a preacher.

Every incumbent of moe cured benefices then one by lawful diſpenſation, is to be compelled to be equallie reſydent, or to have a ſufficient preacher to be allowed by the byſhoppe upon that benefice, from the which he ſhall happen to be abſent, yf the lyvinge ſhall be thought to the byſhoppe able to finde a preacher.

If any perſon having one or more benefyces with cure ſhal be abſent from the ſame by color of his reſydence in any cathedral church, or of the ſervice of any prelate or nobleman, or woman; ſuch a non-reſydent that ſhal be abſent by any ſuch occaſions by the ſpace of 4. monthes in one yeare, ſhal be compelled (as before) to fynde ſuch a ſufficient preacher to ſupplye his abſence as the biſhoppe of the place ſhall allow of.

If any myniſter havinge any lyvinge eccleſiaſtical in perpetuitie, or otherwiſe, ſhall ſo notoriouſly offend in anye great cryme, that he ſhall be juſtly offenſyve and ſcandalous to his profeſſion and calling, and thereby ſhal be unable to profytte the place where he offendeth, he is to be removed from ſuche his lyvinge, and not to be admytted after to ſerve any cure.

That noe myniſter unlearned and not able to catechiſe ſhal be hereafter admytted to ſerve any cure. And yf any ſuch be incumbent of any benefyce alreadie, the byſhoppe ſhall, and by the lawe maye appoynt unto him a coadjutor with a convenient ſtypend accordinge to the value of the benefyce.

That none be ſuffered to place or diſplace any curate without authoritie from the archbiſhoppe or byſhoppe of the dyoceſſe, where ſuch a cure lyethe.

Reaſons,

Reaſons againſt the bill brought into the houſe of lords againſt pluralities. The clergy's addreſs to the queen about it. Ex MS. Cott. Cleop. F. 2. fol. 254. b.

" I. IT is a very great innovation, and therefore contrary to her majeſty's pleaſure declared at the beginning of the parliament, as I take it. II. It abridgeth her majeſty's authority, which we are all ſworn to maintain. III. It diminiſheth her revenues. For the greateſt fees in the office of faculties are due to her highneſs. IV. It injureth all the better and learned ſort of the clergy. V. It cannot but in time overthrow, in both the univerſites, the ſtudy of divinity. For who will apply himſelf to the ſtudy of that profeſſion, wherein he cannot have ſufficient maintenance? VI. It is abſurd. For what man of reaſon will think that eight pounds yearly is able to maintain a learned divine? when as every ſkull in a kitchen, and groom of a ſtable is better provided for. VII. It will be the utter overthrow of a learned miniſtry, which now flouriſheth in England, more than ever it did; and bring in a barbarous, unlearned and factious miniſtry. VIII. It is to be wondred that ſuch a bill ſhould now be offered, when there is a canon ſet down the laſt convocation, (whereunto her majeſty's royal aſſent is) to remedy all inconveniences, that reaſonably can be objected againſt any abuſe in that kind."

" It ſhould be conſidered in how unreaſonable a time this bill is offered, the clergy having granted ſo great ſubſidies to her majeſty: and what diſcouragement it may be unto them, to underſtand that there is ſuch a bill offered; whereby they ſhall be all beggared, and made unable to perform that which they have promiſed."

[This bill ſo nearely touch'd the clergy; and ſo afraid they were of the ill conſequences of it; that they offered the following addreſs to her majeſty.]

To the queen's moſt excellent majeſty *.

" The woful and diſtreſſed ſtate, whereunto we are like to fall, forceth us with grief of heart, in moſt humble manner to crave your majeſty's moſt ſoveraign protection. For the pretence being made the maintenance and encreaſe of a learned miniſtry, whenit is throughly weighed, decayeth learning, ſpoyleth their livings, taketh away the ſet form of prayer in the church; and is the means to bring in confuſion and barbariſm. How dangerous innovations are in a ſettled ſtate, whoſoever hath judgment perceiveth. Set dangers apart, yet ſuch great inconveniences may enſue, as will make a ſtate moſt lamentable and miſerable. Our neighbours miſeries might make us fearful, but that we know who rules the ſame. All the reformed churches in Europe cannot compare with England in the number of learned miniſters. Theſe benefits of your majeſty's moſt ſacred and careful government, with hearty joy, we feel and humbly acknowlege. Senſeleſs are they that repine at it: and careleſs, which lightly regard it. The reſpect hereof made the prophet ſay " Dii eſtis": all the faithful and diſcreet clergy ſay " O Dea certe." Nothing is impoſſible with God. —— Requeſts without grounded reaſons are lightly to be rejected. We therefore not as directors, but as humble remembrancers beſeech your highneſs favourable beholding of our preſent ſtate; and what it will be in time to come, if the bill againſt pluralities ſhould take any place."

The preſent ſtate.

" Impropriations carry from the clergy in tithes yearly an hundred thouſand pounds; the lands holden of abbies, priories, etc. at their diſſolution, freed from tithes, remaining ſo, almoſt as much.

The colour of former ſtatutes cutteth off tithe-wood above one and twenty years growth. Cuſtoms " de modo decimandi" in moſt pariſhes prevail to our great hindrance.

All which abridging the paſtors portion without repining or diſlike, we quietly ſuſtain. And yet would they tye us to one benefice, a great part whereof being thus defalked.

The ſtate to come.

Firſt, Inconveniences to the church. The biſhops of ſmall benefices are now releived by benefices in " commendam". But then ſhall be unable to maintain their ſtate, etc."

" If every one ſhall have but one benefice, what difference ſhall be between a doctor in divinity and a ſcholar?

As the ſtate now is, learned men are provided for; but by this bill they ſhall be left cared for."

It requireth an impoſſibility. For of 8800. and odd benefices with cure, there are not 600. ſufficient for learned men. Neither if they were all ſufficient, could there be found the third part of men to ſupply that number."

No one benefice can defray the charge of ſuch as are to be employed upon preaching before your majeſty, or in other ſolemn places; or to attend upon ſynods, or other your majeſty's ſervices and public affairs. This bill reſtraineth not laymen to have divers impropriate benefices, and to ſerve them by ſilly curates: and denyeth it to learned divines, who perſonally diſcharge their duty, and in their abſcence have ſufficient ſubſtitutes etc.

* Vide Strype's life of Whitgift p 280.

A procla-

A proclamation againſt certain ſeditious and ſchiſmatical books and libels, etc.

By the queen.

THE queen's moſt excellent majeſty conſidering how within theſe few years paſt, and now of late, certain ſeditious and evil diſpoſed perſons towards her majeſty, and the government eſtabliſhed for cauſes eccleſiaſtical within her majeſties dominions, have deviſed, written, printed, or cauſed to be ſeditiouſly and ſecretly publiſhed and diſperſed ſundry ſchiſmatical and ſeditious books, diffamatory libels, and other phantaſtical writings amongſt her majeſty's ſubjects, containing in them doctrine very erroneous, and other matters notoriouſly untrue, and ſlanderous to the ſtate, and againſt the godly reformation of religion and government eccleſiaſtical eſtabliſhed by law, and ſo quietly of long time continued, and alſo againſt the perſons of biſhops, and others placed in authority eccleſiaſtical under her highneſs, by her authority, in railing ſort, and beyond the bounds of all good humanity: All which books, libels, and writings, tend by their ſcope to perſuade and bring in a monſtrous and apparent dangerous innovation within her dominions and countries, of all manner of eccleſiaſtical government now in uſe, and to the abridging, or rather to the overthrow of her highneſs's lawful prerogative, allowed by Gods law, and eſtabliſhed by the laws of the realm, and conſequently to reverſe, diſſolve, and ſet at liberty the preſent government of the church, and to make a dangerous change of the form of doctrine and uſe of divine ſervice of God, and the miniſtration of the ſacraments now alſo in uſe, with a raſh and malicious purpoſe alſo to diſſolve the eſtate of the prelacy, being one of the three ancient eſtates of this realm under her highneſs, whereof her majeſty mindeth to have ſuch reverend regard, as to their places in the church and common wealth appertaineth. All which ſaid lewd and ſeditious practices, do directly tend to the manifeſt wilful breach of great number of good laws and ſtatutes of this realm; inconveniences nothing regarded by ſuch innovations.

In conſideration whereof, her highneſs graciouſly minding to provide ſome good and ſpeedy remedy to withſtand ſuch notable dangerous and ungodly attempts, and for that purpoſe to have ſuch enormous malefactors diſcovered and condignly puniſhed, doth ſignify this her highneſs's miſliking and indignation of ſuch dangerous and wicked enterpriſes; and for that purpoſe doth hereby will and alſo ſtraightly charge and command, that all perſons whatſoever, within any her majeſty's realms and dominions, who have or hereafter ſhall have any of the ſaid ſeditious books, pamphlets, libels or writings, or any of the like nature already publiſhed, or hereafter to be publiſhed, in his or their cuſtody, containing ſuch matters as above are mentioned, againſt the preſent order and government of the church of England, or the lawful miniſters thereof, or againſt the rites and ceremonies uſed in the church, and allowed by the laws of the realm: That they, and every of them do preſently after, with convenient ſpeed bring in, and deliver up the ſame unto the ordinary of the dioceſs, or of the place where they inhabit, to the intent they may be utterly defaced by the ſaid ordinary, or otherwiſe uſed by them. And that from henceforth no perſon or perſons whatſoever be ſo hardy as to write, contrive, print, or cauſe to be publiſhed or diſtributed, or to keep any of the ſame, or any other books, libels, or writings of like nature and quality, contrary to the true meaning and intent of this her majeſty's proclamation. And likewiſe, that no man hereafter give any inſtruction, direction, favour or aſſiſtance to the contriving, writing, printing, publiſhing, or diſperſing of the ſame, or ſuch like books, libels, or writings whatſoever, as they tender her majeſty's good favour, will avoid her high diſpleaſure, and as they will anſwer the contrary at their uttermoſt perils; and upon ſuch pains and penalties, as by the law any way may be inflicted upon the offenders, in any of theſe behalfs, as perſons maintaining ſuch ſeditious actions, which her majeſty mindeth to have ſeverely executed. And if any perſon have had knowledge of the authors, writers, printers or diſperſers thereof, which ſhall within one month after the publication hereof, diſcover the ſame to the ordinary of the place, where he had ſuch knowledge, or to any of her majeſty's privy council; the ſame perſon ſhall not for his former concealment be hereafter moleſted or troubled. Given at her majeſty's palace at Weſtminſter, the 13th of February, M.D.LXXXVIII. in the 31ſt year of her highneſs's reign.

God ſave the queen.

Convocatio cleri provinciae Ebor.

BREVE regium datum apud Weſtm. 20. die Septemb. anno regni 30. ſynodum convocabat in eccleſia metropolitica S. Petri Ebor. die 13. menſis Novembris celebrandam. Antequam autem dies ille appropinquaret, aliud breve emanavit dat. apud Weſtm. 19. die Octobris, anno regni 30. prorogans ſynodum hanc ad 5. diem menſis Februarii ſequent. Quo die praelati et clerus convenerunt; ſequentique die 8. menſis Martii duo ultronea ac ſpontanea et voluntaria ſubſidia regiae ſuae majeſtati unanimi eorum conſenſu et aſſenſu dederunt et conceſſerunt. Et deinde in diem 11. 21. et 28. Martii ſucceſſive ſeſe continuaverunt.

Archiepiſc. Cant | Anno Chriſti | Reg. Angliae
Joh. Whitgift 6. | 1589. | Elizab. 31

Synodus Cantuar. et Eboracen.

In provincia Cantuar. ſynodus ad 26. diem menſis Martii, M.D.LXXXIX. continuata per quotidianas continuationes uſque ad diſſolutionem ejuſdem, quae 2. die Aprilis contigit, nihil egit, praeterquam quod RRmus nonnullos, et inter eos epiſcopum Lichen. ſuſpenderit ab officio, ideo quod abſque venia a ſynodo receſſerint.

In Eboracensi provincia ſynodus 28. die menſis Martii, et 5. die Aprilis more ſolito congregata, brevi regio dat. 2. die Aprilis morem gerens, 18. die ejuſdem menſis ſeſe diſſolvit.

Archiepiſc. Cant. | Anno Chriſti | Reg. Angliae
Joh. Whitgift 8. | 1590. | Elizab. 32.

The councills letter to the archbiſhop of Canterbury about the proviſion of armes by the clergy. Reg. I. Whitgift fol. 163. b.

After our right hartie commendations to your good lordſhip. Wheras there hath bynne order given by her majeſties direction for general muſters and views to be taken of all the able men, with their armour and furniture, within the ſeveral counties of the realme, which ys already performed, and the certificates returned, thoſe of the clergie remayning only uncertifyed; and foraſmuch as we think it fytt her majeſtie be made acquainted as well with the one as the other, that ſhe may know and underſtand the full ſtrength of the whole realme; we have thought good to deſire your lordſhip, with ſome diligence, to write your letters to all the buſhopes, to ſend forthwith unto you the perticular certificates of the horſe and foot armed, and furniſhed by the clergie of their ſeveral dioceſes, whereof we pray your lordſhip there may be no defaulte; and ſo byd your lordſhip right hartelie farewell. From the courte at Windſor the 11th of October, M.D.XC. When your lordſhip ſhall have receaved the certificates, we pray you ſend them unto us, your lordſhips aſſured loving freindes, Chr. Hatton, canc. W. Burghley, H. Hunſdon, Hen. Cobham, Tho. Heneage, J. Wolley.

The archbiſhop's letter about the ſame, etc. Ibid.

After my very hartie commendations to your good lordſhip, I ſend unto your lordſhip herein the copy of a lettre, lately ſent unto me from the lords and others of her majeſties moſt honorable privye counſaile, whereby your lordſhip may ſee her highnes gracious direction, to knowe the readines and ſtrength of her whole realme, and to that end is already certified of the ſtate of all the ſeveral ſhires of the realme in that behalf, ſaving only of the clergie. Theſe are hartelie to pray and require your lordſhip immediately upon the receipt thereof, to conſider of the contents of theſe encloſed, and accordingly, with all convenient ſpeed, to viewe all the armor and furniture of all the clergie within your dioceſſe, and of the able men appointed therewith to ſerve, and thereupon forthwith to ſend unto me a true and perfect certificate thereof, under your ſeale, and how alſo your ſelf is furniſhed, that the ſame may be ſent from me to the lordes according to the meaning of their lordſhips ſaid lettres; and hereof praying your lordſhip to have ſuch care as appertayneth, I hartelie byd your lordſhip farewell. From Lambehith the 19th of Octobre, M.D.XC.

Your loving brother in Chriſt,

Jo. Cantuar.

Orders to be obſerved of every biſhoppe in his dioceſſe within the province of Yorke. Ex MS. Coll. Caj. Cantabr. D. 37. fol. 168. ſeq.

I. Inprimis, That no buſhoppe ſhall make any miniſters, but firſt ſhall geve publique notice thereof, and ſhall make none but ſuche as be of his owne dioces, or of the univerſityes, and that they bringe with them good teſtimonie of their converſation and former lyfe, and ſhall be thoroughly examined by the buſhoppe himſelf and others of the learned clergy, whether they have been ſtudents of divinity, and are able in the Latyn tongue to ſhew forth the ſcriptures, wherupon the articles of religion, agreed upon in the ſynod, are grounded. And that this action of admyting any into the miniſtrie be done in publique place, accordinge to the order of the book of making of myniſters in that behalf provided and eſtabliſht. And that none be admytted into the myniſtery, but ſuche as do knowe where preſently to be placed. The buſhoppe that will not danger his ſoul muſt be careful herein: "Ne cito cui manus imponas," ſaith Paul: for the making of unworthy myniſters

niſters hath turned to the great ſclaunder of this church of England.

II. Item, That the cenſure of excommunication be avoided ſo muche as may be in tryfelinge matters; for this high cenſure of the churche is to be executed chiefly in great and criminal cauſes.

III. Item, That noe commutation of pennance be uſed but only by the buſhoppe, and then when he ſhall evidently perceyve, that the offender may rather be wonne thereby, than by corporal puniſhment: yet let it be knowne openlie in his pariſhe churche, that he acknowledged his faulte before his ordinarie, ſubmytted himſelfe, and geven ſuche a peece of money for the releif of the poore, as a frute of his repentance. The whole ſume wherof ſhal be delivered to the myniſter and churchwardens; they to diſtribute the ſame amongſt the poore of the pariſhe, and to certifie the buſhoppe of their doings therin.

IV. Item, That noe diſpenſation for not aſkinge bannes of matrimonie be graunted, but under ſufficient and large bonde with theſe conditions followinge. That afterward there ſhall not appear any lawful lette or impediment, by reaſon of any precontracte, conſanguinitie, affinitie, or anye other lawful meanes whatſoever. And ſecondlie, that there be not at that preſent time of grauntinge ſuch diſpenſation, any ſute, plaint, quarrel, or demande moved or dependinge before any judge eccleſiaſtical or temporal for or concerning any ſuche lawful impediment between the ſaid parties. And thirdly, that they proceede not to the ſolemnization of the marryage without conſent of parents or governours. And that no ſuch lycence be graunted, or bond taken, without the expreſſe conſent of the biſhoppe himſelfe.

V. Item, It is carefully to be conſidered, that none be admytted into the miniſterie, either allowed preacher in any dioces, except he or they firſt ſubſcribe to the articles of religion eſtabliſhed and allowed of. And that every one that hath or ſhal have any eccleſiaſtical lyvinge with cure, beinge a myniſter, ſhall once in the yeare in the place, where he hathe charge, myniſter the holie communion in his own perſon accordinge to the order ſet downe in the booke of Common Prayer. And her majeſtie hath adviſed the buſhoppes, that none be admytted a preacher under the age of twenty ſeven yeares.

VI. Laſtly, Publique faſts, and ſuch unwonted aſſemblies without ſufficient authoritie, are not to be ſuffered, but utterly prohibited.

E. Ebor.
Matthew Hutton.
Rob. Longher.
Ric. Pearſy.
Wm. Palmer.

Archiepiſc. Cant. JOH. WHITGIFT 8.	Anno Chriſti 1591.	Reg. Angliae ELIZAB. 33.

Orders to be obſerved in the government of the church, agreed upon by the archbyſhoppe and byſhopps of the province of Yorke, Aug. 1. M.D.XCI. *when the byſhoppe of Durham was conſecrated.* Ex MS. Col. Caj. Cantab. D. 37. fol. 171.

I. INPRIMIS, That the myniſters in every dioceſſe be exercyſed with the ſtudie and practiſe of the ſcriptures continuallie, in ſuch ſorte, as hath been accuſtomed in every ſeveral dioceſſe, and that they render an accompte of their ſtudyes and labores to their ordinarie ſo often as they ſhall be required, tyll farther order be taken in his grace's metropolitical viſitation.

II. Item, That the ſaide myniſters do uſe all paynefull diligence in catechiſinge the youthe and others of theire pariſhe, accordinge to her majeſties injunctions, and other godly canons in that behalfe provyded, or elſe to be cenſured by their ordinaries, as the qualitie of the offence requirethe.

III. Item, All non-reſydents to be called home and conſtrayned to reſydence upon their charge, ſo far as the lawe will warrant. And all thoſe, who be lawfullie abſent from their benefyces, to maintain and keepe a godly preacher there duringe the tyme of theire abſence, at the diſcretion of their ordinarie, yf the lyvinge be able to bear it.

IV. Item, Every preacher or expounder of the words in any church or congregation to be preſent at Common Prayer in the ſaide churche or congregation, and to recieve the communion there four times in the yeare at the leaſt.

V. Item, If any miniſter be known not to obſerve the orders of the book of Common Prayer, in ſaying the ſervice and adminiſtering the ſacraments and other rytes and ceremonies therein conteyned, that he be ſent for preſently and injoyned to reform his diſorder, and to certifye his ſaide reformation; which if he do not, then ordinary proceedinge to be uſed againſt him, according to lawe.

VI. Item, All recuſants, and ſpeciallie thoſe of the beſt ſorte to be proceeded againſt effectuallie, and ſpeedelie ſo farre as the law will yeelde power.

VII. Item, Thoſe that do not communicate, to be dealt withal by the ordinarie in ſuch wyſe and godlie manner, as ſhall ſeem beſt unto him for their reformation.

VIII. Item, Noe permutation of any penaunce to be made by any officer whatſoever without ſpecial lycence from the ordinarie under his hand.

The

Archiepiſc. Cant. JOH. WHITGIFT 8. | Anno Chriſti 1591. | Reg. Angliae ELIZAB. 33.

The archbiſhop's letter for catechiſing and confirming. Reg. I. Whitgift fol. 181. a.

AFTER my very hartie commendations. Your lordſhip is not ignorant, that a great parte of the diſſolutenes in manners and ignorance in the common ſorte, that raigneth in moſt partes of this realme, even in this clear light of the goſpell otherwiſe, ariſeth hereof, for that the yowthe (being as it were the frie and ſeaminarie of the church and commonwealth) through negligence both of natural and ſpiritual fathers, are not (as were meete) trayned up in the chief and neaceſſarye principells of chriſtian religion, wherby they might learn their duty to God, to their prince, their countrie, and their neighbours, eſpecially in their tender yeres, when theſe things might beſt be planted in them, and would become moſt hardly to be afterward removed. This miſchief might well (in myne opinion) be redreſſed, if that, which in this behalf hath been wiſely and godlie provided, were as carefullie called on, and executed, namely, by catechiſinge and inſtructing in churches of yowthes, of both ſexes, on the Sabbath daies, and holy daies, in afternoones, and that (if it may be convenientlie) before their parents, and others of the ſeveral pariſhes, who therby may take comforte and inſtruction alſoe. One great inducement unto the learning of the rudimentes of religion hath hertofore ben obſerved to be, that chardge, which by the book of Common Prayer every miniſter ſhould give after baptizing the infantes, to have them (ſoe ſone as they maye learne) inſtructed in the catechiſme, and having learned it, to be broughte to the biſhoppe to be confirmed; which gyvinge chardge I do heare is for the moſt parte omitted. This auntient and laudable ceremonie of confirminge children, in reſpect of a carefullnes in fathers to have their children inſtructed, that afterwards they might be confirmed, hath heretofore wrought much good, where yt was uſed; I am very ſorrye to hear that my brethren the biſhops of my province of Canterbury doe ſo generally begin to neglect to confirm children, at leaſt to call for, and exact the uſe both of it and of catechiſing children in the church by the miniſter, and of parents to ſend their children, and to come thither themſelves. Theſe wantes are now grown ſo common and offenſive by the ill effects, which they are found to yeld, that I am in conſcience urged verie earneſtlie, and in the fear of God, to require your lordſhip and other my brethrene the biſhops, according to your paſtoral care, and for the duty which you owe to God and his church, both in your own viſitations, from time to time, and by your archdeacons, and other eccleſiaſtical officers, to give ſtraite chardge unto parentes to come themſelves, or at leaſt to ſend their children to the church at ſuch times, and eſpecially unto miniſters to expounde unto them, and to examine the children in that little catechiſme, which is allowed by authoritie; and alſo at the baptizing of infants to give that charge for bringing them unto the biſhop to be confirmed, which by the book of Common Prayer is preſcribed. And I do alſo hereby require at your lordſhips handes to geve warning to the miniſters of your dioces, that they cauſe ſuch children of their pariſh onely, that can ſay the catechiſme, to be brought from tyme to time unto your lordſhip to be confirmed, not only when you viſite trienniallye, but alſo at other fit opportunities for ſuch a purpoſe; as namely when you travel abroade in the dioces to preach, and on markett daies, when you reſide and make your abode in any markett town, whither the people of pariſhes thereabouts do uſually reſorte. Thus nothing doubting of your lordſhips forwardneſs and care herein, I commend you to Gods holy protection. From Croydon the ... of Septembre M.D.XCI. your loving freind and brother.

Archiepiſc. Cant. JOH. WHITGIFT 10. | Anno Chriſti 1592. | Reg. Angliae ELIZAB. 35.

Convocatio praelatorum et cleri provinciae Cantuar. Ex MSS. Miles Smith apud Thom. epiſc. Aſſaven.

CONVOCATIO praelatorum et cleri provinciae Cantuar. per breve regium ad 20. diem Februarii in eccleſia D. Pauli London. ſummonita, de die in diem per 19. ſeſſiones continuata, nihil praeter duo dominae reginae ſubſidia concedenda tractavit.

Quo facto, et poena in non comparentes et abeuntes abſque venia irrogata, 11. die Aprilis anni ſequentis virtute brevis regii ab archiepiſcopo diſſoluta fuit.

Habet quaedam Strypius in vita archiepiſc. Whitgift pag. 398. quae in hac convocatione geſta adnotavit.

In this convocation the deans and divers of the prebendaries of the late erected churches, being now met together, reſolved to move for an act of parliament for the confirmation of them; to prevent for the future the great vexations they had met with from ſuch as pretended, that much of their revenues were concealed lands,

lands, and ſo belonging to the crown. The archbiſhop had often laboured to ſtop theſe miſchieves to the church and learning; and had ſo prevailed with the lord treaſurer to eſpouſe this cauſe, that upon their petition he had lately effectually ſhewn the queen (the archbiſhop alſo being preſent) the great inconveniencies of theſe commiſſions granted by her, to the ſpoiling of thoſe religious foundations of hers, and her father and brother. And upon this encouragement both from the archbiſhop and the ſaid lord, they wrote their letter dated in March from the convocation houſe to him, to this tenor: "Their duties in moſt humble wiſe remembred: That whereas divers of the cathedral and collegiate churches, erected by her majeſty, her father, and brother, and the poſſeſſions thereof, had been procured as "Concelements," and that for very trifles, to the prejudice, no doubt, of their princely entendments, and to the diſquieting of ſuch as had been and were there placed; and to the utter waſting and ſpending the revenues thereof, appointed for many honourable and good uſes: foraſmuch as they underſtood by their very good lord, the archbiſhop of Canterbury his grace, his honourable and loving affection to ſuch foundations, teſtifyed in his preſence even to her majeſty, and likewiſe perceived by ſuch of themſelves, as from them had been ſent to his lordſhip, his honours good acceptation of their humble petition and diſlike of ſuch practiſes; they had thought it their bounden duties to yield unto his lordſhip moſt humble thanks, and withall to beſeech and deſire the ſame, that by his honourable mediation and countenance, a remedy might at this parliament (by confirmation of the ſame grants) be obtained. That it would redound to the glory of almighty God, the honour of her majeſty, the ſpecial recommendation of his lordſhip, the increaſe of learning in the church and univerſities, and breed in thoſe troubleſome days a happy home peace to our churches and to them, poor churchmen. And thus making bold to lay themſelves, and their whole cauſe in his honourable and accuſtomed regard and favour, and beſeeching the almighty long to bleſs and preſerve his lordſhip; and at this, they humbly took their leaves. From their convocation houſe the 16th of March, M.D.XCII. ſubſcribing his lordſhips moſt bounden, the deans and prebendaries of the late erected churches. Signed W. James, Gabriel Goodman, Humphrey Tyndal, Martin Heton, Thomas Nevyle, Will. Redman, Philip Biſſe, Tho. White, Hadrianus Saravia, John Freake, Jo. Pratt, P. Williams, Will. Wilſon, Thomas Monforde.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 10.	1592.	ELIZAB. 35.

Orders for the oath of obedience to her majeſty. Reg. I. Whitgift fol. 197. b.

AFTER my hartie commendations. Where by her majeſties directions, the lordes and other of her hignes moſt honorable privy counſell have written theire lettres, that all the juſtices of peace of this realme ſhall take the oath of obedience to her majeſtie, according to the ſtatute made and eſtabliſhed in the firſt yere of her highneſs raigne; and where lykewiſe the judges, and all other officers and miniſters of other her majeſties courtes, have at this tyme taken that oath openlye in place of judgment, and I my ſelf alſo have cauſed my judges, advocates, proctors, and other officers belonging to me, to take the ſame oath; I have thought good to wiſh and adviſe you, upon the next court day after the receipte hereof, to geve order to the chancellor, commiſſaries, archdeacons, officials, proctors, and regiſters to take and give the like oath, with inhibition to thoſe that ſhall refuſe the ſame, or ſhall not be preſent to take it, that they forbear any way to exerciſe in your courtes, untill they ſhall have taken the ſaid oath accordingly. And ſoe I byd you hartelie farewell. From Croydon the 12th of December M.D.XCII.

Your loving brother in Chriſt.

The archbiſhop of Canterbury's letter to the biſhop of Gloceſter for an account of his clergy. By the queen's order. Ibid. fol. 199. b.

"SALUTEM in Chriſto." It is her majeſties expreſs pleaſure and commandment, that you ſhall make a perfect and particular certificate, and ſend the ſame unto me before the beginning of the parliament, to be delivered to her majeſtie, of all the miniſters beneficed, or ſerving cures, within your dioceſe, their names, their degrees in ſchoole, their learning, their converſation, and whether they be preachers or noe, and if they be noe preachers, of what tolerable learning they are, or otherwiſe; and likewiſe which of them yourſelf have admitted ſince your being byſſhop, and in what yeare and time you admitted them; to the intent her majeſtie may underſtand the ſtate and qualities of all her clergy in England, and eſpeciallye how her commandment hath byn obſerved, which was openlie given in parliament; for yt is ſaid that there are as unmeet miniſters admitted ſince, as there were before: you may not fail hereof, nor deale otherwiſe in your certificate then you will be able to ſtand to and juſtifie. And notwithſtanding you have peradventure made ſome ſuch certificate heretofore unto me,

which ſome of my brethren the byſhops have done, but not manie (wherein they have forgott themſelves) yet will not that ſerve the turne, but you muſt again certifie (as I have before ſaid) and in that due order and forme, that the ſame may be delivered to her highnes; for ſoe yt is her pleaſure it ſhould be. You muſt likewiſe certifie, whom you have deprived for inſufficiency and lewdeneſs of life. I do alſo pray you not to make anie excuſe for abſence from the parliament; your preſence will be neceſſary, as well to anſwer for your ſelf, yf there be cauſe, as alſoe for the publick ſervice, and good of the church. And ſoe requiring you in her majeſties name to ſee the premiſes duely performed, I committ you to the tuition of God. From Lambehith the 10[th] of Januarie M.D.XCII.

Your loving brother in Chriſt,

JO. CANTUAR.

To the reverend father in God my very good lorde and brother the byſhop of Gloceſter.

Archiepiſc. Cant. JOH. WHITGIFT 10.	Anno Chriſti 1592.	Reg. Angliae ELIZAB. 35.

The form of ſubmiſſion preſcribed by the XXXV. *Eliz. C.* I. § V. *to ſeditious ſectaries.*

I A. B. do humbly confeſs and acknowledge, that I have greivouſly offended God in contemning her majeſty's godly and lawful government and authority, by abſenting my ſelf from church, and from hearing divine ſervice, contrary to the godly laws and ſtatutes of this realm; and in uſing and frequenting diſordered and unlawful conventicles and aſſemblies, under pretence and colour of exerciſe of religion: and I am heartily ſorry for the ſame, and do acknowledge and teſtify in my conſcience, that no other perſon hath, or ought to have any power or authority over her majeſty. And I do promiſe and proteſt, without any diſſimulation, or any colour or means of any diſpenſation, that from henceforth I will from time to time obey and perform her majeſty's laws and ſtatutes, in repairing to the church, and hearing divine ſervice, and do my uttermoſt endeavour to maintain and defend the ſame.

The ſubmiſſion preſcribed to popiſh recuſants by the ſtatute XXXV. *Eliz. C.* II. § XVI.

I A. B. do humbly confeſs and acknowledge, that I have grievouſly offended God in contemning her majeſty's godly and lawful government and authority, by abſenting my ſelf from church, and from hearing divine ſervice, contrary to the godly laws and ſtatutes of this realm. And I am heartily ſorry for the ſame, and do acknowledge and teſtify in my conſcience, that the biſhop or ſee of Rome hath not, nor ought to have any power or authority over her majeſty, or within any her majeſty's realms or dominions. And I do promiſe and proteſt, without any diſſimulation, or any colour or means of any diſpenſation, that from henceforth I will from time to time obey and perform her majeſty's laws and ſtatutes, in repairing to the church, and hearing divine ſervice, and do my uttermoſt endeavour to maintain and defend the ſame.

Synodus praelatorum et cleri provinciae Eboracenſis.

SYNODUS praelatorum et cleri provinciae Ebor. per breve regium dat. apud Weſtm. 5. Januar. anno regni XXXV. in eccleſia metropolitica B. Petri Ebor. 20. die Februarii convocabatur; quae deinde diebus ſexto, decimo ſexto, et viceſimo tertio menſis Martii per continuationes rurſus ſummonita, in domo capitulari eccleſiae Ebor. conveniebat. Anno ſequenti M.D.XCIII. ultimo die menſis Martii, et dein 2. die Aprilis praelati et clerus iterum congregati, ſubſidium dominae reginae conceſſerunt. Hoc facto, ſynodus in 6. et eo die in 20. diem ejuſdem menſis continuata fuit.

Archiepiſc. Cant. JOH. WHITGIFT 11.	Anno Chriſti 1593.	Reg. Angliae ELIZAB. 36.

Archbiſhop's letter for contributions towards converted preiſts. Reg. II. Whitgift fol. 106. a.

"SALUTEM in Chriſto." Amonge ſuch prieſtes as come over from beyond the ſeas to pervert her majeſties ſubjects both in religion and obedience, yt pleaſeth God, by conference and other good meanes, to convert ſome to the truth, to whome alſoe it pleaſeth her majeſtie of her gracious goodneſs to graunt pardon; and foraſmuch as diverſe of them, being pardoned, are altogether deſtitute of maintenance, and driven to great extremitie through the ſame (a great temptation for them to revolt, and a diſcouragement for others to followe their example of converſion, and a ſlander to the ſtate) I am moved with chriſtian pity and compaſſion, to pray your lordſhip to move the better and wealthier ſorte of the clergie within your

your dioces, to yelde ſome contribution towards their releif, untill they may be otherwiſe provided for (as ſome of them are) and the ſame contribution to ſend unto me, with as convenient expedition as you may. Our adverſaries plentifully rewarde and maintaine ſuch as flye from us to them; and their preiſtes, whileſt they remayned papiſtes, lacked nothing; a great want of charity therefore, and ſhame it were for us, after their converſion, to ſuffer them to begge or elſe to dye, or to revoult for lack. If it were not for one or two, ſome of them had ben in that caſe ere nowe, who being no longer able to indure that charge, the poore ſowles ſhal be driven to the before named extremities, without your charitable relief. The burden will be very eaſie divided among ſoe manye, which otherwiſe is importable to ſuch as do now ſuſtayn yt, and therefore I hartelie pray you to have good conſideration hereof, and to deale in this caſe as you would be dealt with in the like; and ſoe with my verye hartie commendations I committ you to the tuition of almighty God. From Lambeth the 9th of December M.D.XCIII.

Your lordſhip's loving brother in Chriſt.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT II.	1594.	ELIZAB. 36.

The councills letter and inſtructions to the archbiſhop of Canterbury about recuſants. Reg. II. Whitgift fol. 113.a.

AFTER our hartie commendations to your lordſhip and the reſt. Whereas it is crediblie enformed, that there be ſundry men's wives dwellinge within the dioces of Cant. that refuſe to come to the church; and that ſundrie perſons do entertayne, keepe, and releive ſervants, and others that be recuſants, contrarye to the ſtatute made in the laſt parliament; ſithence which time it is likewiſe notified unto us, that many have ſhewed themſelves rather more obſtinate in divers parts of this realme in matter of religion, then anie waies more tractable or conformable; foraſmuch as this matter doth verye much importe the true ſervice of God, and the eſtate of her majeſtie and her realm, and therefore ought with the greater care and diligence to be looked into; we have therefore thought it expedient to ſend your lordſhip in a ſchedule here incloſed, certeine notes and directions for the more exact and orderly proceeding herein, ſubſcribed by us and the clarke of the counſell, and do verie earneſtlie require your lordſhip etc. with all convenient expedition, to cauſe diligent enquirie to be made of all wyves, ſervants, and other recuſants, within your lordſhips dioces and juriſdiction, according to the orders and directions preſcribed in the ſaid ſchedule, and to make perfect certificate thereof forthwith to us. So not doubtinge, but your lordſhip will have that regarde to the due execution herof, as apperteyneth, and as her majeſtie and our ſelves do expect, we byd your lordſhip, etc. verye hartelie farewell. From the court at Windeſore caſtle the 26th of Auguſt, M.D.XCIV.

Your lordſhips etc. verye loving frendes,

Joh. Puckering, C. S.	T. Buckhurſt.
W. Burghley.	J. Wolley.
Eſſex.	J. Forteſcue.
C. Howard.	

To our very good lorde, the lord archbiſhop of Cant. and to our loving frends the deane, ordinarie, and officialls of that dioceſs.

Notes and directions to be obſerved by the lord archbiſhop, deane, ordinarie, and officers of the dioceſs of Cant. in their enquiry after wyves and ſervants, recuſants, etc.

THEY ſhall firſt cauſe diligent inquiſition to be made in everye pariſh, what wyves be recuſants, and ſhall certifie the names, and dwelling places of the huſband and wief, and the condition and ſtate of the huſband, videlicet knight, eſquire, gentleman, etc. They ſhall cauſe alſo enquirie to be made, who kepe or releeve any ſervants, or others, that be recuſants within their families, or under their commandment, contrary to the ſtatute the XXXVth of her majeſties reigne; and for the better knowledge thereof, they ſhall take ſtrict order, that curates, churchwardens, or ſydemen of every pariſhe do make requeſt to every houſeholder, man or woman, in her majeſties name, keeping any number of ſervants, men or women, above the number of ten, to notifie the names of all the ſaid ſervants; and all the names ſo delyvered and put in writing, the ſaid curate, churchwarden, or ſydeman ſhall expreſly require every the ſaid ſervants to reſorte to the church, according to the lawe, and ofthe time of this requeſt to keep a note in writing; likewiſe after a moneth next after ſuch requeſt the curate or churchwardens ſhall give notice to every one, that keepeth or releeveth any ſuch ſervante, or other recuſante, and hath not come to any pariſh church, or to uſual place of common prayer to hear divine ſervice, but hath forborne the ſame for the ſpace of a month, before ſuch notice given, without any reaſonable cauſe. And the order, which the ſaid curate ſhall uſe in his admonition, hereafter followeth: I A. B. curate of the pariſh of C. doe give notice

notice unto J. S. that the ſervant of R. N. doth obſtinately refuſe to come to any church, chappel, or uſual place of common prayer, to hear divine ſervice, and hath forborne the ſame by the ſpace of a month together laſt paſt, contrary to the lawes and ſtatutes of this realm.

Jo. Puckering, C. S. Ro. Cecyll.
W. Burghley. Jo. Wolley.
Eſſex. A. Achley.
T. Buckhurſt.

Archiepiſc. Cant. Joh. Whitgift 12. | Anno Chriſti 1594. | Reg. Angliae Elizab. 37.

The archbiſhop's letter touching eccleſiaſtical courtes. Reg. II. Whitgift fol. 122. b.

After my hartie commendations. It hath pleaſed the quenes moſt excellent majeſtie, by her lettres patentes of commiſſion under the greate ſeale of England, to require and authorize me and ſuch others as I ſhall call to myn aſſiſtance, to make a diligent and perticular ſurvey and viewe of all and ſingular courtes eccleſiaſtical, within my province of Cant. to the effect and purpoſe conteyned in the articles herein encloſed. I have therfore, for better expedition therof and eaſe of the ſubjects from travell, thought good in her highnes name to require you, that forthwith and with all diligence, care, and celeritye, and with as little charge to the ſubject as may be, you do, by all good and lawfull waies and meanes you can, enquire and ſeeke to inform your ſelf, towching all and every the contents of the ſaid articles, within the dioces of London, as well in places exempt, or which claime any peculiar juriſdiction whatſoever, as in places not exempt; ſaving thoſe that be of mine own peculiar juriſdiction of Cant. wherof I mynde to make enquiry by ſome perſons ſpecially thereunto appointed; and that which you ſhall ſoe find in the premiſes, without all partialitie or favour of any perſon whatſoever, to retorne unto me fair writen and ſubſcribed with your hande, at or before the laſt day of April next enſuinge. Theiſe ſhall be alſo further to require and authorize you, by vertue of the ſaid lettres patentes of commiſſion, to cauſe ſuch of the ſaid vicars generall, officialls, commiſſaries, and other inferior judges eccleſiaſticall, or their ſet ordinarie, ſurrogatts, and ſuch of the ſaid advocates, proctors, officers, clerke, and miniſters, as by you ſhall be thought meet, to take a corporal oath upon the holy evangeliſtes, that they ſhall well and faithfully demeane themſelves towardes the quenes majeſtie, and her ſubjects in the execution of their ſeverall offices and places. And ſoe hoping of your good and indifferent endevour herin, according to her majeſties expectation, and the ſpecial truſt repoſed in you in this behalf, I committ you to Gods holy protection. From Lambeth the 24th of November M.D.XCIV.

Your aſſured loving friend in Chriſt.

To my very good lord the byſhop of Wigorn, Mr. Dr. Andrewes and Mr. Dr. Stanhope, and to everye of them.

Archiepiſc. Cant. Joh. Whitgift 12. | Anno Chriſti 1595. | Reg. Angliae Elizab. 37.

Articuli Lambethani compoſiti ab archiep. Cantuar. Rich. Bancroft, epiſc. London. Ric. Vaughan, Bangor. epiſc. Humphr. Tyndall, decano Elien. Doct. Whitaker, regio profeſſore Cantabrig. Ex Fuller. eccleſ. hiſt. l. IX. p. 230.

I. Deus ab aeterno praedeſtinavit quoſdam ad vitam, quoſdam reprobavit ad mortem.

II. Cauſa movens aut efficiens praedeſtinationis ad vitam non eſt proviſio fidei, aut perſeverantiae, aut bonorum operum, aut ullius rei, quae inſit in perſonis praedeſtinatis; ſed ſola voluntas beneplaciti Dei.

III. Praedeſtinatorum praefinitus et certus eſt numerus, qui nec augeri nec minui poteſt.

IV. Qui non ſunt praedeſtinati ad ſalutem, neceſſario propter peccata ſua damnabuntur.

V. Vera, viva, et juſtificans fides et Spiritus Dei juſtificantis non extinguitur, non excidit, non evaneſcit in electis, aut finaliter aut totaliter.

VI. Homo vere fidelis, id eſt, fide juſtificante praeditus, certus eſt plerophoria fidei de remiſſione peccatorum ſuorum, et ſalute ſempiterna ſua per Chriſtum.

VII. Gratia ſalutaris non tribuitur, non communicatur, non conceditur univerſis hominibus, qua ſervari poſſint, ſi velint.

VIII. Nemo poteſt venire ad Chriſtum, niſi datum ei fuerit, et niſi pater eum traxerit; et omnes homines non trahuntur a patre, ut veniant ad filium.

IX. Non eſt poſitum in arbitrio aut poteſtate uniuſcujuſque hominis ſervari.

Matthew Hutton, archbiſhop of York, did concurr in his judgment with theſe divines, as appears by his letter:

Accepi jampridem literas tuas, reverendiſſime praeſul, veteris illius benevolentiae, et amoris erga me tui plenas; in quibus efflagitas opinionem meam de articulis quibuſdam nuper Cantabrigiae agitatis, non ſine aliqua piorum offenſione, qui graviter moleſteque ferunt matrem aca-

academiam, jam multitudine liberorum et quidem doctiſſimorum florentem, ea diſſentione filiorum nonnihil contriſtatam eſſe. Sed fieri non poteſt, quin veniant offendicula, neque deſinet inimicus homo inter triticum zizania ſeminare, donec eum Dominus ſub pedibus contriverit. Legi articulos et relegi, et dum pararem aliquid de ſingulis dicere, viſum eſt mihi multo potius de ipſa electione et reprobatione (unde illa diſſentio orta eſſe videtur) meam ſententiam et opinionem paucis verbis explicare, quam ſingulis ſingillatim reſpondens, fratrum forſitan quorundam animas (quos in veritate diligo) exacerbare. Meminiſſe potes, ornatiſſime antiſtes, cum Cantabrigiae una eſſemus, et ſacras literas in ſcholis publicis interpretaremur, eandem regulam ſecuti, eam ſemper fuiſſe inter nos conſenſionem in omnibus religionis cauſis, et ne minima quidem vel diſſentionis, vel ſimultatis ſuſpicio unquam appareret. Igitur hoc tempore, ſi judicio dominationis tuae, id, quod pingui Minerva ſcripſi, probatum ire intellexero, multo mihi minus diſplicebo. Deus te diutiſſime ſervet incolumem, ut tum reginae ſereniſſimae et toti regno fideliſſimus conſiliarius, tum etiam eccleſiae huic noſtrae Anglicanae paſtor utiliſſimus multos adhuc annos eſſe poſſis. Vale e muſaeo meo apud Biſhop-thorp calend. Octob. anno Domini M.D.XCV.

Archiepiſc Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 13.	1595.	ELIZAB. 38.

Orders which the reverend father Richard, lord biſhop of London, deſireth to be aſſented unto, and carefully obſerved by every eccleſiaſtical officer, exerciſing juriſdiction eccleſiaſtical under him within the dioceſe of London, March 5. M.D.XCV. Reg. Grindall fol. 365. b. ſeqq.

TOUCHING the conſtitutions lately imprinted, publiſhed, and by her majeſty commanded to be obſerved; that as well every judge, as all regiſters, apparitours, and all other inferiour miniſters doe every one of them, ſo farr as they doe any way concern himſelf, diligently and carefully put the ſaid conſtitutions and every parte of them in execution, and doe within the time in any of the ſaid conſtitutions limited, return certificate unto his lordſhip of all ſuch matters, as they by the ſaid conſtitutions are to certify.

II. It is deſired, that none be received or admitted to ſerve as curate by any judge eccleſiaſticall of this dioceſe, having authority to grant ſuch licence, nor to teach either grammer or "Petitur" either publickly or privately, who ſhall not, before he be admitted, exhibit unto the judge either letters teſtimoniall, commonly called dimiſſories, from the ordinary, in whoſe dioces he laſt continued for the ſpace of one year before; or letters teſtimoniall under the hands of the maſter and ſeniors or fellowes of that colledge in Cambridge or Oxforde, where he had his laſt reſidence one year before; or a true certificate under the handwriting of the next juſtice of peace to the pariſh, where the partie dwelled for one whole year before; together with the ſubſcription of the parſon, churchwardens, and other honeſt near neighbours of the ſaid pariſh, teſtifying his honeſt converſation of life, and his obedience to her majeſties government eccleſiaſticall, and that for learninge he be qualifyed, as the conſtitutions require in a deacon.

III. It is deſired, that no eccleſiaſtical judge of this dioces ſhall have any other ſeal but one, for the ſealing of all matters incident to his office, which ſeal ſhall always be kept by himſelf or his lawfull ſubſtitute, exerciſing juriſdiction for him, remaining within the juriſdiction of the ſaid judge; which ſeal ſhall contain the title of that juriſdiction, which the ſaid judge executeth.

IV. For avoiding the grievances ſo much complained of againſt the judges " in partibus" for the multiplicity of their courts, whereby the ſubject is drawn to an infinite charge, and to a great confuſion; it is deſired, that neither archdeacon nor commiſſary doe keep courte any oftner, than as twenty years agoe they uſually did, and that in their accuſtomed and anciently uſed places of courte; and that neither the commiſſary nor archdeacon doe keep any courte within ſeven days, at the ſooneſt, the one of the other.

V. It is deſired, that no pariſh, which is warned to any viſitation either of the biſhop himſelf, or of any archdeacon or commiſſary, doe pay for the exhibiting of any bill of preſentment but only once in the year, when the firſt bill is brought in, and then but four pence; neither that any regiſter or other officer doe take any thing for any of the reſt of bills, which the ſaid churchwardens do the other three quarters uſually exhibit to their courte.

VI. It is deſired, that no eccleſiaſtical judge of the dioces of London doe ſpeed any judicial acte whatſoever, aſſuming any to write or ſpeed the ſame, ſave only the ordinary regiſter of that court, or his lawfull deputy; and that the regiſters " in partibus" doe take that order by themſelves, and their lawfull deputies, that they doe give eſpecial attendance on the judges in their ordinarie courtes; and likewiſe to attend the judge at ſuch convenient times, as the parties, who do at extraordinary times "implorare judicis officium," ſhall likewiſe ſo require the regiſters attendance, and that no bonds be taken but in preſence of the regiſter or his deputy.

VII. It is deſired, that all eccleſiaſticall judges, exerciſing juriſdiction within the dioces of London, have a ſpeciall regarde to ſubſtitute none to keep any court for them, if he be a mini-

ſter, who is not a publick preacher and a beneficed man; if he be no miniſter, not any under the degree of batchelour of lawe, and a man of modeſt and good converſation; the want of which care hath bread great contempt and diſdaine to the ſaid courte.

VIII. It is deſired, that whoſoever prayeth proceſſe againſt any party "ad reſpondendum articulis ad promotionem partis," ſhall be by the judge denyed that proceſſe, unleſs he firſt deliver the articles or the effect of them in writinge to the ſaid judge, and offer "cautionem obligatoriam" to the uſe of the biſhop of London to proſecute the cauſe without letting it fall, or make any compoſition, or uſing any colluſion to fruſtrate the direct judiciall courſe thereof.

IX. It is deſired, that no eccleſiaſtical judge whatſoever of the dioces of London doe hear any cauſe of inceſt, adulterie, fornication, ſimony, notorious offenſive drunkennes, or any other publick and ſcandalous offence, but only in open court; neither that any of them doe appoint any penance, to be done for any ſuch offence, but publickly in open court; neither that after they have the lord biſhops conſent, they do make any commutation, but publickly in open courte.

X. It is deſired, that no eccleſiaſtical judge of the dioces of London doe appoint any publick penance for any of the aforeſaid offences, to be done at any other time, ſave on the Sunday at morning prayer, betwixt the reading of the firſt leſſon, and the Ten Commandments; and that the form of confeſſion of the offendours fault be conceived by the judge, and ſet down in writing by the regiſter, and a copy of it delivered by the regiſter to be pronounced by the party offending with an audible voice, ſo as the whole congregation may hear it at the time of his penance doing.

XI. Where great offence hath heretofore been given againſt the eccleſiaſticall judges proceedings "ex officio" upon an apparitours complaint, or without any good ground and preſentment; it is deſired, that the judges of every court eccleſiaſticall of the dioces of London, doe give their conſent to an uniform order not to proceed in any matter of office, but upon preſentment or notoriety of the offence; neither ſo ordinarilie as in ſome juriſdictions heretofore hath been uſed to vex the ſubject, by appointing "promotorem neceſſarium," ſo to draw a charge of paying for articles, and the promotors fees, many times for ſmall offences, and without any great ground of infamy againſt the partie, to warrant the judges proceedings: and that the judges will likewiſe take order, where there is "clamoſa inſinuatio" or publick infamy raiſed, which is by the churchwardens concealed and not preſented; in that caſe, the judge concealing "nomen delatoris" to ſend the crime and the fame thereupon raiſed unto the churchwardens of the pariſh, where that offence is related to be, and to cauſe them to inform themſelves againſt the next court following, or ſooner, if they ſo can, of the ſaid fame, and to ſend to the judge of that court, who ſendeth unto them their anſwer in writing unto the ſaid delation: ſo ſhall the court to which the cauſe is firſt related, be poſſeſſed of that cauſe, and ſin ſhall not eſcape unpuniſhed.

XII. To help the many complaints, which be made againſt the concealing of recuſants, as well popiſh as ſectaries; every archdeacon and other eccleſiaſtical judge of the dioces of London, who hath to call any preſentments, is deſired that betwixt this and Eaſter terme next, he will carefully inform himſelf as well by preſentment of churchwardens, by other private enquiries, by looking uppon his former preſentments, and records, as by all other good means of the chriſten names, and ſurnames of every recuſant within his juriſdiction, as well man as woman kynd, of their ſeveral degrees, qualities, and livelyhood, how long they have lived within their juriſdiction, how long they have been obſerved and noted for recuſants, and what proceedings hath been againſt every of them heretofore, either by inditement, or otherwiſe by eccleſiaſtical cenſure, and to return a true certificate unto me, by the beginning of Eaſter term next, of all recuſants, and that they will cauſe their regiſters to have a ſpecial regard unto the bills, which the churchwardens bring unto them, that both the chriſten name and ſurname of every recuſant and their title, if they can learn it, be ſet down, and whether he or ſhe be a popiſh recuſant or a ſectarie. And to cauſe the churchwardens to reform theſe defects in their bills by ſome ſhort time.

XIII. It is deſired, that no "Significavit" be returned into her majeſty's high court of Chancerie by any eccleſiaſtical judge whatſoever, who hath not his commiſſion immediate from the biſhop for doing thereof; but that all archdeacons and other judges eccleſiaſticall doe carefully obſerve the lawe in that caſe provided, to ſend letters of requeſt to the biſhop, in caſe where one "Significavit" is by them directed, certifying the contempt and the names of the parties according to the uſual form therein by lawe appointed.

XIV. It is deſired, that no eccleſiaſtical judge of the dioces of London ſhall lay any pecuniarie mulct upon any offendour before publick penance enjoined as before, and the partie delinquent have judicially prayed commutation of it.

XV. To the end that I may the better hereafter anſwer ſuch complaints, as ſhall be made againſt the eccleſiaſtical courts of this dioces, in compounding or overſlipping of enormous offences complained of unto them; it is deſired to be aſſented unto by all judges exerciſing juriſdiction eccleſiaſtical within the dioces of London; that every one of them doe once every year, namely betwixt Michaelmas and Allhollantide certify unto me, the biſhop of London, under the handwriting of every judge, and his ſeverall regiſters, the names and ſurname of all perſons, who are preſented or detected unto them for any inceſt, adultery, fornication, ſimonie, notorious offenſive drunkenneſs, or any

ny other publick ſcandalous offence; howmany of them have performed any publick penance, and what it was, together with the day and form he did it in; howmany of them ſtood excommunicated in not appearance; howmany in not performing the penance ſo enjoyned them, and how long they have ſo ſtood excommunicate; howmany of them have appealed from the judge, who proceeded againſt them; what court hath inhibited the judge, and how long they have ſtood inhibited for that cauſe; howmany of them have had their penance commuted, by what warrant it hath been done, and to what uſes the mony ſo ordered to be commuted for, hath been employed.

XVI. It is deſired, that every eccleſiaſtical judge exerciſing juriſdiction within London dioces, ſhall by Eaſter next certifie under his handwriting to me, the biſhop, the number of all the churches within every deanery, ſubject to his juriſdiction, the names of all the apparitours, who do ſerve under him, the names of every deanery, for which he ſerveth; to the end that the multiplicity of them be reſtrained, according to the conſtitution in that behalf lately authoriſed.

XVII. It is deſired, that no apparitour whatſoever be appointed adminiſtrator of the goods of any defunct, unleſs he be "proximus conſanguineus" to the party, or a creditor "bonae fidei" without colluſion; neither letters "ad colligendum" (which are not to be granted without the biſhops own conſent to any partie) ſhall be granted to any apparitour.

XVIII. It is deſired, that every apparitour be bound by the judge, under whom he ſerveth, not to vex the ſubject with extortion, and that he ſhall make a true return of all proceſſes committed to him to execute; that he ſhall not keep back any excommunication, ſuſpenſion, interdiction, or ſequeſtration, or other matter incicident to his office delivered him to execute, but ſhall make true return of all matters committed to his charge, to execute according to the time by the judge of the court limited unto him.

XIX. It is laſtly deſired, that the archdeacons ſhall require all miniſters, eſpecially thoſe, who preach at any viſitation, in their ſermons to ſtir up the churchwardens and ſidemen to a reſpective care and conſcience of their oathes, in diſcharging for their parts, their duties for puniſhment of ſin, and all offences, which they are charged by the articles delivered to them to make enquiry of.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 13.	1596.	ELIZAB. 38.

Archbiſhop's letter for admonition for preachers. Reg II. Whitgift fol. 145.

"SALUTEM in Chriſto." Upon advertiſement out of all partes of the realme of the dearth of all manner of grayne, and that in moſte parte of the realme, the pryſes therof are exceſſively riſen; her majeſtie, conſidered how the ſame is inhanſed, eſpeciallie within theſe two or three months, doth impute the fault thereof aſwell to the covetous diſpoſition of the farmers and engroſſers of corne, that ſeeke all exceſſive and ungodly lucre by hording up of corn, and making more ſcarcyty then there is, and in ſome part to the neglect of the execution of ſuch good orders, as have been deviſed for the due ſerving of the markets, and avoiding theſe abuſes that are practized by covetous perſons to inhanſe the priſes of corne; her majeſtie therefore, of the princely care ſhe hath of the porer ſorte of the people, doth conſider, that they having theſe two laſt yeres ſuffered great penurie and hardnes by the dearth of corne and other victualls, whereby they have ſpent that little they had, ſhould now by rayſing of priſes of corn to ſo great rates be driven to very great miſery and extremitie, if order ſhould not be taken to redreſſe, as much as may be, theſe inconveniencies, hath, of her moſt princely care ſhe hath of her loving ſubjects, publiſhed a proclamation, and commanded the lordes and others of her majeſties moſt honorable privy councell, in her name, to recommend by theſe lettres earneſtly the execution of thoſe orders, that were ſet forth the laſt yere to the ſheriffs and juſtices of peace in the ſeveral counties of the realme; who if they ſhall perform their duties to ſee the ſame obſerved, according to her majeſties earneſt deſire, and as they ought to doe, there is good hope that there will be that plentie found in the realme, as may conveniently ſerve the land at reaſonable priſes: howbeit foraſmuch as this covetouſe humor doth growe chiefly by want of that chriſtian charity, which men ought to have, and for that alſoe, of all other kinde of lucre that is moſt ungodly, that is gotten by pinching and ſtarving of the poore people; it is moſt fit and neceſſarie that the preachers ſhould generally in their ſermons admoniſh the farmers, and owners of corne, of this diſhoneſt and unchriſtian kinde of ſeeking gain by oppreſſion of their poor neighbours, and recommend to the richer ſorte keeping of hoſpitality, for the relief of the poore; and likewiſe that howſekeepers being of wealth would be content in their own diet to avoid exceſſe, and to uſe fewer diſhes of meate in this time of dearth, and to forbeare to have ſuppers in their howſes on Wendneſdaies, Frydaies, and faſtinge daies, whereby much might be ſpared, that would be better beſtowed a great deale on the relief of the poore; and in like manner to admoniſhe gentlemen and others of meaner ſorte, that keepe kennel of howndes, that they ſhold better to forbeare the keeping of dogges in theis tymes of dearth, and to convert that they ſpend ſuperfluouſly that way, to the relief of the poorer ſorte; and in no caſe to forget to reprove that untollerable exceſſe of eatinge

inge and drinking, that is commonly uſed in alehouſes, and other like places of common reſort. Theis and other ſuch like exhortations I earneſtly pray and require your lordſhip, in her majeſties name, to recommend to the preachers and miniſters of your dioceſs, to be uſed with all earneſtneſs and diſcretion, and alſoe that your lordſhip give order, that ſuch as are beneficed reſide upon their benefices, to give good example to others in uſing hoſpitalitie, almes, and relieving of the poor neighbours; and that ſuch as doe not reſide upon their benefices, give order to their farmers, that dwell upon them, to keepe howſe therein, whereby the poor may be relieved: whereof, and of all the premiſes I doubt not but that you will have a due and ſpecial care. And ſoe I committ you to the tuition of almighty God. From Croydon the 10[th] of Auguſt M.D.XCVI.

Archiepiſc. Cant. JOH. WHITGIFT 14.	Anno Chriſti 1596.	Reg. Angliae ELIZAB. 39.

The archbiſhop's letter to the biſhop of London concerning faſting and prayers. Reg. II. Whitgift fol. 149. a.

AFTER my hartie commendations to your lordſhip. Amongeſt all our ſins, whereby we have provoked God juſtlie to plague us with this dearth and ſcarcitye, it is to be thought that none have been more forceable therunto, then our exceſſe and riot in diet, and the waſtefull conſuminge of his owne creatures; for ſupply of which preſent ſcarcitie towardes the poorer ſorte, the quenes majeſtie hath every way ſhewed a moſt princely care, and gracious tender affection, not only by cauſing the marketts to be duly ſerved, and greate ſtore of graine to be provided from forraine partes freely, without paying any cuſtome; but alſoe a moſt virtuous and godly ſoveraign daylye ſtudieth to quallify the miſchief by taking away the cauſe of yt. Therefore for redreſſe of that abuſe, and prevention of further puniſhment by like ſcarcity; her majeſtie hath ſtraightly commanded me to ſignifie by my lettres, that it is her highnes expreſſe pleaſure and abſolute commandment, that publique prayers, according to the book of Common Prayer, in every ſeveral pariſh church and chappel, be on all Wedneſdaies and Frydaies hereafter devoutly uſed, and diligently frequented; that ſuch as be of better abilitie doe in the fear of God uſe a greater moderation then hertofore in their dyet; but namely, that by none, of what degree ſoever, anie fleſhe be dreſſed or eaten on ſuch daies, as by law ſtand already prohibited, other then ſuch as by reaſon of infirmity be lawfully thereunto licenſed; and that not only on Fridaies, and other daies by lawe already appointed for faſting daies, noe ſuppers at all be provided and taken by anie, either for themſelves or houſholde, but alſoe that every one not letted by greevous weaknes, do abſtain from ſuppers altogether on each Wedneſdaie at night, to the intent that what is by forbearance of that meale, and at other meales, by abſtinency from all ſuperfluous fare fruitfully ſpared, may preſently, eſpecially by the wealthier ſorte, be charitablie converted to the relief and comfort of the poor and needie; ſo as notice therof may be taken, according to her majeſties gracious expectation, at the handes of all ſuch her dutifull ſubjectes, as be reſpective of her royal commandments. In this behalf your lordſhip is alſoe to geve ſpecial order, that the collections for the poore in every pariſh may be carefully made, and in reſpect of the great want charitablie by thoſe, who be of good abilitie, increaſed, and duely and ſeaſonably beſtowed for the ſuccour of the moſt diſtreſſed. It is further likewiſe required by her majeſtie, that thoſe, which have houſholds, do not for ſparing, diſchardge anie of their houſhold to ſhift for themſelves, nor themſelves to ſojorne from their uſual habitation. And becauſe the example of eccleſiaſtical perſons may induce men, as well as their teaching in this behalf; all ſuch as have benefices muſt be enjoyned to reſide on their livinges, to keep hoſpitality, and releive their neighbours; and ſuch as have pluralities, in conſcience ought to do the like by their farmers, and ſuch as rent their livinges at their handes; but there muſt a verie watchful eye be carried by the miniſter and churchwardens in every pariſh, or by ſuch charitable diſcreet men, as they ſhall nominate and appoint, unto all inns, taverns, and victualing howſes, how both the keepers of them with their howſholde, and alſoe the geſſe and reſorters to their howſes do obſerve theis her majeſties commandments. Now for the better publiſhing her highnes gracious pleaſure in the premiſes, your lordſhip muſt take preciſe order, that every miniſter in the dioces do diligentlie recommend the obſervation of them unto the people in their ſeveral charges, and alſo do from tyme to tyme, in their ſermons and exhortations, earneſtlie and pythelie exhorte and ſtir up every of them to fervent prayer, both publique and private, to abſtinencye, faſting, true humiliation, to forbeare all exceſſe, to releive the poore and needy by good howſekeeping, by ſetting them on worke, and by other deeds of almes and brotherlye compaſſion. And conſidering the moſt princely and gratious care her majeſty hath for their relief, and that all good meanes ſhould be uſed for the ſuccour and help of them in theis tyme of dearth; the people muſt be duly taught to endure this ſcarcity with patience, and eſpeciallie to beware how they geve eare to any perſwaſions or practiſes of diſcontented and idle brains, to move them to repine or ſwarve from the humble duties of good ſubjects, to the further offence of God, and diſcontenting of her majeſtie, that hath ſo tender a care of their welfare. And for that her majeſtie

majeſtie would be enformed, how duely theſe orders ſhall be obſerved, as her ſpecial care is they ſhould; your lordſhip is therefore to procure a certificate, to be made unto you monthlie, by every the miniſters and churchwardens, conteyning as well the names of diſobedient delinquents in anie the premiſes, as of thoſe welldiſpoſed perſons, who have had a dutiful regard of her majeſties commandment, and a charitable compaſſion for the relief of the poore; to the intent that once every quarter the ſaid certificates being tranſmitted over unto me, I may ſatisfie her majeſties gracious expectation, touching the ſucceſſe and fruicte ariſing by theis godly orders: but your lordſhip is to forſee and to geve ſpecial direction, that the preſcript of theſe letters be in every ſeveral pariſh obſerved, without calling or ſuffering perſons of other pariſhes to aſſemble themſelves, as ſome hertofore offenſively of their own heads have attempted, under colour of general faſtes. And thus I committ your lordſhip to Gods holye protection. From Lambehith this 27th of December, M.D.XCVI.

Your lordſhips loving brother in Chriſt.

Archiepiſc. Cant. JOH. WHITGIFT 15.	Anno Chriſti 1597.	Reg. Angliae ELIZAB. 39.

Convocatio epiſcoporum et cleri provinciae Cantuar. Ex MS. Mil. Smith apud Thom. epiſc. Aſſaven.

EA per breve regium ad 25. diem Octobris in in eccleſia S. Pauli London. ſummonita, in tribus prioribus ſeſſionibus pro more ſolito omnia exequebatur.

In quarta ſeſſione (Nov. 18.) the archbiſhop preſent ſends for the prolocutor and lower houſe: layes before them many diſorders in the church. 1. Miniſters exceſſive apparell. 2. Prebendaries neglects in cathedrals. 3. Diſorderly marriages. 4. Divorces ſlightly paſſed. 5. Multitude of ſomners. 6. Calling in of men by information of ſomners without preſentment by churchwardens and ſidemen. 7. Somners farming their places. 8. To enquire the number of ſomners heretofore, and how many ſhould be in each dioceſſe.

In ſeſſionibus ſequentibus a quinta ad viceſimam ſecundam, de tribus ſubſidiis reginae concedendis, de proceſſibus adverſus contumaces, et ſubſtitutionibus archiepiſcopi nomine praeſidendi, actum fuit.

In viceſima tertia ſeſſione (Januarii 25.) the archbiſhop preſent produces the queen's letters patents of licenſe, containing eccleſiaſtical conſtitutions made by him and the biſhops and the clergy in this convocation ratifyed and approved by the queen.

In viceſima quarta et quatuor aliis ſequentibus ſeſſionibus nihil, quod adnotari meretur, actum eſt, donec tandem 10. die Februarii contumacibus ſuſpenſis, convocatio virtute brevis regii diſſoluta fuerit.

Capitula ſive conſtitutiones eccleſiaſticae per archiepiſcopum, epiſcopos, et reliquum clerum Cantuarienſis provinciae in ſynodo inchoata Londini 25. *die menſis Octob. anno Domini* M.D.XCVII. *regnique ſereniſſimae in Chriſto principis, dominae Elizabethae, Dei gratia Angliae, Franciae, et Hiberniae reginae, fidei defenſoris, etc.* XXXIX. *congregatos tractatae, ac poſtea per ipſam regiam majeſtatem approbatae et confirmatae, et utrique provinciae, tam Cantuarienſi, quam Eboracenſi, ut diligentius obſerventur, eadem regia auctoritate ſub magno ſigillo Angliae promulgatae.*

Ut homines idonei ad ſacros ordines, et beneficia (uti vocant) eccleſiaſtica admittantur.

PRIMO cautum eſt, ne quis poſthac ad ſacros ordines ſuſcipiatur, qui non eodem quoque tempore praeſentationem ſuiipſius ad beneficium aliquod intra dioeceſim ſive juriſdictionem ejuſdem epiſcopi, a quo ſacros ordines petit, tunc vacans exhibuerit; vel qui non eidem epiſcopo certum, verum, et indubitatum certificatorium attulerit de eccleſia aliqua intra dioeceſim ſive juriſdictionem dicti epiſcopi, in qua curae animarum inſervire poſſit; vel qui in aliqua cathedrali aut collegiata eccleſia, vel collegio Cantabrigienſi aut Oxonienſi non fuerit conſtitutus; vel ſaltem qui ab eodem epiſcopo in beneficium aliquod, ſive ad curam (uti vocant) inſerviendum tunc etiam vacantem, non ſit mox admittendus.

Deinde, ne quis epiſcopus poſthac aliquem in ſacros ordines cooptet, qui non ex ſua ipſius dioeceſi fuerit; niſi vel ex altera noſtratium academiarum prodierit; vel niſi literas (ut loquuntur) dimiſſorias ab epiſcopo, cujus dioeceſanus exiſtit, attulerit, et viceſimum quartum aetatis ſuae annum jam compleverit, ac etiam in altera dictarum academiarum gradum aliquem ſcholaſticum ſuſceperit; vel ſaltem niſi rationem fidei ſuae juxta articulos illos religionis in ſynodo epiſcoporum et cleri approbatos, Latino ſermone reddere poſſit, adeo ut ſacrarum literarum teſtimonia, quibus eorundem articulorum veritas innititur, recitare etiam valeat; ac ulterius, de vita ſua laudabili, et morum integritate literas teſtimoniales ſub ſigillo, vel alicujus collegii Cantabrigienſis aut Oxonienſis, ubi antea moram fecerit, vel alicujus juſtitiarii ad pacem dominae reginae conſer-

vandam

vandam aſſignati, una cum ſubſcriptione et teſtimonio aliorum proborum et fide dignorum hominum ejuſdem parochiae, ubi per tres annos ante proxime elapſos commoratus eſt, exhibeat. Utque hi ſacri ordines diebus tantummodo dominicis, ac feſtivis, idque publice ac tempeſtive in eccleſia, ubi epiſcopus moram traxerit, conferantur: proviſo ſemper, ut utriuſque academiae collegiorum ſocii, qui ſuorum collegiorum ſtatutis ad ſacros ordines intra certum tempus ſuſcipiendos tenentur, hoc decreto (quantum ad aetatem attinet) non obligentur. Quodſi vero aliquis epiſcopus aliquem ad ſacros ordines admiſerit, qui praedictis qualitatibus non ſit praeditus, is per archiepiſcopum, aſſidente ſibi hac in parte uno alio epiſcopo, ab ordinatione miniſtrorum et diaconorum per integrum biennium ſuſpendatur, ac eam praeterea poenam incurrat, quae de jure in ejuſmodi epiſcopos, qui ad ordines eccleſiaſticos ſine titulo aliquem promovebunt, ſtatuitur.

Adhaec, ne quis epiſcopus aliquem in beneficium (uti vocant) inſtituat, niſi qui praedictis conditionibus ornatus fuerit.

Si vero curia de arcubus aut audientiae per viam duplicis querelae, ſeu alio quovis modo contra epiſcopum hac in parte agat, quia homines minime idoneos ac habiles admittere renuit; tunc licebit archiepiſcopo vel auctoritate propria, vel gratia ſpeciali a regia majeſtate impetrata, ejuſmodi proceſſus amputare, quo laudabilis epiſcopi induſtria debitum ea ratione ſortiatur effectum.

Denique, ut quolibet anno ad feſtum ſancti Michaelis archangeli, vel intra ſex hebdomadas, idem feſtum ſubſequentes, unuſquiſque epiſcopus numerum, nomina, gradus, et qualitates eorum omnium, quos in ſacros ordines, vel in aliqua beneficia eodem anno praecedente promoverit, ad archiepiſcopum tranſmittat.

De beneficiorum pluralitate cohibenda.

Quod nemini inpoſterum facultas ſive indulgentia concedetur de pluribus beneficiis ſimul retinendis, niſi hujuſmodi tantum, qui pro eruditione ſua et maxime digni, et ad officium ſuum plenius praeſtandum maxime habiles et idonei cenſebuntur; nimirum, ut is, qui hujuſmodi facultate fruiturus eſt, ſit ad minimum artium magiſter, et publicus ac idoneus verbi divini concionator: ita tamen ut idonea etiam cautione obſtrictus teneatur, de perſonali ſua reſidentia in ſingulis beneficiis per bonam anni cujuſque partem facienda, et quod ejuſmodi beneficia triginta milliarium ſpatio ad ſummum non diſtent abinvicem. Denique quod idoneum curatum habeat, qui plebem ejus parochiae, in qua non reſidebit, inſtituat ac informet, modo facultates ejuſdem beneficii talem commode ſuſtinere poſſe, archiepiſcopo, vel jus dioeceſeos epiſcopo videbuntur.

Ut beneficiati in ſuis beneficiis curatis hoſpitalitatem exerceant.

Quoniam eccleſiarum cathedralium canonici ſive praebendarii eccleſiaſtica beneficia curata alibi ſaepius poſſident, et tamen praetendentes ſe ratione praebendarum ſuarum a reſidentia in curatis beneficiis liberos et immunes, ad cathedrales convolant, ibique moram faciunt longiorem; unde nec curae parochianorum illis commiſſae ſatis proſpicitur, nec pauperes domi ſuae (ſicuti difficultas hujus temporis exigit) aluntur atque ſuſtentantur; idcirco nos huic malo providere deſiderantes, decernendum cenſemus, ut omnes et ſinguli canonici ſive praebendarii, qui beneficia curata unum ſive duo obtinent (nec reſidentiarii neceſſarii in ſuis eccleſiis cathedralibus exiſtunt) ultra tempus, quo in cathedralibus reſidere tenentur, a beneficiis ſuis curatis pretextu praebendarum ſe non abſentent: et ſi aliqui eorum, qui ad neceſſariam reſidentiam in eccleſiis cathedralibus non tenentur, ultra tempus unius menſis aliquo anno in eccleſia illa cathedrali moram traxerint, eos arctari volumus ad familiam in beneficio ſuo curato (non obſtante mora in cathedrali) alendam, et hoſpitalitatem exercendam toto reliquo tempore, quo a curato abfuerint. Quod autem ad eos attinet, qui ad reſidentiam in eccleſiis cathedralibus faciendam, per ordinationes illius eccleſiae obligantur, et communis dividentiae participes ſunt; eos ita inter ſe anni tempora partiri volumus, quoad reſidentiam in cathedralibus habendam, ut eorum aliqui in eccleſiis illis ſemper adſint et perſonaliter reſideant. Ac quo haec omnia melius peragantur, epiſcopi, vel alii, ad quos per eccleſiae ſtatuta vel ordinationes pertinet, in ſuis reſpective eccleſiis diligenter providebunt.

Ut decani et canonici in eccleſiis cathedralibus ſuis vicibus conciones habeant.

Cum beneficium propter officium conferri debeat, aequum exiſtimamus, ut eccleſiarum cathedralium decani, et canonici omnes, et ſinguli, qui in ſacris ordinibus ſunt conſtituti, et ad conciones habendas in eccleſiis ſuis cathedralibus, de jure, ſtatutis, ordinationibus, aut laudabili conſuetudine illius eccleſiae tenentur, in perſonis ſuis propriis eas praeſtent, nec vicaria in ea re opera utantur, niſi ex cauſa aegritudinis, aut alia legitima impediti, concanonicum ſuum, vel alium in theologia eruditum, ac ad concionandum auctoritate ſufficienti approbatum, ſua vice ſubſtituant. Quodſi qui hujuſmodi decani aut canonici officium ea in re neglexerint, per epiſcopum, vel eos, ad quos juriſdictio pertinet, quoad ſe debite correxerint, ſuſpendantur.

De moderandis indulgentiis pro celebratione matrimonii abſque trina bannorum denunciatione.

Quandoquidem honeſtae, clarae, ac illuſtris conditionis homines, ſive urgente aliqua neceſſitate, ſive aliis non contemnendis rationibus, matrimonium aliquando celebrandi cauſas habere poſſunt, facultate ſibi de bannis matrimonialibus aut non omnino, aut ſemel iterumve denunciandis indulta, ſine aliquo gravi ſcandalo ſeu detrimento; idcirco ad evitanda generaliter quae hac in parte notantur incommoda, viſum eſt caveri, ne ullae facultates ſive indulgentiae de celebrando abſque bannis matrimonio conce-

cedantur, niſi idonea cautio prius ſub hiſce conditionibus ineatur; nimirum, primo quod nullum poſtea conſtabit impedimentum praecontractus, conſanguinitatis, affinitatis, vel ullius alterius legitimae cauſae cujuſcunque ratione.

Secundo, quod eo tempore, quo ejuſmodi facultas ſive indulgentia concedetur, nulla controverſia, lis, ſeu querela mota eſt, vel dependet coram aliquo judice eccleſiaſtico aut civili, de ejuſmodi legitimo impedimento matrimonii, inter hujuſmodi perſonas contrahendi, aut contracti. Ac tertio, quod ad nuptiarum ſolennizationem non accedent, niſi aſſenſu et expreſſo conſenſu parentum, ſive tutorum prius impetrato; et ulterius, quod matrimonii celebratio publice ac tempeſtive in facie eccleſiae fiet. Cujus quidem cautionis formula ſeu exemplar in ſcriptis concipietur, ac unicuique epiſcopo in ſua cujuſque dioeceſi imitanda proponetur.

Praeterea adjiciendum putamus, ne cuiquam liceat, epiſcopalem dignitatem non obtinenti (commiſſario ad facultates, ac vicariis generalibus archiepiſcopi et epiſcoporum, ſede plena, et ſede vacante, cuſtodibus ſpiritualitatis ac ordinariis, epiſcopalem juriſdictionem de jure exercentibus, in ſuis juriſdictionibus reſpective exceptis) licentiam celebrandi matrimonia ſine bannis concedere; ea vero duntaxat per ſe, ac ſub manuum ſuarum ſubſcriptione, non per deputatos aut ſurrogatos ſuos, nec aliis, quam ſuae juriſdictioni ſubditis concedatur. Nulli autem cujuſcunque ſexus, dignitatis, aut ordinis (in parentum ſeu gubernatorum cura et regimine exiſtenti) concedatur, niſi prius conſtiterit de expreſſo conſenſu parentum vel gubernatorum ſuorum (ſi forte parentes exceſſerint e vita) idque parentum ſignificatione, aut gubernatorum judici perſonaliter facta, vel chirographis ipſorum, quibus fidem habendam eſſe non putamus, niſi per nuncios honeſtae conditionis et famae illaeſae mittantur, qui fidem faciant ſe de parentum aut gubernatorum manu chirographa hujuſmodi recepiſſe veris nominibus ac cognominibus per hujuſmodi nuncios deſignandorum; cujus chirographi exhibitionis, ac juramenti per nuncium praeſtiti actum conſcribi volumus. Nec vero aliis concedantur hujuſmodi indulgentiae, quam illuſtris et clarae conditionis hominibus, niſi urgens neceſſitas interceſſerit, eaque judici cognita fuerit.

Praeterea in ipſo diſpenſationis ſive licentiae tenore, eccleſia habitationis ſive commorationis alterius contrahentium, vel parentum et gubernatorum ſuorum exprimatur, et tempus diei etiam congruum, nempe inter horas octavam et duodecimam ante meridiem aſſignetur.

Nec ſine indulgentia a competente judice conceſſa, miniſter aliquis matrimonium celebret, niſi trina bannorum denunciatione, per legitima intervalla, interveniente, ſub poena conſtitutionibus provincialibus praeſcripta.

Proviſo ſemper, quod quicunque contra hanc ordinationem deliquerit, ab executione officii per ſuperiorem per ſex integros menſes ſuſpendetur; et licentia hujuſmodi viribus carebit, et pro nulla quoad poenam perſonis clandeſtinas nuptias celebrantibus imponendam habebitur.

De ſententiis divortii non temere ferendis.

Et quia matrimoniales cauſae inter majores hucuſque ſemper habitae fuerunt; idcirco cum de matrimoniis in judiciis diſceptatur, cautius agi oportet, praeſertim vero cum matrimonium in eccleſia ſolemnizatum, praetextu aliquo ſeparari, vel nullum pronunciari poſtuletur. Aequum igitur viſum eſt,

Primum ut in hujuſmodi divortiorum et nullitatis matrimonii proceſſibus deliberate procedatur, ac quantum fieri poterit, rei veritas teſtium depoſitionibus, aliiſque probationibus legitimis eruatur, nec partium confeſſioni (quae in his cauſis ſaepe fallax eſt) temere confidatur.

Tum ut nullae poſthac ſententiae vel ſeparationis a thoro et menſa, vel nullitatis matrimonii ferantur, niſi publice, ac pro tribunali, et de ſcientia et conſenſu vel archiepiſcopi, intra provinciam ſuam, vel epiſcopi intra propriam dioeceſim, decani de arcubus, judicis audientiae Cantuarienſis, aut vicariorum generalium, aliorumve officialium principalium, vel, ſede vacante, cuſtodum ſpiritualitatis, aut aliorum ordinariorum, quibus de jure competit in ſuis reſpective juriſdictionibus ac curiis, atque inter ſuae juriſdictionis ſubditos tantum, deinde et in ſententiis, quando ad ſeparationem thori et menſae tantum interponuntur, monitio et prohibitio fiat, ut a partibus abinvicem ſegregatis caſte vivatur, nec ad alias nuptias, alterutro vivente, convoletur; denique quo poſtremum illud firmius obſervetur, ſententia ſeparationis non antea pronunciabitur, quam qui eam poſtulaverint, cautionem fidejuſſoriam ſufficientem interpoſuerint, ſe contra monitionem et prohibitionem nihil commiſſuros.

Judex autem, qui ſententiam ſeparationis ſeu divortii tulerit, et praemiſſa omnia non praeſtiterit, per tres integros menſes ab executione officii ſui per dioeceſanum ſuum ſuſpendetur; et ſententia ſeparationis contra formam praedictam lata, pro nulla ad omnem juris effectum habebitur, acſi omnino lata non fuiſſet.

De exceſſibus circa excommunicationem reformandis.

Quia excommunicationis uſus in eccleſia perpetuae legis vigorem jam obtinuit, atque in omni juriſdictione eccleſiaſtica exercenda hucuſque retinetur, ideo abſque grandi mutatione totius ejuſce juriſdictionis et plurimarum hujus regni legum innovari vel alterari nequit; nihilominus ut excommunicatio (quae auctoritatis ac diſciplinae eccleſiaſticae quaſi nervus quidam, ac vinculum habenda eſt) ad priſtinum ſuum uſum, decus et dignitatem reducatur; cautum eſt, ut quotieſcunque cenſura iſta in immediatam poenam cujuſvis notoriae haereſeos, ſchiſmatis, ſimoniae, perjurii, uſurae, inceſtus, adulterii, ſeu gravioris alicujus criminis venerit infligenda, ſententia ipſa, vel per archiepiſcopum, epiſcopum, decanum, archidiaconum, vel praebendarium (modo ſacris ordinibus et eccleſiaſtica juriſdictione praeditus fuerit) in propria perſona pronunciabitur, una cum ejuſmodi

di frequentia et aſſiſtentia, quae ad majorem rei auctoritatem conciliandam conducere videbitur.

Denique, quod unuſquiſque vicarius generalis, officialis, ſeu commiſſarius, qui ordines eccleſiaſticos non ſuſceperit, eruditum aliquem preſbyterum ſibi accerſet et aſſociabit, qui ſufficienti auctoritate, vel ab ipſo epiſcopo in juriſdictione ſua, vel ab archidiacono (preſbytero exiſtente) in juriſdictione ſua munitus, idque ex praeſcripto ipſius judicis tunc praeſentis, excommunicationis ſententiam pro contumacia denunciabit.

Volumus etiam, ſicut conſtitutum eſt, ejuſmodi excommunicationem per miniſtrum eccleſiae denunciari; ita ipſe judex de abſolutione ipſius rei poſt ſatisfactionem ſuam peractam, eundem miniſtrum certiorem faciet, qui eandem abſolutionem populo publice denunciabit: ac interim quod bene licebit dicto miniſtro, reum a ſacris arcere et repellere, tanquam in eccleſiam minime recipiendum, donec ejuſmodi certificatorium ab ipſo judice exhibuerit.

De recuſantibus et aliis excommunicatis publice denunciandis.

Curent ordinarii locorum, ut tam excommunicati ex eo quod divinis precibus intra hoc regnum Angliae publica auctoritate ſtabilitis intereſſe pertinaciter recuſaverint, quam ii etiam, qui propter aliam quamcunque cauſam legitimam excommunicationis ſententia innodati fuerint, niſi intra tres continuos menſes poſt latam excommunicationis ſententiam ſe emendaverint, et abſolutionis beneficium obtinuerint, ſingulis ſex menſibus ſequentibus, in eccleſia cum parochiali, tum etiam cathedrali dioeceſis, in qua habitant, pro excommunicatis publice denuncientur. Teneantur etiam ordinarii praedicti de praemiſſis omnibus et ſingulis quolibet anno intra feſta ſancti Michaelis et natalis Domini, archiepiſcopum hujus provinciae in ſcriptis certiorem facere.

De moderanda ſolennis poenitentiae commutatione.

Neque fiat poſthac ſolennis poenitentiae commutatio, niſi rarioribus gravioribuſque de cauſis, atque adeo cum ipſi epiſcopo conſtiterit, eam eſſe ad reum reconciliandum et reformandum ſaniorem et tutiorem rationem.

Deinde quod mulcta illa pecuniaria vel in relevamen pauperum ejuſdem parochiae, vel in alios pios uſus erogetur, idque eccleſiae ſolenniter et firmiter approbetur et innoteſcat.

Quodſi vero crimen fuerit notorium ac publicum, reus ipſe vel in propria ſua perſona publice in eccleſia poenitentiam ſuam minime fictam profitendo, laeſae eccleſiae ſatisfaciet, vel eccleſiae miniſter in praeſentia ipſius rei, palam e ſuggeſtu ejus ſubmiſſionem, et poenitentiae ſuae coram ordinario ſuo peractionem, atque etiam in verae ſuae reſipiſcentiae teſtimonium, quantam pecuniarum ſummam in uſus ſupradictos erogandam reddiderit, denunciabit.

Quicunque vero abſque epiſcopi dioeceſani notitia poenitentiam commutaverit, aut pecuniam ratione commutationis hujuſmodi ſolutam, in alios uſus, quam ſupra eſt expreſſum, converterit, vel aliter praeſentem hanc conſtitutionem violaverit; is ab executione officii ſui per eundem dioeceſanum per tres integros menſes ſuſpendetur.

De feodis, quae officiariis eccleſiaſticis et eorum miniſtris debentur.

Cautum inſuper volumus, quod neque alia, neque majora feoda ab epiſcopo, ordinario, archidiacono, vel eorum miniſtris deinceps ulla de cauſa percipiantur, quam ea, quae, ineunte hoc regnum regia nunc majeſtate, percipi ſolebant; quodque tabula quaedam, ſingulorum hujuſmodi feodorum ſummas continens, in quolibet conſiſtorio ante feſtum ſancti Johannis Baptiſtae proxime venturum figatur, cujus exemplar manu ipſius ordinarii ſubſignatum intra tempus praedictum ad archiepiſcopum tranſmittetur.

Jam vero quia dubium eſſe poteſt, quaenam certa feoda pro ſingulis negotiis expediendis, in ſingulis reſpective foris eccleſiaſticis quadraginta abhinc annis percipiebantur, niſi quae uſus frequentior ſuccedentibus ab eo tempore annis monſtraverit atque approbaverit; ideo decernendum putamus, ut citra ultimum diem menſis Maii proxime ſequentem epiſcopus quilibet, vel, ſede aliqua epiſcopali vacante, cuſtos ſpiritualitatis ibidem curet, tabulam manu jus dicentis ejuſque regiſtrarii ſubſcriptam publice figi, vel in loco quolibet ubi jus ab illo dicetur, vel alias publice in ejuſdem juriſdictionis archivo, ita ut quivis ejuſdem tabulae inſpiciendae facultatem habeat: quae quidem tabula in ſe continebit ſeparatas ſummas ſingulorum feodorum, quae tam a judice, quam a ſingulis aliis officiariis ac miniſtris ejuſdem curiae frequentius ac uſitatius ab initio regni dictae ſereniſſimae reginae uſque ad decimum octavum majeſtatis ſuae annum percipi conſueverunt. Curabit praeterea quilibet epiſcopus, vel, ſede vacante, cuoſts ſpiritualitatis, ut quilibet judex hujuſmodi citra ultimum diem praefati menſis Maii epiſcopo ſuo, vel cuſtodi ſpiritualitatis fidele et auctenticum exemplar tabulae feodorum praemiſſorum in archivis epiſcopi cuſtodiendum tradat; qui vero contra fecerit, is ab executione officii ſui per ordinarium ſuum immediate ſuperiorem eouſque ſuſpendetur, donec praemiſſa modo et forma ſuperius ſpecificatis perfecerit.

Quorum omnium exemplarium, ſinguli epiſcopi provinciae Cantuarienſis, vel cuſtodes ſpiritualitatis fidele et auctenticum inſtrumentum in pergameno conſcriptum, ad archiepiſcopum citra ultimum diem menſis Octobris proxime futurum tranſmittent.

Poena vero cujuſque officiarii, ac miniſtri majora feoda, quam quae in hujuſmodi tabulis reſpective exprimentur percipientis, ſuſpenſio erit per ſex menſes ab executione officii ſui per ordinarium ſuum infligenda, vel ordinario negligente, aut id facere omittente, per archiepiſcopum, qui alium delinquentis loco interim deputabit.

Proviſo

Proviſo ſemper, quod ſi alicubi dubium fuerit, quae feoda uſque ad praedictum decimum octavum regiae majeſtatis annum uſitatiſſime percepta fuerint; tum ea feoda pro legitimis habebuntur, quae per archiepiſcopum Cantuarienſem ſub manus ſuae ſubſcriptione approbabuntur, niſi ſtatuta hujus regni Angliae jam antea edita, alia in quocunque caſu feoda expreſſe praeſtituerint.

Proviſo inſuper, quod neque archiepiſcopo neque epiſcopo, vel directe, vel indirecte aliquam pecuniarum ſummam pro admittendis ad ſacros ordines hominibus accipere licebit, idque ſub poena juris.

De exceſſibus apparitorum reformandis.

Praeterea quoniam exceſſibus et gravaminibus, quae per apparitores inferri dicuntur, remedium cupimus adhibere opportunum, videtur ut apparitorum multitudo, quantum fieri poterit, reſtringatur; non igitur licebit epiſcopis vel archidiaconis, eorumve vicariis ſeu officialibus, aliiſque inferioribus ordinariis deputare et habere plures apparitores, juriſdictionibus ſuis reſpective inſervientes, quam ante viginti annos praeteritos, vel ipſi, vel praedeceſſores ſui habere conſueverunt, qui omnes per ſe ſuum fideliter exequantur officium, nec per nuncios aut ſubſtitutos quocunque quaeſito colore, ſua vice mandatorum executiones demandent, aut permittant, niſi ex cauſa ab ordinario illius loci prius cognita et approbata. Tum ut promotorum officii, vel denunciatorum perſonas omnino non ſuſtineant, feoda ampliora vel majora, quam quae his conſtitutionibus ſuperius ſtatuuntur, non exigant.

Quodſi plures quam ſuperius eſt expreſſum deputati, vel illorum aliqui praemiſſa violaverint, deputantes, ſi epiſcopi exiſtant, moniti per ſuperiorem ſupernumerarios dimittant. Inferiores vero epiſcopis ordinarii, ab executione officii ſuſpendantur, donec hujuſmodi deputatos amoverint, deputati autem ipſi ab apparitorum officio moveantur perpetuo, et ſi amoti non deſiſtant, tanquam contumaces canonicis cenſuris coerceantur.

Praeterea in cauſis officii et correctionis ne quae fiant citationes generales quae vulgo," Quorum nomina dicuntur," niſi partes citandae veris nominibus expreſſis per regiſtrarium in ipſa ſchedula citatione annexa, et ſigillo munita ſcribantur, eademque ſchedula jus dicentis manu ſubſcribatur, ſub poena coercionis eccleſiaſticae per dioeceſanum delinquenti infligenda.

De regiſtris in eccleſiis ſalvae cuſtodiae committendis.

Et quia regiſtra in eccleſiis, quorum permagnus uſus eſt, fideliter volumus cuſtodiri: primum ſtatuendum putamus, ut in ſingulis viſitationibus admoneantur miniſtri, et oeconomi eccleſiarum de injunctionibus regiis ea in re diligentius obſervandis.

Deinde ut libri ad hunc uſum deſtinati, quo tutius reſervari et ad poſteritatis memoriam propagari poſſint, ex pergameno ſumptibus parochianorum inpoſterum conficiantur; iiſque non modo ex veteribus libris chartaceis tranſumpta nomina eorum, qui regnante ſereniſſima domina noſtra Elizabetha, aut baptiſmatis aqua abluti, aut matrimonio copulati, aut eccleſiaſticae ſepulturae beneficio affecti ſint, ſuo ordine ſumptibus parochianorum inſcribantur; ſed eorum etiam, qui inpoſterum baptizati, vel matrimonio conjuncti, aut ſepulti fuerint.

Ac ne quid vel dolo commiſſum, vel omiſſum negligenter redarguatur, quae per ſingulas hebdomadas in hiſce libris inſcripta nomina fuerint, ea ſingulis diebus dominicis poſt preces matutinas aut veſpertinas finitas, aperte ac diſtincte per miniſtrum legantur, die ac menſe, quibus ſingula geſta ſunt, ſigillatim adjectis.

Poſtquam autem paginam aliquam integram multorum nominum inſcriptio compleverit, tum miniſtri, tum gardianorum ipſius parochiae ſubſcriptionibus volumus eam communiri.

Idemque in tranſumptis ex veteribus libris chartaceis, paginis ſingulis fieri, ſed diligenti, ac fideli prius habita collatione; neque vero in unius cujuſquam cuſtodia librum illum, ſed in ciſta publica, eaque trifariam obſerata reſervandum putamus, ita ut neque ſine miniſtro gardiani, nec ſine utriſque gardianis miniſter quicquam poſſit innovare.

Poſtremum eſt ut exemplar quotannis cujuſque anni auctae nominum inſcriptionis ad epiſcopi dioeceſani regiſtrum per gardianos infra menſem poſt feſtum Paſchatis tranſmittatur, et ſine feodo ullo recipiatur, atque in archivis epiſcopi fideliter cuſtodiatur.

Quicunque vero in praemiſſis eorumve aliquo deliquerit, is, ut delicti qualitas juſque poſtulaverit, puniatur.

Quae omnia capitula ſive conſtitutiones, omniaque et ſingula in eiſdem contenta, regia majeſtas per ſuas literas patentes, gerentes dat. apud Weſtmonaſterium decimo octavo die Januarii, anno regni ſui quadrageſimo, ratificavit, confirmavit, ac ſtabilivit, ipſaque ab omnibus regni ſui ſubditis utriuſque provinciae, Cantuarienſis et Eboracenſis, quatenus eorum aliquem concernunt, diligenter exequenda, ac obſervanda auctoritate ſua regia propoſuit, promulgavit, et per eaſdem literas patentes ſic per eos obſervari praecepit, injunxit, et mandavit, prout in eiſdem literis patentibus ſigillo magno Angliae ſigillatis plenius liquet et apparet.

Exem-

Archiepiſc. Cant. Joh. Whitgift 14. | Anno Chriſti 1597. | Reg. Angliae Elizab. 39.

Exemplar licentiae, ſeu facultatis matrimonii abſque trina bannorum promulgatione celebrandi in ſingulis epiſcopatibus obſervanda.

Licentia ubi uterque vel alter contrahentium ſub parentum vel gubernatorum poteſtate exiſtit.

R. permiſſione divina London. epiſcopus, dilectis nobis in Chriſto D. C. parochiae de B. filio naturali et legitimo J. C. parochiae de F. generoſo, et N. O. puellae, filiae naturali et legitimae B. O. parochiae de M. noſtrarum L. dioeceſeos et juriſdictionis, ſalutem. Cum vos (uti aſſeritur) ad ſolemnizationem matrimonii veri et legitimi de expreſſo conſenſu, et aſſenſu parentum et gubernatorum veſtrorum, ac utriuſque veſtrum procedere decreveritis; illudque in facie eccleſiae cum ea, qua fieri poterit, matura celeritate ſolemnizari facere et obtinere magnopere deſideretis; nos volentes ut honeſta haec veſtra deſideria debitum celerius conſequantur effectum, et ut matrimonium hujuſmodi in eccleſia de F. [exprimendo eccleſiam alterius contrahentium, vel parentum aut gubernatorum ſuorum] per rectorem, vicarium, ſeu curatum ejuſdem eccleſiae, bannis matrimonialibus unica voce tempore ſolemnizationis ejuſdem matrimonii (uti moris eſt) publice editis, libere et licite ſolemnizari facere et obtinere poſſitis et valeatis, poſt cautionem fidejuſſoriam ſufficientem ex parte veſtra interpoſitam, juxta conſtitutiones auctoritate regia nuper editas; dummodo vobis ratione conſanguinitatis, affinitatis, praecontractus, vel alterius cauſae cujuſcunque de jure prohibitae nullum legitimum in ea parte obſtiterit impedimentum, nec ulla lis, controverſia, ſeu querela mota ſit vel pendeat coram aliquo judice eccleſiaſtico vel civili de matrimonio aliquo contracto vel allegato cum alterutro veſtrum; et miniſtro eccleſiae praedictae prius conſtiterit, vos ad hujuſmodi matrimonii celebrationem accedere de et cum expreſſo conſenſu parentum vel gubernatorum veſtrorum; ac modo matrimonii hujuſmodi celebratio publice in eccleſia de F. praedictae fiat inter horas octavam et duodecimam antemeridianas, abſque tamen praejudicio miniſtri eccleſiae de M. ubi dicta N. O. parochiana exiſtit, licentiam et facultatem tam vobis contrahentibus, quam rectori, vicario, aut curato eccleſiae praedictae deſignatae matrimonium hujuſmodi inter vos ſolemnizandi ſub modo et forma ſuperius ſpecificatis, juxta ritus libri publicarum precum auctoritate parliamenti in ea parte editi et ſtabiliti, necnon omnibus aliis Chriſti fidelibus eidem ſolemnizationi intereſſendi, ex certis cauſis legitimis et rationabilibus per nos approbatis, quatenus in nobis eſt, et jura regni patiuntur in hac parte, benigne concedimus et impertimur per praeſentes.

Proviſo ſemper, quod ſi alteruter veſtrum clarioris aut illuſtrioris conditionis ſit, quam nobis ſuggeſtum eſt, et quam ex cognomine et additamento in his literis inſertis colligi facile poteſt, aut ſi aliqua fraus inpoſterum appareat vel falſitatis nobis ſuggeſtae vel ſuppreſſae veritatis tempore hujus licentiae obtentae; tunc haec licentia noſtra irrita ſit ad omnem juris effectum acſi omnino conceſſa non fuiſſet: et eo caſu inhibemus quibuſvis miniſtris (modo praemiſſorum aliquod eis innotuerit) ne ad ſolemnizationem dicti matrimonii procedant, niſi nobis, aut vicario noſtro in ſpiritualibus generali prius conſultis. In cujus rei teſtimonium, etc.

[The miniſter ſhall not ſolemnize this marriage without the conſent of their parents or governors, who are hereby licenſed to marry.]

Si utraque pars contrahens in viduitate exiſtens ad ſecundas nuptias convolare facultatem petat, tum omnes clauſulae parentum conſenſum requirentes omitti poſſunt; ſed parochiae utriuſque contrahentis in licentia exprimendae ſunt, ac parochia ubi matrimonium celebrabitur, deſignanda.

Archiepiſc. Cant. Joh. Whitgift 15. | Anno Chriſti 1597. | Reg. Angliae Elizab. 40.

Convocatio epiſcoporum et cleri provinciae Ebor. Ex reg. Ebor.

Convocatio haec per breve regium dat. apud Weſtm. 23. die Auguſti, anno regni XXXIX. ſummonebatur, ad comparendum in eccleſia metropolitica S. Petri Ebor. 25. die menſis Octobris. Quo die Matthaeus, archiepiſcopus Ebor. cauſam hujus ſynodi comparentibus breviter expoſuit et declaravit. Ea, quae fuerit, die 9. menſis Decemb. (ad quem diem per continuationes diverſas ſynodus continuata fuit) aſſeritur, nempe ad concedendum ſubſidium dominae reginae, quod illo die factum, et convocatio per alias diverſas continuationes de die in diem prorogata eſt uſque ad 16. diem Februarii ſequentis.

Archiepiſc. Cant. Joh. Whitgift 15.	Anno Chriſti 1598.	Reg. Angliae. Elizab. 40.

The archbiſhop's letter for armour. Reg. III. Whitgift fol. 97. a.

"Salutem in Chriſto." I have receaved letters from the lordes, and others of hir majeſties moſt honourable privy counſel, ſignifienge that hir majeſtie, ſeeing that thoſe meanes of lenitie and forbearance, that have been uſed to reduce the rebells of Irelande to acknowledgment of their offence and obedience, hath not taken effect, but encreaſed their pride, is now purpoſed with the aſſiſtance of God almighty to ſubdue them by force; and to that ende there are certain numbers of horſe and foote levied in all the counties of the realm; and though the ſeveral ſhires be deeplie charged, and the principall recuſants likewiſe, yet the number of horſe doth fall out ſhorte of that proportion, which is to be ſent at this preſent; and therfore by hir majeſties direction they are commanded to aſſeſſe upon the biſhops and deans a competent number, that is at this preſent to be ſente thither, whereof they have alſo ſent a note unto me, how the ſame may be ſupplied by the lords biſhops and the deanes: ſignifieng further, that the laſt time the like ſervice was required, the moſt part of the horſe were ſo bad, by reaſon of the long journey they made to the ſea ſide, and the negligence of riders etc. as they were returned back, to the great loſs of thoſe that did furniſhe them, and diſappointment of her majeſties ſervice; that therefore it is now required, that there ſhall be xxx. l. ſent for every horſe, the furniſhing thereof, and of the horſeman, that is to be ſent with the ſame, with which money, order ſhall be taken to have both fitt and ſerviſable horſe, and good furniture provided. And foraſmuch as I am required, that all poſſible ſpeed may be uſed for the levying of this money, ſo that the ſame may be delivered to Sir John Stanhope, knight, treaſurer of her majeſties chamber, within 15. daies next after the recepte of their lordſhips letters, which I received the day of the date hereof, and that your lordſhip in the note ſent unto me by their lordſhips is allotted to two horſe, which comes to lx. l. and the deane of Paules to one horſe, which comes to xxx. l. theiſe are to require your lordſhip in her majeſties name to provide the ſaid money, and to require the dean of Paules likewiſe to provide his, the ſame to be delivered within the tyme by their lordſhips limited, to Sir John Stanhope, knight, appointed for the recepte thereof: and thus much by authority from the lordes in hir majeſties name; but if your lordſhip call for ſome help of the wealthieſt of your clergie, both for your own eaſe and the eaſe of the dean, I think it will not be ill taken. And ſo with my hartie commendations I committ your lordſhip to the tuition of the almighty. From my houſe at Cant. 18. Julii M.D.XCVIII.

Your loving freind and brother.

Archiepiſc. Cant. Joh. Whitgift 16.	Anno Chriſti 1598.	Reg. Angliae Elizab. 40.

The archbiſhop's letter touching marriages. Ibid. fol. 100. a.

"Salutem in Chriſto." Whereas by the conſtitutions made in the laſt convocation, and by her majeſty under the great ſeal confirmed, amongſt other things the ordinarys power is limited in graunting of licenſes for celebrating of marriages within a competent tyme, fit for ſo holie an action, namely betwixt the houres of eight and twelve in the forenoon, and to a preſcribed place, that is, to the pariſh church where the parties to be married, or their parents, or governors do dwell; and where by the ſaid conſtitutions, no miniſter is warranted to marrie any parties, unleſs he have a licence ſufficient from ſuch ordinary, as by the ſaid conſtitutions is warranted to grante it, or that the banes be three ſeveral feſtival daies publiſhed at tyme of morning prayer, the penalty whereof is by the provincial conſtitutions, that the miniſter that doth offende, ſhal be ſuſpended from his function for three yeares: all this notwithſtanding, there come dayly complaints unto me out of ſeverall partes of this province, that ſome miniſters, neither regarding hir majeſties pleaſure, nor carefull of our credit, do marrie ſome couples in private howſes; others do marrie thoſe, who come to be married at unſeaſonable howres; others never ſtay aſking the banes three ſeveral feſtival daies (as is by law preſcribed) but do aſke them twiſe upon ſome holiday, and the third tyme the next morning when they are married, as if ordinaries were to be reſtrained, and miniſters ſet at large to breake all good orders. For redreſſe and prevention of all which diſorders, I have thought good, and do hereby require your lordſhip, to give both publique and particular warning to all the miniſters of or within your dioceſs, that they obſerve as well the howres, as the place, limited in the foreſaid conſtitutions, not otherwiſe to marry any either licenſed or by banes publiſhed, and marrie only ſuch inhabitants within their pariſhes (not licenſed otherwiſe) who are three ſeveral feſtival daies publickelie aſked, upon the penalty in the provincial conſtitutions inflicted, which your lordſhip and your officers, whom in that caſe it concerneth,

are

are to have a vigilant care to ſee diligently obſerved, for the avoiding of all future ſcandals and offences, which may juſtly grow thereon. Wherein nothing doubting of your lordſhip's diligent care, I commit you to the tuition of almighty God. From Lambehith the nynth daie of November, M.D.XCVIII.

Your loving brother in Chriſt.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 16	1598.	ELIZAB. 40.

Letter from the ſame for certificates to be made according to the late canons. Reg. III. Whitgift fol. 100. a.

"SALUTEM in Chriſto." Whereas in the eccleſiaſtical conſtitutions in the laſte convocation made, and publiſhed by her majeſties authority, amongſt other things, it was ordered and decreed, that every year at the feaſt of St. Michael the archangel, or within ſix weeks next after the ſaid feaſte, your lordſhip, and the reſt of my brethren, the biſhops of this province, ſhould ſend certificates to me of the number, names, degrees, and qualities of all ſuch as have been promoted unto holy orders, or been admitted into any benefice by you, in the year next before paſt; and where it is likewiſe by the ſame conſtitutions decreed, that you ſhould every yere between the feaſt of St. Michael, and the birth of our ſaviour Chriſt, ſend in the names as well of all thoſe which be excommunicated for their obſtinate refuſing to be preſent at divine ſervice, eſtabliſhed by publique authority within this realme, as alſo of all other perſons lawfully excommunicated, and have ſo continued three months together without amendment, and unabſolved, and have every ſix months following been denounced and publiſhed to be excommunicate perſons, both in their own pariſh church, where they dwell, and in your cathedral churche; and another certificate, on thiſſide the laſt daie of October now laſt paſt, of the tables of fees due unto you and your archdeacons, and other officers, and miniſters of eccleſiaſtical courts, within your dioceſſe; all which to do you have utterly neglected, which argueth that you have not that vigilant care in executing other partes of the ſaid conſtitutions, as you ought, and as hir majeſtie expecteth. And for that I myſelf may (I know not how ſone) be called to an accompt by her majeſtie, how the ſaid conſtitutions be obſerved and putt in ure, and particularlie in thoſe things aforeſaid; theſe are therefore to admoniſh and require you ("in virtute juramenti de canonica obedientia praeſtanda") to ſend unto me forthwith, the foreſaid ſeveral certificates in the ſaid conſtitutions mentioned, by the way of publick inſtruments under your epiſcopal ſeal, for the more creditt of them, and to be more carefull hereafter in certifienge of thoſe things, which are yerely to be certified, than hitherto you have been; otherwiſe I ſhall be drawn to take ſuch courſe herein by proceeding againſt you and your officers, not only as violaters and contemners of their canonical obedience in that behalf due; but alſo of her majeſties authority and expreſs commandment. And ſo being not a little grieved with your groſs negligence and careleſnes herein, and expecting due amendment and reformation, as well in the premiſes, as in the execution of all the other partes of the ſaid conſtitutions, for the good of the church, and our own creditts, I committ you to the tuition of almighty God. From Lambehith the 9th of November, M.D.XCVIII.

Your loving brother in Chriſt.

The attorney generall's letter touching recuſants. Ibid. fol. 101. a.

AFTER my very hartie commendations. Whereas I am given to underſtande, that divers recuſants ſtanding excommunicate for their recuſancie, doe intende and goe about to procure themſelves to be abſolved in your courts by their procurators, without making their perſonal ſubmiſſion, which is contrarie to lawe and to the great prejudice of her majeſtie; for that they afterward mean to continue recuſants, and cannot be indicted for the ſame; I have thought it good therefore to ſignifie the ſame unto you, hoping that from thenceforth you will have a ſpecial care, that you ſuffer no recuſant, being excommunicated, to be abſolved without making their perſonall ſubmiſſion accordingly. And ſo I committ you to God this 12th of November, M.D.XCVIII.

Your aſſured loving freind,

EDW. COKE.

To my loving freinds Mr. Dr. Binge, deane of the arches, Mr. Dr. Stanhope, chancellor to my lords grace of Cant. Mr. Dr. Dun, judge of the audience, Mr. Dr. Gibſon, judge of the prerogative; and to all other judges exerciſing juriſdiction eccleſiaſtical within the province of Cant. and to every of them.

The

The archbiſhop of Canterbury's letter touching contribution for the Iriſh war. Reg. III. Whitgift fol. 102. b.

"SALUTEM in Chriſto." I thinke theſe preſent occaſions, wherby her majeſtie is drawn to bend hir forces to the ſubduing of the rebells in Ireland, who ſeeke to ſhake off their obedience to her highneſs; and ſending hir navie to the ſea, to prevent forreine forces both from thence and from this kingdome likewiſe, it is not unknown unto you; which bringeth ſo great and preſent a charge unto her majeſtie, that if ſome extraordinarie releiſe be not had, it will not be poſſible for hir to ſuſtaine the ſame, notwithſtanding her majeſtie hath borrowed great ſummes of money and is upon ſale of divers portions of her revenues; in which reſpect the lords of hir majeſties privy counſail finding by experience, that the long peace, which under her highnes, next after God, we have moſt peaceably enjoyed theiſe fortie yeares, as it hath filled the whole land with plentifull abundance, ſo hath no one ſtate of the kingdome reaped greater fruit of it than thoſe, who in all her majeſties courts of juſtice, either eccleſiaſtical or temporal, have ſpent their time either in adminiſtration of juſtice, or as miniſters and officers of thoſe courts have followed the ſame. They have thereupon thought it moſt neceſſary, that every one of them, who hath any government or charge in any court of juſtice, do deal particularly with thoſe, who either judicially ſerve in thoſe courtes, or as miniſters and officers do attend them, or otherwiſe as pleaders do follow them, to adviſe every one of them particularly, freelie, and willinglie to offer unto her highneſs ſome voluntary contribution towards this hir great and infinite charge, as a token of their dutifull thankfulneſs for the great benefits, which they have received by her highnes moſt vigilant care for their increaſed livelyhood in her peaceable courtes of juſtice. Herein your lordſhip doth well remember what cauſe thoſe, who live by anie eccleſiaſtical juriſdiction, have to be as forwarde, or forwarder, than anie other; eſpecially for that they, and the juriſdiction which they exerciſe, hath onely by hir majeſties great goodneſs hitherto been protected and remained without impeachment, though the ſame hath been by divers, as you know, diverſly aſſaulted. And therefore ſo ſoon as I underſtood of this moſt temperate and diſcreat courſe taken in other temporal courtes, which as I hear will be liberal; I held it fit to addreſſe my letters to your lordſhip, to acquainte you with the particular manner of this proceeding, whereby your lordſhip may with good expedition follow the ſame. A book is by your lordſhip to be made, wherein is to be ſett down the ſeveral names of every judge, who exerciſeth any eccleſiaſtical juriſdiction within your dioces whatſoever, together with the particular names of everie regiſter of any of thoſe courtes, as alſo of the advocats and proctors, who do practize in anie, or every of them. Theiſe are every one to be called particulerlie before your lordſhip, who can ſufficiently lay down unto them the cauſe of their ſo calling, and declare what is fit in this caſe for them to do and ſo adviſing them to a willing, voluntarie contribution according to their abilities towards this ſo great burthen. Your lordſhip is to receive of every one of them what he ſhall think fit to give, wherein if any ſhall ſhew themſelves either ſlacke or backward, it will be good for him to think, that if he be hereafter delte with in his private, as he now dealeth undutifully in the publicke, he hath none to blame but himſelf; beinge unworthy to be accounted a member of that body, which he ſuffereth, ſo much as in him lieth, to periſh through his unnaturalneſſe. This money ſo received from every one, the particular ſomme is to be ſett down in the booke upon his name, who paieth it, and the book being ſigned by your lordſhip, together with the whole ſumme of money ſo received, is to be ſent up unto me, and by me to be offered from your lordſhips eccleſtaſtical courtes, wherby her highneſs may take knowlege of the reſpective care of her lovinge ſubjects, who live in the eccleſiaſtical juriſdiction to offer a voluntary eaſing in ſome part of that great charge, which her highneſs is at for the continuance of their reſt. Your lordſhip remembreth that the ſeaſon of the year draweth on very faſt for ſending of her highneſs forces unto Ireland, and preſent ſupplie of money is to be made for furniſhing of them; I am therefore to require your lordſhip that preſentlie, upon receipt hereof, you uſe all ſpedy forwardneſs in putting theſe letters in execution, and that with like expedition you do return the mony with the book in form above ſett down, wherby her majeſty may underſtand your care in furthering this ſervice. Soe I bid your lordſhip right hartelie farewell. From Lambehith this twelveth day of February, M.D.XCVIII.

Your loving brother in Chriſt.

The

Archiepiſc. Cant. JOH. WHITGIFT 16.	Anno Chriſti 1598.	Reg. Angliae ELIZAB. 41.

The archbiſhop of Canterbury's letter to the archbiſhop of York about the ſame. Reg. III. Whitgift fol. 103. a.

"SALUTEM in Chriſto." I thought it good to let your grace underſtand, what in reſpect of theſe preſent occaſions is thought neceſſary to be done by all her majeſties true and loving ſubjects; and firſt of all by the perſons mentioned in my lettres to the biſhops of this province, a copie whereof I ſend unto you herewith, it is expected you ſhould do the like in your province, whereof you are to take notice by theſe my lettres, and not to expect (for any thing I yet knowe) anie further notice. I doubt not, but that you conceive my meaning, and that you will endeavour by all meanes you can, to accompliſh this neceſſary duty in every eccleſiaſtical court within that province, and to make as much ſpede as may be to ſend up this voluntary contribution. I write unto you as to my good freind, knowing what is expected, and the neceſſitie thereof. And ſo with my hartie commendations I commit you to the tuition of almighty God. From Lambeth this 13th day of February, M.D.XCVIII.

Your loving brother in Chriſt,

JO. CANTUAR.

Archiepiſc. Cant. JOH. WHITGIFT 16.	Anno Chriſti 1599.	Reg. Angliae ELIZAB. 41.

The biſhop of London's letter to the biſhop of Peterborough touching the certificate of fees. Ibid. fol. 105. a.

AFTER my hartie commendations unto your lordſhip. His grace willed me to ſignifie unto you, that the certificat, which was ſent unto him, is of fees only belonging to your conſiſtorie and the officers therof, and ſealed with your chancellors ſeale; whereas you ſhould have kept thoſe in "archivis propriis," and have ſent unto his grace "fidele et auctenticum inſtrumentum in pergameno conſcriptum," of all fees eccleſiaſtical due unto yourſelf, your chancellor, archdeacons, and all other exerciſing eccleſiaſtical juriſdiction within your dioceſs, and of your, and their officers, and miniſters fees; and in caſe any exerciſing eccleſiaſtical juriſdiction within your dioces, hath not fulfilled the canon in this behalf made, his grace looketh they ſhould be by your lordſhip proceeded againſt according to the conſtitution, for his or their negligence therein. His grace willed me further to ſignify to your lordſhip, that he preſently looketh for your certificate under your own hand and epiſcopal ſeal, of all fees eccleſiaſtical due within your dioceſſe, as well unto your ſelf, and your chancellor, and archdeacons, and your, and their officers, and miniſters, according to the true meaning of the canons in that behalf made; otherwiſe his grace ſhal be forced to take ſuch courſe therin, as he is unwilling to doe. Upon the receipt of your lordſhips certificate you ſhall receive backe again the certificate, you ſent, to remaine with you in your records; the true copie wherof Doctor Hickman ſaith, he hath. And ſo not doubting, but your lordſhip will have ſpeciall care to ſatisfie his grace in the premiſes, I leave you to the Almighty, this 24th of May, M.D.XCIX.

Your lordſhip's lovinge freind.

The archbiſhop of Canterbury's letter about certificates. Ibidem.

"SALUTEM in Chriſto." Wheras I have heretofore, about the midſt of Michaellmaſs laſt, written letters unto your lordſhip for particuler certificates to be ſent unto me, according to the eccleſiaſtical conſtitutions made and publiſhed by hir majeſties authority, and as yet have not received them all from you, in ſuch ſorte as by the conſtitutions is appointed; theiſe are therefore to pray you to peruſe the ſaid conſtitutions, and every particuler, which by them is to be certified, and with ſpeed, to proceed againſt all ſuch your officers, as have not done their duties in certifyeng you, and to ſend your, and their certificates to me, for and concerning all ſuch things, as ſhould have been hertofore returned unto me, at or before Bartholomewe tyde nowe next comming, and to have care that all other certificates, which are to be made to me hereafter, be ſent up, as by the ſaid conſtitutions is appointed, otherwiſe I ſhall be forced to proceede againſt you in other courſe then I am willing. And ſo hopinge of your care herein, I leave you to the Almighty, this nynth of June, M.D.XCIX.

Your loving brother in Chriſt.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 16.	1599.	ELIZAB. 41.

Ordinatio de moderanda ſolennis poenitentiae commutatione. Ex reg. III. Whitgift fol. 163. a.

NE qua fiat poſthac ſolennis poenitentiae commutatio, niſi rarioribus gravioribuſque de cauſis, atque adeo cum ipſi epiſcopo conſtiterit, tam eſſe ad reum reconciliand. et reformand. ſaniorem et tutiorem rationem.

Deinde quod mulcta illa pecuniaria vel in levamen pauperum ejuſdem parochiae, vel in alios pios uſus erogetur, idque eccleſiae ſolenniter et fideliter innoteſcat.

Quodſi vero crimen fuerit notorium ac publicum, reus ipſe vel in propria ſua perſona publice in eccleſia poenitentiam ſuam minime fictam profitendo laeſae eccleſiae ſatisfaciet; et eccleſiae miniſter in praeſentia ipſius rei, palam e ſugeſtu ejus ſubmiſſionem, et poenitentiae ſuae coram ordinario ſuo peractionem, atque etiam in verae ſuae recipiſcentiae teſtimonium, quantam pecuniarum ſummam in uſus ſupradictos erogandam reddiderit, denunciabit.

Quicunque vero abſque epiſcopi dioeceſani notitia poenitentiam commutaverit, aut pecuniam, ratione commutationis hujuſmodi ſolutam, in alios uſus, quam ſupra eſt expreſſum, converterit, vel aliter praeſentem hanc conſtitutionem violaverit, is ab executione officii ſui per eundem dioeceſanum per tres integros menſes ſuſpendetur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 17.	1600.	ELIZAB. 42.

Clementis papae viii. *bulla plenariae indulgentiae Hibernis contra reginam Elizabetham inſurgentibus.* Paper office.

CLEMENS, papa viii. univerſis et ſingulis venerabilibus fratribus, archiepiſcopis, epiſcopis, et praelatis, necnon dilectis filiis principibus, comitibus, baronibus, ac populis regni Hiberniae ſalutem et apoſtolicam benedictionem. Cum jamdiu, ſicut accepimus, vos Romanorum pontificum, praedeceſſorum noſtrorum, ac noſtris, et apoſtolicae ſedis cohortationibus adducti, ad veſtram libertatem recuperandam, eamque adverſus haereticos tuendam et conſervandam, bonae memoriae Jacobo Geraldino primum, qui durum ſervitutis jugum vobis ab Anglis ſanctae Romanae eccleſiae deſertoribus impoſitum, ſummo animi ardore depellere, dum vixit, pro viribus procuravit; deinde Johanni Geraldino, ejuſdem Jacobi conſobrino, et noviſſime dilecto nobili filio viro Hugoni principi Oneil, dicto comiti Tironenſi, baroni Dungananiae, et capitaneo generali exercitus catholici in Hibernia, conjunctis animis ac viribus praeſto fueritis, ac opem et auxilium praeſtiteritis; ipſique duces et eorum milites, manu Domini exercitum illis aſſiſtentes, progreſſu temporis plurima egregia facinora contra hoſtes viriliter pugnando praeſtiterint, et inpoſterum praeſtare parati ſint; nos, ut vos, ac dux et milites praedicti alacrius in expeditionem hanc contra dictos haereticos opem inpoſterum etiam praeſtare ſtudeatis, ſpiritualibus gratiis et favoribus vos proſequi volentes, eorundem praedeceſſorum noſtrorum exemplo adducti, ac de omnipotentis Dei miſericordia, ac beatorum Petri et Pauli, apoſtolorum ejus, auctoritate confiſi, vobis omnibus et ſingulis, qui praedictum Hugonem ducem, ejuſque exercitum, catholicae fidei aſſertores et propugnatores ſequemini, ac illis vos adjunxeritis, aut conſilio, favore, commeatibus, armis, aliiſque bellicis rebus, ſeu quacunque ratione eis in hac expeditione operam dederitis; ipſis Hugoni duci, ejuſque exercitus militibus univerſis et ſingulis, ſi vere poenitentes et confeſſi, ac etiam, ſi fieri poterit, ſacra communione refecti fueritis, plenariam omnium peccatorum ſuorum veniam et remiſſionem, ac eandem, quae proficiſcentibus ad bellum contra Turcas, et ad recuperationem terrae ſanctae per Romanos pontifices concedi ſolita eſt, miſericorditer in Domino concedimus. Non obſtantibus, ſi opus ſit, noſtra de non concedendis indulgentiis ad inſtar, ac ſuſpenſionis indulgentiarum occaſione anni Jubilaei, aliiſque conſtitutionibus et ordinationibus apoſtolicis, caeteriſque contrariis quibuſcunque. Verum, quia difficile foret praeſentes noſtras ad omnium, quorum intereſt, notitiam pervenire; volumus, ut earum exemplis etiam impreſſis, manu alicujus notarii publici ſubſcriptis, ac ſigillo perſonae in dignitate eccleſiaſticae conſtitutae munitis, eadem fides ubique habeatur, quae eiſdem praeſentibus haberetur.

Dat. Romae apud ſanctum Petrum ſub annulo piſcatoris die 18. Aprilis, M.DC. pontificatus noſtri anno nono.

The

The archbiſhop of Canterbury's letter touching recuſants. Reg. III. Whitgiſt fol. 122.a.

AFTER my hartie commendations unto your lordſhip, theiſe are to ſignifie unto you, that upon my conference had with the right honorable the lord keeper, touching the exceſſive number of recuſants, which daily growe, for that they are not proceeded againſt; it is thought fitt and convenient, and ſo his lordſhip deſireth, that you make in authentique forme under your epiſcopal ſeale one certificate or "Significavit," directed to her majeſtie, conteining all the names, ſirnames, additions, and places of habitation or common abode of all ſuch popiſh recuſants, as have been excommunicated, and ſoe publiſhed and denounced in their pariſh churches ſithence the eſtabliſhing of the laſt eccleſiaſtical conſtitutions by hir moſt excellent majeſty, and that have and do ſtand excommunicated above forty daies; praying hir majeſties writt "De excommunicato capiendo," as in this behalf is requiſite, and in the like is accuſtomed, and to ſende the ſame unto me ageinſt the beginning of the next terme, to be delivered unto the lord keeper, who will give further order for the ſending out of writt "De excommunicatis capiendis," againſt thoſe recuſants for their apprehenſion, without anie further charge to you or anie your officers. And ſo praying your lordſhip to be careful, and to uſe ſpeede herein, I leave you to the tuition of the Almighty. From Lambeth this 19th day of December, M.DC.

Your lovinge brother in Chriſt,

JO. CANTUAR.

A letter written by the archbiſhop of Canterbury's order about recuſants. Ibid. fol. 123. a.

IT may pleaſe your lordſhip to underſtand, that whereas my lords grace of Canterbury did the 19th day of December laſt paſt, write letters to your lordſhip, praying you to make, in auctentique forme under your epiſcopal ſeale one certificate or "Significavit," directed unto her majeſtie, of all popiſh recuſants within your dioceſſe, and to ſend the ſame unto his grace ageinſt the beginning of the laſt terme, which your lordſhip hath deferred, and not yet done the ſame; I do therefore by theiſe my letters (according to his graces commandment given unto me) pray and require your lordſhip forthwith to ſend the ſame "Significavit" unto his grace; and alſo, for that my lord keeper is deſirous to underſtand the particular eſtate of all the recuſants within your dioceſſe, to certify his grace in particular of each of them, the general eſtimation of the countries, of everie of their abilities, or at the leaſt which of them are of the beſt ability, moſt dangerous, and likeſt to do hurt, by drawing the inferior ſorte by their examples to the like obſtinacy. And thus praying your lordſhip to be careful therein, I commit your lordſhip to the Almighty. From London the ſecond of April, M.D.CI.

Your lordſhips loving freind to be commanded,

ED. STANHOPE.

Convocatio epiſcoporum et cleri provinciae Cantuar. Ex. MSS. Mil. Smith apud epiſc. Aſſaven.

CONVOCATIO haec per breve regium ad 18. diem menſis Octobris in eccleſia S. Pauli London. ſummonebatur: ubi peractis ſacris, lectiſque certificatoriis, domus inferior prolocutorem eligere jubetur, et abſentes contumaces pronunciantur.

In ſecunda ſeſſione (Octob. 31.) in eccleſia B. Petri Weſtm. poſt proteſtationem decani Weſtm. et reſponſum archiepiſcopi, D. Sutcliffe prolocutor electus, confirmatus eſt, ac commiſſio ab archiepiſcopo nonnullis epiſcopis et decano Cantuar. ejus nomine ſynodo praeſidendi tradita.

In tertia et aliis ſequentibus ſeſſionibus uſque ad decimam ſeptimam nihil memoratu dignum geſtum eſt, praeter conceſſionem quatuor ſubſidiorum.

In decima octava ſeſſione (Dec. 21.) the archbiſhop preſent exhorts the biſhops to be diligent in their charges, and carefull to obſerve the canons of the laſt convocation: and particularly gives them caution of theſe things following, viz.

I. Not to proceed in court upon apparitors promoting without churchwardens preſentment, or other juſt inquiſition.

II. That eccleſiaſtical judges hold not too frequent courts, nor oftner than once in five Weeks.

III. That

III. That chancellors and officials call not men to ſeveral courts for the ſame fault.

IV. To have yearly but once, not quarter bills of preſentments.

V. To take care that the curates of non-reſidents be able perſons, and have good allowances.

VI. That none but chancellors grant licenſes for marriage.

In hac ſeſſione, poſtquam contumaces ſuſpenſi fuiſſent, breve regium convocationem diſſolvit.

IN "EBORACENSI" provincia ſynodus virtute brevis regii dat. apud Weſtm. 2. die Septembris, anno regni xliii. convocabatur in eccleſia metropolitica S. Petri Ebor. die 28. menſis, Octobris, et poſt unam alteramque prorogationem, ultimo die menſis Novembris ſubſidium dominae reginae concedebatur. Tandem tertio poſt parliamenti diſſolutionem die, brevis regii virtute dat. 21. Decemb. anno regni xliv. ſynodus haec diſſolvebatur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 19.	1601.	ELIZAB. 43.

The archbyſhop of Canterbury's letter to the biſhops touching their commiſſaries and officialls courts. Reg. III. Whitgift, fol. 124. b.

"SALUTEM in Chriſto," There have divers complaints been made to perſonages of great place, who have acquainted me therewith, that by reaſon of the often keeping of courtes by commiſſaries, and by the archdeacons officialls, and by the multitude of ſeveral apparitors ſerving under them, the ſubject is almoſt vexed weekly with attendance on their ſeveral courtes, to their infinite charge and dailie vexation; and further, that by a diſorder not long ſince crept into thoſe courtes, without warrant of making quarter bills of preſentments, wheras their viſitations are holden but once, or at the moſt, twice in every yeere, ſo as what with churchwardens continual attendance on thoſe courtes, and their dayly vexation by new proceſſe and excommunications, if they miſs but one day of their quarter bills, beſides the general charge which every pariſh beareth for their churchwardens attendance on thoſe courtes (which in many places cometh to more then is by a whole pariſh for anie one ceaſement payed to hir majeſtie) the poor men, who are choſen churchwardens, by their continual attendance on thoſe courtes, are in their eſtate, as they allege, hindred greatly in leaving their daie labour for attendance there. Theiſe and divers like complaints are dayly brought unto me, with a general exclamation upon commiſſaries and officialls courtes, for ſuch like grievances of the ſubject. I had well hoped that the conſtitutions made the laſt convocation, and your lordſhips promiſe to ſee them duely executed (knowing how our eccleſiaſtical juriſdiction was then ſpurned at) would have prevented theſe abovenamed, and all other like complaints; but I fear the greedineſs of meen inferior regiſters and apparitors under your lordſhips commiſſaries and archdeacons is ſo rooted in them, as it will breed a greater blemiſh then hitherto hath commed upon our whole juriſdiction, unleſs your lordſhip do with a more vigilant care prevent that miſchief. Theiſe are therefore to pray and require your lordſhip, preſently upon receipt of theſe letters, to call before yourſelf, your chancellor, commiſſarie, and all your archdeacons or their officialls, where there be any under you, and to cauſe them to bring unto you their records of their courtes, keeping for matters of office, uſed about the third and fourth yeare of hir majeſties reigne, and that your lordſhip will out of them take a true extract, ſigned with the judges and regiſters own hand, certifying theſe three particular points. Firſt, How often the churchwardens of every pariſh did bring in their bills of preſentment at that time, whether quarterlie or noe? Secondly, How often either your commiſſaries or your officialls did keep their courtes in every quarter, and how long time difference there was betwixt your commiſſaries courtes and the archdeacons officialls? And laſtly, What number of apparitors every commiſſary, and every archdeacon, or his official had within your lordſhips dioceſſe at that time? This beinge by your lordſhip truelie found out, I am further to pray and require you to enforme your ſelf, under all your foreſaid officers, and their ſeverall regiſters hands, what bills nowe are quarterly, or otherwiſe brought in by the churchwardens of every ſeveral pariſh within your dioceſe to everie of them (for that it is enformed that every pariſh is quarterly charged with as great a charge for certifyeng of recuſants, as they are for bills of preſentments) and what is payed either to apparitor or regiſter for making or exhibiting of theiſe ſeveral billes (for I doe not heare that the judges have any fee due for theſe exhibitts.) Your lordſhip is likewiſe required to inform yourſelf, what difference is at this preſent betwixt the multiplicitie of theiſe courtes within your ſaid dioceſſe, and thoſe in former tymes, as alſo of the number of apparitors belonging to all thoſe offices, over thoſe which were of twentie yeares before the laſt parliament. In all or every of theſe if your lordſhip ſhall find any alteration, then for the avoyding of thoſe pernicious complaints daily brought up hither, and ſo open contempt of the laſt canons, your lordſhip is hereby required to do your beſt endeavour to reduce all theſe enormities unto the former forme, both of making bills of preſentments, of reducing the number of thoſe inferior courts to their former liſtes, and of the reſtrayning the great vexations of the ſubject by multiplicitie of apparitors; and for that myſelf deſire to be ſatisfied in my care, and promiſed help in reforming theiſe

theiſe abuſes; I doe hereby pray and require your lordſhip, that by the laſt day of July next enſuing, you do tranſmitt unto me, under your lordſhips own hande, all the particulers above ſett downe, together with your lordſhips order taken for reforming the premiſes, and for bringing of them to their former courſe; and ſoe I byd your lordſhip hartily farewell. From Lambeth this two and twentith of May, M.DC.I.

Your lordſhip's loving brother in Chriſt,

Jo. Cantuar.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Joh. Whitgift 18.	1601.	Elizab. 43.

Breve regium pro decimis. Reg. Whitgift III. fol. 128. a.

Elizabeth, Dei gratia Angliae, Franciae, et Hiberniae regina, fidei defenſor, etc. reverendiſſimo in Chriſto patri domino Johanni, miſeratione divina Cant. archiepiſcopo, totius Angliae primati et metropolitano, ſalutem. Cum nuper per literas veſtras, aut per literas nuper praedeceſſorum veſtrorum ſigillis veſtris auctenticis ſigillatas, acceperimus, diverſos incumbent. firmarios, proficuorum receptores, et alios occupatores beneficiorum, et promotionum ſpiritualium, in quadam ſchedula praeſentibus annexa content. et ſpecificat. renuere et recuſare ſolvere, ad uſum noſtrum, ſeparales decimas ſeparalium beneficiorum, et promotionum, in dicta ſchedula content. mulcta et poena ſtatutorum in ea parte edit. omnino ſpretis et neglectis; nos vero volentes eoſdem ſeparales incumbent. firmarios, proficuorum receptores, et alios occupatores ſeparalium beneficiorum, in dicta ſchedula content. et eorum quemlibet contempt. et neglect. officii ſui debita afficere poena, certis de cauſis nos ſpecialiter moventibus; ac de fidelitatibus et providis circumſpectionibus veſtris plurimum confidentes, aſſignavimus vos, et nihilominus volumus et mandamus, quod vos in caeterorum terrorem, ubi maxime videritis expedire, per miniſtros veſtros idoneos, illos, aut ſaltem eorum aliquos, ſic renuentes et recuſantes, per deprivationem, aut aliter pro ratione actorum et ſtatutorum in hujuſmodi caſu editorum et proviſorum, tractetis, et ut pecunias pro eorum rata portione in ſchedula praedicta content. vobis ad uſum noſtrum perſolvere coerceatis et urgeatis omnino; necnon pro defectu ſolutionum decimarum praedictarum ſequeſtretis, et in manus ſeiſiri faciatis omnia et ſingula reditus, reventiones, exitus, proficua, fructus, commoditates, decimas, glebas, oblationes, penſiones, portiones, et alia emolumenta, et proficua quaecunque ad ſeparalia beneficia et promotiones ſpirituales in dicta ſchedula content. et eorum quodlibet ſpectant. et pertinent. in quorumcunque manibus, poſſeſſione, ſive occupatione illa vel eorum aliqua modo exiſtunt, aut inpoſterum exiſtent, quouſque debita in hujuſmodi ſchedula content. perſolvantur; intimetiſque, publicetis, et declaretis hanc ſequeſtrationem, noſtra auctoritate factam, talibus temporibus, locis et hujuſmodi perſonis, prout vobis maxime videbitur expedire. Nolumus autem quod templa obſeretis, aut aliquam aedem ſacram occludatis, ſchedulaſve aut alia ſcripta poſtibus aut templorum valvis ſigillo veſtro auctentico muniat, aut aliter affigatis, quominus miniſtri divina celebrent, aut parochiani ſacris celebrand. interſint. Volumus autem, quod ſi qui acquietantias aliquas praemonſtraverint, quod illos idonea cautione, ut tempore infraſcript. baronum noſtrorum ordini et judicio ſubdit. compareant curetis, ac inſuper petatis, exigatis, levetis, colligatis, et in manus noſtras recipiatis a quibuſcunque aliis tenentibus, firmariis, et occupatoribus dictorum ſeparalium, beneficiorum, et promotionum ſpiritualium et eorum cujuſlibet, omnia reditus, reventiones, exitus, proficua, et alia quaecunque commoda, emolumenta pro nobis, et ad uſus et commoditates noſtras; bona vero et catalla, ſi quae forte fuerint peritura, majori commodo noſtro vendantur, caeteraque, quae de jure exigere poteritis, peragatis, quo ſeparalium debit. in dicta ſchedula content. plenariam ſolutionem expeditius accelerare poteritis; huicque mandato noſtro eouſque inſtetis, donec et quouſque tant. reditus, reventiones, et proficua ſeparalium beneficiorum praedictorum, et eorum cujuſlibet ad manus noſtras pervenerint, quibus de praedictis ſeparalibus debit. in dicta ſchedula content. pro cujuſmodi rata portione nobis abunde ſatisfiet, celeriuſque quo poteritis, poſt receptionem eorundem, ad recept. ſcaccarii noſtri ad uſum noſtrum recept. inde denarios integre perſolvatis: aſſignavimus enim et conſtituimus vos, alioſque diſcretos et boni nominis viros, qui nobis approbati et commodi videbuntur, collectores et receptores in praemiſſis. Certiores igitur reddatis barones noſtros praedictos apud Weſtmonaſt. in quindena ſancti Michaelis archangeli prox. futur. quid feceritis in praemiſſis, remittend. eiſdem baronibus noſtris, tunc et ibidem, praeſens mandatum noſtrum; vos enim in redditione computi veſtri pro decimis ad feſtum natalis Domini ult. praeterit. cum ſummis in ſchedula praedicta ad uſum noſtrum minime ſolut. onerand. fore, niſi commodiori reſponſo ſub ſigillo veſtro auctentico in membrana redact. baronibus noſtris praedictis perſuaſeritis, praemonemus per praeſentes; damus autem tenore praeſentium in mandato omnibus et ſingulis juſtitiariis, majoribus, vicecomitibus, ballivis, conſtabulariis, et aliis officiariis, et miniſtris noſtris quibuſcunque, tam infra libertates quam extra, quod vobis et veſtris in hac parte deputat. circa executionem praeſentis commiſſionis noſtrae obedientes, auxiliantes ſint, et intendentes, prout decet. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes, teſte Willelmo Periam, milite, apud Weſtm. duo decimo die Februarii, anno regni noſtri XLIII.

Joh. Tayler, deputat.
Edward. Stafford, milit.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Joh. Whitgift 18.	1601.	Elizab. 43.

The archbiſhop of Canterbury's letter touching the obſervance of the late conſtitutions.
Reg. III. Whitgift fol. 129. b.

"Salutem in Chriſto." Notwithſtanding the adviſed care taken in the laſt convocation, amongeſt the reſt, of theſe two chapters following of the conſtitutions then made, and by hir moſt excellent majeſtie confirmed, "Ut beneficiati in ſuis beneficiis curatis hoſpitalitatem exerceant;" the other, "Ut decani et canonici in eccleſiis cathedralibus ſuis vicibus conciones habeant;" yet are there daily complaints made, that ſome beneficed men having prebends in cathedral churches, do take longer ſcope by coulour thereof of abſence from their cured benefices, then by the ſaid conſtitutions is allotted them; and that ſome others, who would ſeem to live at their prebends, do neglect their duty both of preaching, and attendance on their other divine functions there. For preventing of theſe, and the like inſinuations (whereof we may happely ere long hear more) I doe hearby pray and require your lordſhip, that you will together with your dean adviſe upon every particular branche of each of the abovenamed chapters, and enform yourſelf, whether anie prebendarie of your church do breake anie parte of theſe two titles, whereunto he is either in reſpect of his cured benefice, or of his prebend tied; and ſo to reforme the offenders therin, with all convenient ſpeede, as that I may, before the feaſt of All Saints next enſuing, receive under your lordſhips hand a true certificate, as well of any breach of the ſaid conſtitutions, as of your lordſhips due reformation of it. Wherein nothing doubting of your lordſhips care, I bid you hartilie farewell. From my palace in Canterbury this ſixth day of Auguſt M.DC.I.

Your lordſhip's loving brother,

Jo. Cantuar.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Joh. Whitgift 19.	1601.	Elizab. 44.

The archbiſhop of Canterbury's letter with articles touching the eccleſiaſtical courts.
Ibid. fol. 135. a.

"Salutem in Chriſto." Your lordſhip hath by experience now found, how the not reforming of the inconveniences, crept into eccleſiaſtical inferior courtes, ſpecified in my letters ſent unto you in April laſt, hath bred that effect, which was then feared; even the multitudes of complaints made againſt them in this laſt parliament, which had they not been prevented with good circumſpection, and hope promiſed of careful reformation hereafter of thoſe abuſes and grievances of the ſubjecte in the inferior courtes, there might perhaps have enſued the taking awaie of the whole, or moſt of thoſe courtes, which cauſed me at our laſt aſſembly in convocation to admoniſh my brethren there preſent, and thoſe deanes, archdeacons, and other clerks of the convocation, who then attended, to have a more careful and vigilant heede to the obſerving of the conſtitutions made in the former convocation, and confirmed by hir moſt excellent majeſty; and more particularly to redreſſe theſe enormities following, ſo much complained of in the parliament houſe, as impugning our own late care in making the former conſtitutions, which had they ben well obſerved, theſe enormities had been all redreſſed.

I. The inconveniences which do ariſe by proceeding of ordinaries "ex officio mero" without either due preſentment, or lawfull inquiſition preceding.

II. The over frequent, and often keeping of courtes uſed by commiſſaries and officials, to the vexing of the ſubject, and eſpecially churchwardens with weekly attendance, cauſinge their leaving other buſineſſe to attend ſome courte or other.

III. The common ſnatching by prevention, uſed betwixt commiſſaries and officialls in matters of correction, whereby neither do the churchwardens know where to preſent, nor the ſubject is ſuffered quietlie to anſwere his offence in any one courte, he is ſo diſtracted by being cited to two or three courtes at once.

IV. The vexing and charging the country with quarter bills, an abuſe but lately crept into thoſe courtes, directly againſt law, and very burdenſome to the ſubject.

V. The infinite multitudes of apparitors and pettie ſomners, hanging upon each courte, two or three of them at once, moſt commonly ſeaſing upon the ſubject for every trifling offence, to make worke to their courtes.

VI. The admiſſion of curates, hand over head, by officials and commiſſaries in the countrie, whithout the buſhops knowledge of them, and without receiving due teſtimony of their converſation, as by the conſtitution is required in the ordering of miniſters; as alſo the breach of that parte of the conſtitution "De beneficiorum pluralitate cohibenda," which requireth, that no curate ſhall ſerve under a double beneficed man, but ſuch an one, as for his ſufficiency to preach, and for the competency of his ſtipend, ſhall be approved by myſelf, or his buſhop dioceſan; the ordinary fees of admiſſion of ſuch curates being notwithſtanding

ing reſerved to thoſe courtes, where they are granted.

VII. The ſcandal which groweth by commutation of penances, more rieff than before the late conſtitutions were made, without the buſhops privity, warrant, or conſent.

VIII. And laſtly, The graunting licenſes of marriages by archdeacons, and their officialls, and other exerciſing peculiar juriſdiction, who are no wayes by law to be ſaide "exercere epiſcopalem juriſdictionem de jure," neither was it anie waies intended at the making of theſe conſtitutions, and expreſly by her majeſtie ſignified, that no buſhops officer, other than his chancellor, ſhoulde grant anie licenſe in any dioceſſe.

Theſe being the grievances moſt noted, and both in parliament, and otherwiſe complained of, to be heavie for the ſubject ro undergoe, and I did require at your lordſhips hands a reformation of them within your dioceſs at the end of the convocation; ſoe I doe hereby pray and require you, that you will ſet down ſuch obſervations to your eccleſiaſtical officers, whereby all theſe abovenamed inconveniences may be avoyded, as the grievances ſpringing of the undue obſerving of the former conſtitutions. And if any officer under you ſhall either impugne, or not truly performe the redreſſinge of all theſe diſorders, in manner as you ſhall preſcribe them, he ſhall aſſuredlie know, that I had rather with ſeverity reform him, than bear thoſe ordinary complaints, which in the end may turne to the ſcandall of our juriſdiction eccleſiaſtical. And ſo not doubting, but that you will have due care of the premiſes, I commend your lordſhip to God. From Lambeth 7[th] of January, M.D.CI.

Your lordſhip's loving brother in Chriſt.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Joh. Whitgift 19.	1601.	Elizab. 44.

The archbiſhop of Canterbury's order to the biſhop of London for thankſgiving for victory, etc. Reg. III. Whitgift fol. 138. a.

"Salutem in Chriſto." Your lordſhip cannot be ignorant of the great and manifold bleſſing and benefits, which we have received from God, ſince it pleaſed him to advance hir majeſty to this crown; firſt, by directing her royal heart to eſtabliſh and maintain true religion amongeſt us; then, by defending hir ſacred perſon againſt many and divers ſecrett plotts and cruell deſignments; thirdly by protecting this whole realm from intended invaſions of the king of Spaine, to the great admiration almoſt of all the world; and at this tyme by fruſtrating this king of Spaine of his intended invaſion and conqueſt of the kingdom of Ireland; that thereby he might make his entrance the more eaſy for the ſubduing of this realm. To which intent likewiſe he combined with the pope, and of late ſent greate forces into that kingdom ro the aid and aſſiſtance of the rebells there, which fortified themſelves in three places beſides Kynſale, with reſolution never to have departed that kingdome, till they had ſubdued it to their maiſter the king of Spaine. Neverthelefs, through God's great goodneſs and mercies, they are ſubdued, and forced to become interceſſors that they might depart, and leave that enterpriſe, and have ſurrendred and yeilded up all the places, wherein before they had fortified themſelves. Moreover, the forces of both the traytors Tyrone, and Odonell are vanquiſhed; Tyrone, into the north parte of Ireland, and Odonell, into Spain: for which great goodneſs of almighty God, in fruſtrating of theſe and divers other plots and enterpriſes againſt her majeſtie and hir kingdom, and ſpecially againſt the true religion, which we profeſſe, deviſed as well by the late king of Spaine, as by this his ſon that now reigneth, who hath vowed to follow his fathers ſteps; wherein we can never be ſufficiently thankful. And theefore your lordſhip ſhall doe well, and it is hir majeſties pleaſure, to take order within your dioces, that the preachers, in their ſermons ſhall notifie to their pariſhioners theſe admirable workes of God, and his exceeding great mercies multiplied upon us, and move them to render thankes unto God for the ſame, and to pray for the continuance thereof. And ſo with my heartie commendations I commit your lordſhip to the tuition of almighty God. From Lambeth the 25. of January, M.DC.I.

Your lordſhip's loving brother in Chriſt,

Jo. Cantuar.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Joh. Whitgift 19.	1602.	Elizab. 44.

The archbiſhop of Canterbury's letter about decay'd churches and chancells. Ibid. fol. 140. b.

"Salutem in Chriſto." Hir majeſtie being informed, that divers churches and chauncells within this realme are greatly decaied, and ſome of them either fallen down, or like to fall down, and likewiſe that many other churches are very undecently kept within, to the diſgrace of religion, and great offence to many wel diſpoſed, and occaſion to ſuch as are enemies to our profeſſion to think, that we are but prophanely minded, and without devotion; hath

hath commanded me to write to the archbuſhop of York, for his province, and to all the buſhops within my province, in hir name to charge them to have a ſpecial regard to the premiſes, and to take care that the ſame be reformed accordingly; which hereby I notifie to your lordſhip, and require you in hir majeſties name to ſee the ſame duly performed and reformed, as you will anſwere to the contrarie, and to certifie me in convenient time the ſtate of your churches within your dioceſſes, and what you have done concerning the ſame. And ſo with my hartie commendations I commit your lordſhip to the tuition of almighty God. From Lambeth this one and twentith of June, M.DC.II.

Your lordſhip's loving brother in Chriſt,

Jo. CANTUAR.

Archiepiſc. Cant. JOH. WHITGIFT 19.	Anno Chriſti 1602.	Reg. Angliae ELIZAB. 44.

A prayer for the queen's majeſtie. Reg. III. Whitgift fol. 148. b.

O MOST heavenlie father, and God of all mercie, we moſt humbly beſeech thee to behould thy ſervaunt our queen, with the eies of pity, and compaſſion; give unto her the comforts of thy Holie Spirit; worke in her a conſtant and livelie faith; graunt hir true repentance; and reſtore unto her (if it be thy will) hir former health and ſtrength of bodie and ſoule. Let not the enemy, nor his wicked inſtruments have anie power over hir, to do her harme. O Lord puniſh hir not for our offences, neither puniſh us in hir. Deal not with us O Lord, as we have deſerved, but for thy mercies ſake, and for thy Chriſt his ſake, forgive us all our ſinnes; and prolong hir daies, that we may ſtill enjoy hir to the glory of thy holy name, and joy of all ſuch as truelie fear thee, through Jeſus Chriſt our Lord, Amen.

Archiepiſc. Cant. JOH. WHITGIFT 20.	Anno Chriſti 1603.	Reg. Angliae JACOB. I. 1.

The archbiſhop of Canterbury's letter touching beneficed men and preachers. Ibid. fol. 149. a.

"SALUTEM in Chriſto." Theiſe are to require your lordſhip for certeine cauſes me eſpecially moving, that with all convenient ſpeed, after the receipt hereof, you certifie me, under your hand, the names and ſurnames of all the preachers within your dioceſs, what degree of ſchole they and every of them be of, by whom they are allowed preachers, and whether they be beneficed curates, or ſtipendary preachers, together with the pariſhes name where they lyve and preache. And thus praying your lordſhip to be very carefull in the premiſes, I commit your lordſhip to the protection of almighty God. From Lambehith this 12th daye of Maye, M.DC.III.

Your loving brother in Chriſt,

Jo. CANTUAR.

Letter from the ſame touching communicants and noncommunicants. Ibid. fol. 150. b.

AFTER my hartie commendations to your lordſhip. I have thought good upon ſome ſpecial occaſions me thereto moving, to pray and require your lordſhip, that preſently after receipt hereof, you do ſend letters, aſwell to all your archdeacons, as to all ſeverall commiſſaries within your dioceſſe, willing and requiring them, in my name to ſend for every parſon, vicar, or curate within their ſeveral juriſdictions, and as ſecretly and particulerly, as they can, to receave of them in writing their ſeverall anſwers to every one of theſe points following; and that the ſaid archdeacons and commiſſaries, ſo ſoone as they ſhall have received the ſaid anſwers in writing from the ſeveral miniſters, do preſently tranſmit them in autentique forme unto you, to be preſentlie ſente from your lordſhip to me: wherein I muſt put your lordſhip in remembrance, that you had need to give ſome touch unto your archdeacons and other commiſſaries, that if they thought of it, how much theſe things, which I deſire to be informed in, may concern their ſeveral juriſdictions, they would have more care particularly to inform themſelves, by all meanes, of every ſuch matter required of them; and ſpeedily return certificate of them. The matters I now deſire to be advertiſed of, with all convenient ſpeed, are theſe:

I. The certein number of thoſe that do receive the communion in everie ſeveral pariſh.

II. The certein number of every man recuſant inhabiting in every ſeveral pariſh within their ſeveral juriſdictions, without ſpecifying their particular names; and likewiſe the certein number of every woman recuſant, diſtincte from the man, in manner as afore.

III. The like inquirie to be obſerved alſo, aſwell what the certein number is of every man as afore, who doth not receive the communi-

on,

on, as alſo the certein number of every woman in each ſeveral pariſh, who doth not receive the communion, without ſpecifying their names.

IV. The particular name of every double beneficed man in your dioceſſe, who holdeth two benefices with cure, his degree of ſchole, and qualification, the names of the ſeveral benefices with cure, which he ſo holdeth, how many miles diſtant each of the benefices, which he holdeth, is from the other, and as neer as you can, the valuation of them in the kinges bookes.

V. How many ſeveral impropriations there be within your dioceſe, whether they be endued with vicaridges, or ſerved by curates; if with vicaridges, what everie of thoſe ſeveral vicaridges is valued at, ſo neere as you can inform yourſelf, in the kinges books; yf by curates, what the ordinarie ſtipend is that the proprietarie payeth for the maintenance of the curate.

VI. The names of every perſonage within your dioceſs, which is endued with a vicaredge; what the ſaid perſonage is valued in the kinges bookes, and what the vicaredge is valued in the kinges bookes, and what the vicaridge is valued at.

VII. Who is patrone to everie ſeveral benefice within your dioceſſe, ſo neere as your records of inſtitution can give direction. And thus praying your lordſhip to be verie carefull in the premiſes, I committe you to the protection of almightie God. From Lambhith this laſt of June, M.DC.III.

Your lordſhip's loving brother in Chriſt,

JO. CANTUAR.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 20.	1603.	Jacob. I. 1.

K. James the firſt his letter to the univerſity of Oxon touching glebe tithes in parſonages impropriated to be reduced to the ſufficient and incumbent miniſter. Spelman's hiſt. and fate of ſacrilege p. 240. ſeqq.

JAMES, Rex.

RIGHT truſty and well beloved, we greet you well. The zeal, that religion might be well planted in this realm, and all other our dominions, hath cauſed us to enter into conſideration of all means, that might beſt ſerve to the furtherance hereof. Wherein finding that no one thing is a greater impediment, than want of competent living to maintain learned men in ſuch places of our kingdom, where the ordinary benefit of the vicarages doth not ſuffice, and the parſonages are impropriate, and in laymens hands, we have found, that there could not be a readier way to ſupply that defect, than if thoſe impropriations of tithes might be converted again to the right uſe, for which they were at preſent inſtituted; wherein by God's grace we have a purpoſe to do in ſuch of them as now are, or ſhall be in our hands, whatſoever our ſtate may well bear. By which example of ours we preſume to induce all others, poſſeſſed of the like, to imitate us, as far as with their ability they may. In the mean time we have conſidered, that to give beginning to ſo good a work, none were more fit, than the colleges in the univerſities, who being ſo eminent members of our ſtate, and having divers of them many ſuch impropriations, and ſome of them alſo a deſire, as we are informed, to provide for ſuch perſons out of ſuch livings, as ſhall fall within their powers to diſpoſe, their example ſhould have great efficacy into all good men in this ſort to advance the glory of Chriſt's goſpel. And becauſe there may occur in the performance hereof ſome ſuch particular difficulties, as are unknown to us, we have thought good, before we entred further into it, to recommend this matter to your conſideration, requiring you, our chancellor, and in your abſence the vicechancellor, and heads of houſes to aſſemble yourſelves, and ſuch diſcreet men of all the colleges, as you ſhall think meet for ſuch a conſultation, and to propoſe that matter amongſt you, and to conſider and ſet down ſome ſpeedy courſe, how upon the expiration of the years in being of any leaſe of tithes or glebe impropriate, the ſame may afterwards be ſo deviſed, as eccleſiaſtical perſons bred in the houſes, to whom the ſame do belong reſpectively, may be maintained, and enabled to execute their functions, and yet the college provided of ſuch things as are neceſſary for maintaining the ſame: whereof we have no intention to wiſh any prejudice, knowing well how fit it is, that they be ſupported by all good means whatſoever. Of which your deliberation and reſolution we do require you to advertiſe us with as convenient ſpeed as you may, both by writing under your hands, and by ſome diſcreet perſons to be ſent to us, or our council, to make report of your doings therein. Given under our ſign at our caſtle of Windſor the 10th of July, M.DC.III. in the firſt year of the reign of England, France, and Ireland, and of Scotland the ſeven and thirtieth.

Archiepiſc. Cant. Joh. Whitgift 20.	Anno Chriſti 1603.	Reg. Angliae Jacob. I. 1.

The archbiſhop of Canterbury's letter for the keeping of the 5th of Auguſt holy. Reg. III. Whitgift fol. 195. b.

"Salutem in Chriſto." Yeſterday night I received letters from the lords of his majeſty's privy council, the copy whereof I ſend incloſed to your lordſhip, praying and requiring you, according to the accuſtomed manner in ſuch caſes, to cauſe the contents thereof to be made known to the reſt of the biſhops within this province; whereof divers are now remaining in and about London. Touching the manner of celebrating that day, I would be glad to have conference with your lordſhip, and ſome others of the biſhops now preſent; but in the mean time, and for the ſpeedier diſpatch of your letters, I think it fit the ſame order be obſerved in this action, as was uſed upon the 17th of November, in our late ſovereign's time; with eſpecial charge, that in every particular church there be a ſermon and ſervice, with a declaration of the great bleſſing of God for his majeſty's deliverance from that danger, with hearty prayers to God for the continuance of his goodneſs towards him and us, and to the like effect. And ſo not doubting, but that you will perform this duty with all convenient ſpeed, I commit you to the tuition of almighty God. From Croydon "decimo quarto Julii," M.DC.III.

Your lordſhip's loving friend and brother,

Jo. Cantuar.

The council's letter to the archbiſhop of Canterbury about celebrating the 5th of Auguſt yearly. Ibid. fol. 151. a.

After our very hearty commendations to your lordſhip. As it pleaſed God many ways to bleſs our ſovereign lord the king, before his coming to this kingdom, and when he was poſſeſſed only of the realm of Scotland (whereby it appeareth that the divine providence reſerved him for the happy government of this ſtate, and (as it is not to be doubted) for the perpetual eſtabliſhment of peace and tranquillity amongſt us) ſo, foraſmuch as by his ſucceſſion to this crown we are now made partakers of the ſame bleſſings, and of the benefit thereof proceeding equally with his ſubjects of the Scottiſh nation, it is very meet, that in equal degree and meaſure with them, we ſhould in all reſpects ſhew our gladneſs, and thankful acknowledgement of God's goodneſs, and our love to his majeſty: among which ſaid bleſſings there could not be any of greater note, or of more happineſs unto us, than the preſervation and delivery of his majeſty from the traiterous and deteſtable attempt of the earle Gowrie, his brother, and other complices againſt his majeſty's life and perſon. For which ineſtimable benefits, foraſmuch as his majeſty's ſaid ſubjects of Scotland have declared, and do ſtill continue their joy and thankfulneſs, by ſolemnizing and celebrating the day of his majeſty's ſaid delivery, and for that cauſe, by a ſpecial act and perpetual ſtatute made by the three eſtates of that kingdom (in a parliament holden at Edinburgh in the month of November, M.DC.) have ordained, that the memory of the ſaid day (being the 5th day of Auguſt) the year aforeſaid, ſhould be yearly ſolemnized by public aſſembly, prayer, and thankſgiving to God in all pariſh churches throughout that realm, by ceſſation from work and labour, and by all good and lawfull means and ſigns of gladneſs, whereby God might be glorified, and the joy for ſo happy a delivery continued in the memory of all poſterity; and ſithence this eſpecial cauſe of joy is now become common to all the ſubjects of this realm, and of the reſt of his majeſty's dominions, who had been deprived of the preſent comfort, and of all future happineſs, conceived and hoped for, by the eſtabliſhment of his majeſty's ſacred perſon in the right of this kingdom, if God in his mercy had not prevented that moſt wicked and horrible miſchief; we therefore, unto whom as the ſaid cauſe of joy and gladneſs jointly with the reſt of his majeſty's ſubjects, ſo the direction for any certain rule and order therein to be obſerved, doth more properly appertain, not doubting but you, and all other his loving ſubjects, will readily apprehend this occaſion to acknowledge their own happineſs, do pray and require your lordſhip to cauſe to be publiſhed, and made known in the pariſh churches throughout all the dioceſes in your province, the ſaid occaſion of joy and thankfulneſs for his majeſty's delivery, the order and courſe that was taken heretofore, and is continued by his ſubjects of the Scottiſh nation, as is afore mentioned; and in like ſort to preſcribe the ſame rule and order of ſolemnizing and celebrating yearly the day aforeſaid, of God's mercy and our happineſs in the preſervation of his majeſty, by public aſſembly, thankſgiving, and prayer in the pariſh churches, and in ſpecial commemoration of his majeſty's ſaid delivery, by ceſſation from work and labour for that day, and by ſuch other lawful ſigns and demonſtrations of joy and gladneſs for the ſame, as may declare our thankfulneſs

thankfulneſs to God, and dutiful love to his majeſty. The form and manner of which thankſgiving, how it may be beſt conceived, and delivered publickly in the churches, we refer to your lordſhip's judgment and wiſdom. And ſo we bid your lordſhip right heartily well to fare. From the court at Windſor the 12th of July, M.DC.III.

Your lordſhip's very loving friends,

Tho. Egerton. Lennoxe. Nottingham. Northumberland. Gilb. Shrewſbury. E. Worceſter. Marre. T. Howarde. Rob. Cecyll. Montjoye. Will. Knowles. E. Wotton. J. Stanhope. Elphinſtowne.

Archiepiſc. Cant. Joh. Whitgift 21.	Anno Chriſti 1603.	Reg. Angliae Jacob. I. 1.

A proclamation concerning ſuch as ſeditiouſly ſeek reformation in church matters.

As we have ever from our infancy had manifold proofs of God's great goodneſs towards us in his protecting of us from many dangers of our perſon, very nearly threatning us, and none more notorious than his happy conducting us in the late caſe of our ſucceſſion to this crown, which contrary to moſt mens expectation we have received with more quiet and concurrency of good will of our people (otherwiſe perhaps of different diſpoſitions) than ever in like accident hath been ſeen; ſo do we think, that the memory of his benefits ought to be a continual ſollicitation to us to ſhew ourſelves thankful to his divine majeſty whereinſoever opportunity ſhall be offered us to do him ſervice, but eſpecially in things concerning his honour and ſervice, and the furtherance of the goſpel, which is the duty moſt beſeeming royal authority. Wherefore after our entry into this kingdom, when we had received information of the ſtate thereof at the deceaſe of the queen our ſiſter of famous memory, although we found the whole body thereof in general by the wiſdom of herſelf, and care of thoſe, who had the adminiſtration thereof under her, in ſuch good ſtate of health, as did greatly commend their wiſdoms, as well in the politic part of it, as alſo in the eccleſiaſtical, whereof ſince we have underſtood the form and frame, we are perſuaded that both the conſtitution and doctrine thereof is agreeable to God's word, and near to the condition of the primitive church; yet foraſmuch as experience doth ſhew daily, that the church militant is never ſo well conſtituted in any form of policy, but that the imperfections of men, who have the exerciſe thereof, do with time though inſenſibly, bring in ſome corruptions; as alſo for that informations were daily brought unto us by divers, that ſome things uſed in this church were both ſcandalous to many ſeeming zealous, and gave advantage to the adverſaries; we conceived that no ſubject could be ſo fit for us to ſhew our thankfulneſs to God, as upon ſerious examination of the ſtate of this church, to redeem it from ſuch ſcandals, as both by the one ſide and the other were laid upon it. For our inſtruction wherein, we appointed a meeting to be had before ourſelf and our council, of divers of the biſhops and other learned men, the firſt day of the next month, by whoſe information and advice we might govern our proceeding therein, if we found cauſe of amendment. But by reaſon of the ſickneſs reigning in many places of our kingdom, the unſeaſonable time of the year for travel, and the incommodity of the place of our abode for ſuch an aſſembly, we were conſtrained to defer it till after Chriſtmas. At which conſultation we ſhall both more particularly underſtand the ſtate of the church, and receive thereby light to judge, whether there be indeed any ſuch enormities, as are pretended, and know how to proceed to the redreſs. But this our godly purpoſe we find hath been miſconſtrued by ſome mens ſpirits, whoſe heat tendeth rather to combuſtion than reformation, as appeareth by the courſes they have taken; ſome uſing public invectives againſt the ſtate eccleſiaſtical here eſtabliſhed, ſome contemning their authority and the proceſſes of their courts, ſome gathering ſubſcriptions of multitudes of vulgar perſons to ſupplications to be exhibited to us, to crave that reformation, which if there be cauſe to make, is more in our heart than in theirs. All which courſes, it is apparent to all men, are unlawful, and do ſavour of tumult, ſedition, and violence, and not of ſuch a chriſtian modeſty,as beſeemeth thoſe, who for piety's ſake only deſire redreſs of things they think to be amiſs, and cannot but be the occaſions of diſſentious partialities, and perhaps of greater inconveniences among our people.

For preventing whereof, we have thought it neceſſary to make public declaration to all our ſubjects, that as we have reaſon to think the eſtate of the church here eſtabliſhed, and the degrees and orders of miniſters governing the ſame, to be agreeable to the word of God and the form of the primitive church, having found the ſame bleſſed in the reign of the late queen with great increaſe of the goſpel, and with a moſt happy and long peace in the politic ſtate, which two things, the true ſervice of God, and happineſs of the ſtate, do commonly concur together; ſo are we not ignorant, that time may have brought in ſome corruptions, which may deſerve a review and amendment, which if by the aſſembly intended by us we ſhall find to be ſo in deed, we will therein proceed according to the laws and cuſtoms of this realm by advice of our council, or in our high court of parliament, or by convocation of our clergy, as we ſhall find reaſon to lead us; not

not doubting, but that in ſuch an orderly proceeding we ſhall have the prelates and others of our clergy no leſs willing, and far more able to afford us their duty and ſervice, than any other, whoſe zeal goeth ſo faſt before their diſcretion. Upon which our princely care, our pleaſure is, that all our ſubjects do repoſe themſelves, and leave to our conſcience, that which to us only appertaineth, avoiding all unlawful and factious manner of proceeding; for that hereafter if any ſhall either by gathering the ſubſcriptions of multitudes to ſupplications, by contemptuous behaviour of any authority by the laws reſting in eccleſiaſtical perſons, by open invectives and indecent ſpeeches either in the pulpit or otherwiſe, or by diſobedience to the proceſſes proceeding from their juriſdiction, give us cauſe to think, that he hath a more unquiet ſpirit, than becometh any private perſon to have toward public authority, we will make it appear by their chaſtiſement, how far ſuch a manner of proceeding is diſpleaſing to us, and that we find that theſe reformers under pretended zeal affect novelty, and ſo confuſion in all eſtates, whereas our purpoſe and reſolution ever was, and now is to preſerve the eſtate as well eccleſiaſtical as politic in ſuch form, as we have found it eſtabliſhed by the laws here, reforming only the abuſes, which we ſhall apparently find proved, and that alſo to do by ſuch mature advice and deliberation, as we have above mentioned. Wherefore we admoniſh all men hereby to take warning, as they will anſwer the contrary at their peril. Given under our hand at Wilton the 24th day of October, of our reign of England, France, and Ireland the firſt, and of Scotland the thirtieth and ſeventh year, anno Domini M.DC.III.

Archiepiſc Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 21.	1603.	JACOB. I. 1.

The archbiſhop of Canterbury's letter for contribution to be made for the city of Geneva. Reg. III. Whitgift fol. 152. a.

"SALUTEM in Chriſto." I have received letters from his moſt excellent majeſty, the tenor whereof followeth: Moſt reverend father in God, and right truſty and right well beloved counſellor, we greet you well. The city of Geneva of famous memory, for the zeal the inhabitants have ever had to religion, and for harbouring of many perſecuted for the ſame, as well of other nations, as of this of England in time paſt, hath of late been put to great charges, by extraordinary occaſions happened to them more than they are able to defray, and cannot preſerve themſelves from ſome imminent danger, except they be relieved by thoſe their friends, who for community of religion ought to hold the dangers threatning of people ſo well affected to be their own cauſe; of which ſort hoping that there be in this our realm a great number, who being informed of their cauſe, and of our good will, that they ſhould be relieved, will readily contribute towards the ſame ſuch benevolence, as God ſhall put in their hearts to do; we have thought good to ſignify unto you, that we underſtand by their agent ſent unto us, of their extremity, and how willing we are by way of benevolence they may be relieved; and to require you to direct your letters, in our name, to the ſeveral biſhops of your province, ſignifying the ſame to them; and that our pleaſure is, they ſhall give order to the parſons, vicars, curates, and other incumbents of the ſeveral pariſhes in their dioceſes, to make known ſo much to their pariſhioners at their aſſemblies on Sundays and holidays, and how much it ſhall be to the commendation of their zeal and our good liking, that in this caſe they ſhew themſelves liberal and forward, and to accompany the ſame with ſuch good exhortations, as they ſhall think meet to excite the peoples devotion, to extend itſelf toward a city deſerving ſo well of the common cauſe of religion. And for the receipt of ſuch monies, as ſhall be contributed, the ſaid biſhop ſhall appoint the churchwardens and ſidemen of each pariſh, with the privity of the incumbents, to take care thereof, and at every months end to deliver the ſame to the archdeacon, or ſome other perſon of note or truſt, by the dioceſan to be appointed, who ſhall ſee the ſame ſafely conveyed unto him, and from the ſaid dioceſan, the ſame to be conveyed unto your grace, within ſome reaſonable time, to be by you appointed, after he ſhall have received it. And when the mony, or any part thereof ſhall be ſent to your hands, you ſhall acquaint us or our council with it, and by their advice deliver it to the agent of Geneva, or ſuch other, as they ſhall appoint to receive it here, and make it over to them. The ſaid collection we think meet to begin within one month after the date of theſe our letters, and to continue for the ſpace of one year. Given under our ſignet at our city of Wincheſter the eighth day of October, in the firſt year of our reign of England, France, and Ireland, and of Scotland the ſeven and thirtieth. The contents of which his majeſty's ſaid letters I doubt not but that you will perform accordingly; the intent and purpoſe being ſo charitable and chriſtian, and for relief of a city which maintains the goſpel, and for profeſſing thereof endureth theſe troubles. This collection your lordſhip muſt give order to your archdeacons and other your officers, who are by his majeſty's letters to receive the ſame monthly of the churchwardens, that they do ſend it unto you within ſuch convenient time, as that I may receive it at your lordſhip's hands at the end of every third month from the date hereof: provided always, that there be no deduction of charges made

by

by any of your officers or apparitors, out of any of theſe collections. And ſo with my very hearty commendations I commit you to the protection of the Almighty. From Croydon this 26th of October, M.DC.III.

Your lordſhip's loving brother in Chriſt,

Jo. CANTUAR.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
JOH. WHITGIFT 21.	1603.	JACOB. I. 1.

Concilium Hamtonienſe. Extract. ex Will. Barlow conference of Hampton court.

REX Jacobus ad ſummum in Anglia imperium evectus, ut eccleſiae Scoticanae doctrinam et diſciplinam Anglicanae conformem redderet, ad aulam ſuam Hamtonienſem accerſivit Johannem Whitgift, archiepiſcopum Cantuarienſem, Richardum Bancroft, Londinenſem, Tobiam Matthews, Dunelmenſem, Thomam Bilſon, Wintonenſem, Gervaſium Babington, Wigornenſem, Antonium Rudd, Menevenſem, Antonium Watſon, Ciceſtrenſem, Henricum Robinſon, Carliolenſem, et Thomam Dove, Petriburgenſem epiſcopos; item decanum ſacelli regii, Thomam Ravis, decanum aedis Chriſti Oxon. Richardum Eedes, Wigornenſem, Lancelot Andrews, Weſtmonaſterienſem, Johannem Overall, Paulinum, Wilhelmum Barlow, Ceſtrenſem, Aegidium Thompſon, Windſorenſem, et Johannem Gourden, Saliſburienſem decanos; necnon doctorem Field, et doctorem King, archidiaconum Nottinghamenſem. Quibus ſe adjunxerunt quatuor ab eccleſia Scoticana legati, doctor Reynoldes, doctor Sparkes, magiſter Knewſtubs, et mag. Chaderton; ut argumentis in utramque partem coram prolatis quid de iis ſtatuendum eſſet, rex cognoſceret, ac diſcrimen fidei ſive religionis eorum ſua auctoritate dirimeret. Convenerunt ergo die 14. menſis Januarii, ubi rex epiſcopis et nonnullis decanis ſeorſim ad ſe vocatis cauſam conventus enarrabat: "Beginning with a moſt grave and princely declaration of his general drift in calling this aſſembly no novel device, but according to the example of all chriſtian princes, who in the commencement of their reign, uſually take the firſt courſe for the eſtabliſhing of the church, both for doctrine and policy, to which the very heathens themſelves had relation in their proverb, "a Jove principium:" and particularly in this land king Henry the eighth, toward the end of his reign; after him king Edward the ſixth, who altered more, after him queen Mary, who reverſed all; and the laſt queen of famous memory, who ſettled it as now it ſtandeth: wherein, he ſaid, that he was happier than they, in this, becauſe they were fain to alter all things they found eſtabliſhed, but he ſaw yet, no cauſe ſo much to alter and change any thing, as to confirm that, which he found well ſettled already, which ſtate, as it ſeemed, ſo affected his royal heart, that it pleaſed him both to enter into a gratulation to almighty God, for bringing him into the promiſed land, where religion was purely profeſſed, where he ſat among grave, learned, and reverend men; not as before elſewhere, a king without ſtate, without honour, without order; where beardleſs boys would brave him to his face: and to aſſure us, that he called not this aſſembly for any innovation, acknowledging the government eccleſiaſtical, as now it is, to have been approved by manifold bleſſings from God himſelf, both for the increaſe of the goſpel, and with a moſt happy and glorious peace. Yet becauſe nothing could be ſo abſolutely ordered, but ſomething might be added afterward thereunto, and in any ſtate, as in the body of man, corruptions might inſenſibly grow, either through time or perſons; and in that he had received many complaints ſince his firſt entrance into the kingdom, eſpecially through the diſſentions in the church, of many diſorders, as he heard, and much diſobedience to the laws, with a great falling away to popery: his purpoſe therefore was, like a good phyſician, to examine and try the complaints, and fully to remove the occaſions thereof, if they prove ſcandalous, or to cure them, if they were dangerous, or, if but frivolous, yet to take knowledge of them, thereby to caſt a ſop into Cerberus his mouth, that he may never bark again; his meaning being, as he pleaſed to profeſs, to give factious ſpirits no occaſion hereby of boaſting or glory: for which cauſe he had called the biſhops in, ſeverally by themſelves, not to be confronted by the contrary opponents, that if any thing ſhould be found meet to be redreſſed, it might be done without any viſible alteration."

Finita hac oratione rex epiſcopos, et decanos ab aliis hujus concilii membris ſegregatos, interrogabat de confirmationis nomine et uſu; de abſolutionis forma; de baptiſmo privatim conferendo; de excommunicationis modo et objectis; ac de mittendis idoneis et eruditis eccleſiae miniſtris in Hiberniam. Haec omnia poſtquam archiepiſcopus Cantuar. et epiſcopi ſolidis eruditiſque argumentis explicaſſent, rex 16. Januarii diem aſſignabat exhibitioni reſponſionum ad quaeſtiones ſupradictas in ſcriptis, et ad audiendum opponentium querelas.

Die illo adveniente, omnes ſupranominati epiſcopi, decani, et alii cum quinque (mag. Patricius Galloway, Perthanae eccleſiae in Scotia miniſter, prioribus quatuor ſeſe aſſociaverat) opponentibus in praeſentiam regis admittebantur. Rex concilii occaſionem et neceſſitatem iis exponebat, dicens: "That a conference was meet to be had by every king, at his firſt entrance to the crown, not to innovate the government preſently eſtabliſhed, which by long experience he had found accompanied with ſo ſingular bleſſings of God forty five years, as that no church upon the face of the earth more flouriſhed than this of England; but firſt to ſettle an uniform order

order through the whole church. Secondly, to plant unity for the ſuppreſſion of papiſts, and enemies to religion. Thirdly, to amend abuſes, as natural to bodies politic and to corrupt man, as the ſhadow to the body; which once being entred, hold on as a wheel his motion once ſet going. And becauſe many grievous complaints had been made to him, ſince his firſt entrance into the land, he thought it beſt to ſend for ſome, whom his majeſty underſtood to be the moſt grave, learned, and modeſt of the aggrieved ſort, whom being there preſent, he was now ready to hear at large, what they could object or ſay; and ſo willed them to begin.

Tunc praemiſſa gratulatione, doctor Reynoldes cuncta, quae ipſis in eccleſia Anglicana diſplicebant, quorumque reformationem petebant, ſub quatuor capitibus comprehendebat: I. "That the doctrine of the church might be preſerved in purity, according to God's word. II. That good paſtors might be planted in all churches to preach the ſame. III. That the church government might be ſincerely adminiſtred according to God's word. IV. That the book of common prayer might be fitted to more increaſe of piety." Inter alia articulum eccleſiae Anglicanae XVI, XXIII, XXV, et XXXVII, enucleatius explicari deſiderabat; id quod epiſcopus Londinenſis et decanus Paulinus omnium cum applauſu egregie praeſtiterunt. Poſtea idem Reynoldes triginta novem articulis fidei, hanc propoſitionem adjungi optabat "intentionem miniſtri non eſſe de eſſentia ſacramenti." Cui rex quamoptime reſpondit. Conquerebatur porro de brevitate catechiſmi in libris precum communium, de prophanatione Sabbati, de verſione bibliorum in lingua vernacula, notando nonnulla loca male verſa, ac de libris ſeditione repletis publice apparentibus. Proponebat et alia de praeficiendis miniſtris idoneis ac eruditis cuilibet parochiae: ad quae rex reſpondebat: "That he had conſulted with his biſhops about that, whom he found willing and ready to ſecond him in it; inveighing herein againſt the negligence and careleſſneſs, which he heard of many in this land; but as "ſubita evacuatio" was "periculoſa," ſo "ſubita mutatio." Therefore this matter was not for a preſent reſolution, becauſe to appoint to every pariſh a ſufficient miniſter were impoſſible, the univerſities would not afford them. Again he had found already that he had more learned men in this realm, than he had ſufficient maintenance for; ſo that maintenance muſt firſt be provided, and then the other to be required. In the mean time ignorant miniſters, if young, to be removed, if there were no hope of their amendment; if old, their death muſt be expected, that the next courſe may be better ſupplied. And ſo concluded this point with a moſt religious and zealous proteſtation of doing ſomething daily in this caſe, becauſe Jeruſalem could not be built up in a day." Hac occaſione epiſcopus Londinenſis regem ſupplex rogabat, ut de precibus, et de homiliis a miniſtris eccleſiae populo praelegendis, ac de evitandis rixis et ſeditione in ſermonibus ad populum e cathedra eccleſiaſtica habendis, regia ſua auctoritate decerneret. Pergebant poſthac Reynoldes et Knewſtubs ad examen libri precum communium, cui multis de cauſis ſubſcribere recuſabant. I. Quia nonnulla loca in libris apocryphis S. Scripturae, quorum lectio in hoc libro injungitur, erroribus ſcatent. II. Quia aliquae phraſes hic occurrentes non exprimunt ſenſum primaevi textus Novi Teſtamenti. III. Quia officium baptiſmi interrogatoriis abundat. Ut auctoritatem libri communium precum ulterius infringerent, multa contra ſignum crucis in baptiſmo objiciebantur, quae tamen rex ipſe, epiſcopus Wintonenſis, et decanus ſacelli regii quam doctiſſime diluebant. Adferebant praeterea aliqua de abolendis ſuperpelliceis, quorum uſus in lectione precum et officiorum eccleſiae praeſcribebatur. Diſputatum fuit quoque de verbis in officio matrimonii, "with my body I thee worſhip;" quibus addebantur nonnulla de annulo matrimoniali; et de gratiarum actoriis precibus mulierum poſt puerperium. Tandem contra auctoritatem laicorum cancellariorum in eccleſiaſticis cenſuris infligendis quaedam allegabantur; ad quae rex: "That he had already conferred with his biſhops about that point, and that ſuch order ſhould be taken therein, as was convenient, willing him in the mean time to go to ſome other matter, if he had any." Ultimo ſummis votis expetebant, ut clerus juxta conſtitutiones provinciales qualibet tertia hebdomade in decanatibus ruralibus conveniret, eoque tempore prophetias exerceret, prouti ab archiepiſcopo Cantuar. Grindall, et aliis epiſcopis cum conſenſu reginae Elizabethae praeſcriptum erat; et ut ea, quae ibidem decidi haud poterant, referrentur ad viſitationes archidiaconales, et abhinc ad ſynodum epiſcopalem, in qua epiſcopus cum preſbyteris ſuis omnes controverſias dirimeret.

Quia autem Reynoldes, in diſputationibus ſuis mentionem injecerat ſuprematus regii, antequam rex finem imponeret ſecundae concilii diei, his verbis eum alloquebatur: "I ſhall ſpeak of one matter more, yet ſomewhat out of order, but it ſkilleth not. Doctor Reynoldes, quoth the king, you have often ſpoken for my ſupremacy, and it is well; but know you any here or any elſewhere, who like of the preſent government eccleſiaſtical, that find fault or diſlike my ſupremacy? D. Reynoldes, ſaid, No: why then, ſaid his majeſty, I will tell you a tale. After that the religion reſtored by king Edward the VI. was ſoon overthrown by the ſucceſſion of queen Mary here in England, we in Scotland felt the effect of it. Whereupon Mr. Knoxe, writes to the queen regent (of whom without flattery I may ſay, that ſhe was a virtuous and moderate lady) telling her that ſhe was "ſupreme head" of the church, and charged her, as ſhe would anſwer it before God's tribunal, to take care of "Chriſt his Evangil," and of ſuppreſſing the popiſh prelates, who withſtood the ſame. But how long trow ye, did this continue? even ſo long 'till

by

by her authority, the popiſh biſhops were repreſſed; he himſelf and his adherents were brought in and well ſettled, and by theſe means made ſtrong enough to undertake the matters of reformation themſelves. Then lo they began to make ſmall account of her ſupremacy, nor would longer reſt upon her authority, but took the cauſe into their own hand, and according to that more light, wherewith they were illuminated, made a further reformation of religion. How they uſed that poor lady my mother is not unknown, and with grief I may remember it: who, becauſe ſhe had not been otherwiſe inſtructed, did deſire only a private chapel, wherein to ſerve God, after her manner, with ſome few ſelected perſons; but her ſupremacy was not ſufficient to obtain it at their hands. And how they dealt with me in my minority, you all know; it was not done ſecretly, and though I would, I cannot conceal it. I will apply it thus." And then putting his hand to his hat his majeſty ſaid. "My lords the biſhops, I may thank you, that theſe men do thus plead for my ſupremacy. They think they cannot make their party good againſt you, but by appealing unto it, as if you, or ſome that adhere unto you, were not well affected towards it. But if once ye were out, and they in place, I know what would become of my ſupremacy. No biſhop, no king; as before I ſaid. Neither do I thus ſpeak at random, without ground, for I have obſerved ſince my coming into England, that ſome preachers before me can be content to pray for James, king of England, Scotland, France, and Ireland, defender of the faith; but as for ſupreme governor in all cauſes, and over all perſons as well eccleſiaſtical as civil, they paſs that over with ſilence, and what cut they have been of, I after learned." Cumque nihil amplius, quod objicerent, haberent eccleſiae Scoticanae legati, rex concilium ad diem Mercurii proximum, 18. ſc. menſis Januarii, differebat, ſurgenſque de ſolio aiebat: "If this be all, that they have to ſay, I ſhall make them conform themſelves, or I will harry them out of the land, or elſe do worſe."

Illo die amotis juſſu regio ad tempus eccleſiae Scoticanae membris, comparebant coram rege epiſcopi, decani et alii ſupranominati, quibus aggregabantur equites et doctores curiae de arcubus, Daniel Dunne, Thomas Crompton, Richardus Swale, Johannes Bennet, equites, et doctor Drury, ubi quid duobus praecedentibus diebus inter regem et epiſcopos tractatum fuit, ſc. de explicatione verborum quorundam in liturgia Anglicana, de ſuprema commiſſione (high commiſſion) ad inquirendum res ad eccleſiam ſpectantes, de ſubſcriptione, de juramento ex officio, de excommunicatione, et de ordinatione ac ſuſtentatione miniſtrorum in qualibet parochia a ſummo Angliae cancellario et theſaurario confirmabatur, et intromiſſis Scotiae legatis obſervandum tradebatur. Pauca ad ea regerebantur a Reynoldes de expreſſione verborum in forma matrimonii "with my body I thee worſhip;" quibus poſtquam ſatis aptum datum fuiſſet reſponſum, rex "ſhut up all with a moſt pithy exhortation to both ſides for unity, perſuading diligence in each man's place, without violence on the one party or diſobedience on the other; and willed them to deal with their freinds abroad to that purpoſe; for his majeſty feared and had ſome experience, that many of them were ticklish and humorous, nor that only, but labourers to pervert others to their fancies; he now ſaw that the exceptions againſt the communion book were matters of weakneſs; therefore if the perſons reluctant be diſcreet, they will be won betimes, and by good perſuaſions; if undiſcreet, better they were removed: for many by their factious behaviour, were driven to be papiſts. Now then of their fruits he ſhall judge them, obedience and humility being marks of honeſt and good men. Thoſe he expected of them, and by their example and perſuaſion of all their ſort abroad; for if hereafter things being thus well ordered, they ſhould be unquiet, neither his majeſty nor the ſtate had any cauſe to think well of them." His exhortationibus omnes debitam pollicebantur obedientiam. Duo tamen ex eccleſiae Scoticanae legatis, unus mag. Chatterton, alter mag. Knewſtubs, de ſuperpelliceo et de forma crucis in baptiſmo objiciebant, ut eae ceremoniae non adeo impraeſentiarum urgerentur in comitatibus Lancaſtriae et Suffolciae. Quorum primo rex reſpondebat: "That it was not his purpoſe, and he durſt anſwer for the biſhops, that it was not their intent preſently and out of hand to enforce thoſe things, without fatherly admonitions, conferences, and perſuaſions premiſed; but wiſhed that it ſhould be examined, if theſe men by their pains and preaching had converted any from popery, and were withal men quiet of diſpoſition, honeſt of life, and diligent in their calling; if ſo, letters ſhould be written to the biſhop of Cheſter to that purpoſe; if not, but that they were of a turbulent and oppoſite ſpirit, both they and others of that unquiet humour ſhould preſently be enforced to a conformity." Alteri rex talia regerebat: "Sir, you ſhew yourſelf an uncharitable man. We have here taken pains, and in the end have concluded of an unity and uniformity, and you forſooth, muſt prefer the credits of a few private men before the general peace of the church. This is juſt the Scottiſh argument; for when any thing was there concluded, which diſliked ſome humours, the only reaſon, why they would not obey, was, it ſtood not with their credits to yield, having ſo long been of the contrary opinion. I will none of that, and therefore either let them conform themſelves, and that ſhortly, or they ſhall hear of it." Et hoc modo concilio huic Hamtonienſi finis imponebatur.

A procla-

A proclamation commanding all Jeſuits, ſeminaries, and other prieſts to depart the realm by a day appointed.

HAVING after ſome time ſpent in ſettling the politic affairs of this realm, of late beſtowed no ſmall labour in compoſing certain differences we found among our clergy about rites and ceremonies heretofore eſtabliſhed in this church of England, and reduced the ſame to ſuch an order and form, as we doubt not but every ſpirit, that is led only with piety and not with humour, ſhall be therein ſatisfied; it appeared unto us in the debating of thoſe matters, that a greater contagion to our religion, than could proceed from thoſe light differences, was imminent by perſons common enemies to them both, namely the great number of prieſts, both ſeminaries and Jeſuits abounding in this realm, as well of ſuch as were here before our coming to this crown, as of ſuch as have reſorted hither ſince, uſing their functions and profeſſions with greater liberty, than heretofore they durſt have done, partly upon a vain confidence of ſome innovation in matters of religion to be done by us, which we never intended, nor gave any man cauſe to expect, and partly upon the aſſurance of our general pardon, granted according to the cuſtom of our progenitors at our coronation, for offences paſt in the days of the late queen, which pardon many of the ſaid prieſts have procured under our great ſeal; and holding themſelves thereby free from the danger of the laws, do with great audacity exerciſe all offices of their profeſſion, both ſaying maſſes, perſuading our ſubjects from the religion eſtabliſhed, and reconciling them to the church of Rome, and by conſequence ſeducing them from the true perſuaſion, which all ſubjects ought to have of their duty and obedience to us. Wherefore foraſmuch as by way of providence to preſerve their people from being corrupted in religion, piety, and obedience, is not the leaſt part of royal duty, we hold ourſelf obliged both in conſcience and in wiſdom, to uſe all good means to keep our ſubjects from being infected with ſuperſtitious opinions in matter of religion, which are not only pernicious to their own ſouls, but the ready way and means to corrupt their duty and allegiance, which cannot be any way ſo ſurely performed, as by keeping from them the miniſters and inſtruments of that infection, which are the prieſts of all ſorts ordained in foreign parts, by authority prohibited by the laws of this land, concerning whom therefore we have thought it fit to publiſh to all our ſubjects this open declaration of our pleaſure. That where there be of prieſts at this preſent within our kingdom, be they regular, or without rule, divers ſorts, ſome in priſon, ſome at liberty, and of both ſome having obtained our pardon under our great ſeal, and ſome having no ſuch pardon. And again ſome that were here before our coming into this realm, and ſome come hither ſince: for all ſuch as are in priſon we have taken order that they ſhall be ſhipped at ſome convenient port, and ſent out of our realm as ſoon as poſſible may be, with commandment not to return again into any part of our dominions, without our licence obtained upon pain and peril of the laws being here in force againſt them; and for all others, who are at liberty, whether having ſued out our pardon or not, which we do advertiſe them and all our ſubjects, that extending only to matters done before the death of the late queen, doth not exempt any prieſt from the danger of the law for his abode here ſince our ſucceſſion to the crown above the time by the ſtatute limited.

We do hereby will and command all manner of Jeſuits, ſeminaries, or other prieſts whatſoever, having ordination from any authority by the laws of this realm prohibited, to take notice, that our pleaſure is, that they do before the nineteenth day of March next enſuing the date hereof, depart forth of our realm and dominions, and that for that purpoſe it ſhall be lawful to all officers of our ports, to ſuffer the ſaid prieſts to depart from thence into any foreign parts, between this and the ſaid nineteenth day of March; admoniſhing and aſſuring all ſuch Jeſuites, ſeminaries, and prieſts of what ſort ſoever, that if any of them ſhall be after the ſaid nineteenth day taken within this realm or any our dominions, or departing now upon this our pleaſure ſignified, ſhall hereafter return into this realm or any our dominions again, that they ſhall be left to the penalty of the laws, here being in force concerning them, without hope of any favour or remiſſion from us.

Wherefore we will and command all archbiſhops, biſhops, lieutenants, juſtices of peace, and all other our officers and miniſters whatſoever, to be vigilant and careful after the ſaid nineteenth day of March next, to do their duties and diligence in diſcovering and apprehending of all prieſts that ſhall remain here contrary to this our declaration. Which though perhaps it may ſeem to ſome to preſage a greater ſeverity towards that ſort of our ſubjects, who differing in their profeſſion from the religion by law eſtabliſhed, call themſelves "Catholics," than by our proceedings with them hitherto we have given cauſe to expect; Yet doubt we not, but that when it ſhall be conſidered with indifferent judgment, what cauſes have moved us to uſe this providence againſt the ſaid Jeſuits, ſeminaries, and prieſts, all men will juſtify us therein. For to whom is it unknown, into what peril our perſon was like to be drawn, and our realm unto confuſion not many months ſince, by a conſpiracy firſt conceived by perſons of that ſort,

ſort, who having prevailed with ſome, had undertaken to draw multitues of others to aſſiſt the ſame by the authority of their perſuaſions, and motives grounded chiefly upon matter of conſcience and religion: which when other princes ſhall duely obſerve, we aſſure ourſelves they will no way conceive, that this alteration groweth from any change of diſpoſition now more exaſperate than heretofore, but out of neceſſary providence to prevent perils otherwiſe inevitable, conſidering that their abſolute ſubmiſſion to foreign juriſdiction at their firſt taking of orders, doth leave ſo conditional an authority to kings over their ſubjects, as the ſame power, by which they were made, may diſpenſe at pleaſure with the ſtraiteſt band of loyalty and love between a king and his people. Amongſt which foreign powers, although we acknowledge ourſelves perſonally ſo much beholding to the now biſhop of Rome for his kind offices and private temporal carriage towards us in many things, as we ſhall be ever ready to requite the ſame towards him, as biſhop in ſtate and condition of a ſecular prince; yet when we conſider and obſerve the courſe and claim of that ſee, we have no reaſon to imagine, that princes of our religion and profeſſion, can expect any aſſurance long to continue, unleſs it might be aſſented by mediation of other princes chriſtian, that ſome good courſe might be taken by a general council free and lawfully called; to pluck up thoſe roots of dangers and jealouſies, which ariſe for cauſe of religion, as well between princes and princes, as between them and their ſubjects, and to make it manifeſt that no ſtate or potentate either hath, or can challenge power to diſpoſe of earthly kingdoms or monarchies, or to diſpenſe with ſubjects obedience to their natural ſovereigns: in which charitable action, there is no prince living, that will be readier than we ſhall be, to concur even to the uttermoſt of our power, not only out of particular diſpoſition to live peaceably with all ſtates and princes of chriſtendom, but becauſe ſuch a ſettled amity might by an union in religion be eſtabliſhed among chriſtian princes, as might enable us all to reſiſt the common enemy. Given at our palace of Weſtminſter the2 2d day of February, in the firſt year of our reign of England, France, and Ireland, and of Scotland the ſeven and thirtieth.

Sede Cant. vacante.	Anno Chriſti 1603.	Reg. Angliae JACOB. I. 1.

A proclamation for the authorizing and uniformity of the book of common prayer to be uſed throughout the realm.

ALTHOUGH it cannot be unknown to our ſubjects by the former declarations we have publiſhed, what our purpoſes and proceedings have been in matters of religion ſince our coming to this crown; yet the ſame being now by us reduced to a ſettled form, we have occaſion to repeat ſomewhat of that which hath paſſed; and how at our very firſt entry into the realm being entertained and importuned with informations of ſundry miniſters, complaining of the errors and imperfections of the church here, as well in matter of doctrine, as of diſcipline, although we had no reaſon to preſume that things were ſo far amiſs, as was pretended, becauſe we had ſeen the kingdom under that form of religion, which by law was eſtabliſhed in the days of the late queen, of famous memory, bleſſed with a peace and proſperity, both extraordinary and of many years continuance (a ſtrong evidence that God was therewith well pleaſed) yet becauſe the importunity of the complainers was great, their affirmations vehement, and the zeal, wherewith the ſame did ſeem to be accompanied, very ſpecious; we were moved thereby to make it our occaſion to diſcharge that duty, which is the chiefeſt of all kingly duties, that is, to ſettle the affairs of religion and the ſervice of God before their own, which while we were in hand to do, as the contagion of the ſickneſs reigning in our city of London, and other places would permit an aſſembly of perſons meet for that purpoſe; ſome of thoſe who miſliked the ſtate of religion here eſtabliſhed, preſuming more of our intents, than ever we gave them cauſe to do, and tranſported with humour, began ſuch proceedings, as did rather raiſe a ſcandal in the church, than take offence away. For both they uſed forms of public ſerving of God not here allowed, held aſſemblies without authority, and did other things carrying a very apparent ſhew of ſedition, more than of zeal; whom we reſtrained by a former proclamation in the month of October laſt, and gave intimation of the conference we intended to be had with as much ſpeed as conveniently could be, for the ordering of thoſe things of the church, which accordingly followed in the month of January laſt, at our honour of Hampton court, where before ourſelf, and our privy council were aſſembled many of the graveſt biſhops and prelates of the realm, and many other learned men, as well of thoſe that are conformable to the ſtate of the church eſtabliſhed, as of thoſe that diſſented; among whom, what our pains were, what our patience in hearing and replying, and what the indifferency and uprightneſs of our judgment in determining, we leave to the report of thoſe, who heard the ſame, contenting ourſelf with the ſincerity of our own heart therein. But we cannot conceal, that the ſucceſs of that conference was ſuch as happeneth to many other things, which moving great expectation before they be entred into, in their iſſue produce ſmall effect. For we found mighty and vehement informations ſupported with ſo weak and ſlender proofs, as it appeared unto us and our council, that there was no cauſe, why

why any change ſhould have been at all in that, which was moſt impugned, the book of common prayer, containing the form of the public ſervice of God here eſtabliſhed, neither in the doctrine, which appeared to be ſincere, nor in the forms and rites, which were juſtified out of the practice of the primitive church. Notwithſtanding we thought meet, with conſent of the biſhops and other learned men there preſent, that ſome ſmall things might rather be explained, than changed; not that the ſame might not very well have been borne, with by men, who would have made a reaſonable conſtruction of them; but for that in a matter concerning the ſervice of God we were nice or rather jealous, that the public form thereof ſhould be free not only from blame, but from ſuſpicion, ſo as neither the common adverſary ſhould have advantage to reſt ought therein contained to other ſenſe, than the church of England intendeth, nor any troubleſome or ignorant perſon of this church be able to take the leaſt occaſion of cavil againſt it: and for that purpoſe gave forth our commiſſion under our great ſeal of England to the archbiſhop of Canterbury and others, according to the form, which the laws of this realm in like caſe preſcribe to be uſed, to make the ſaid explanation, and to cauſe the whole book of common prayer, with the ſame explanations, to be newly printed. Which being now done and eſtabliſhed anew after ſo ſerious a deliberation; although we doubt not but all our ſubjects, both miniſters and others will receive the ſame with ſuch reverence as appertaineth, and conform themſelves thereunto every man in that, which him concerneth; yet have we thought it neceſſary to make known by proclamation our authorizing of the ſame, and to require and enjoyn all men, as well eccleſiaſtical as temporal, to conform themſelves unto it, and to the practice thereof, as the only public form of ſerving of God, eſtabliſhed and allowed to be in this realm. And the rather, for that all the learned men, who were there preſent, as well of the biſhops, as others, promiſed their conformity in the practice of it, only making ſuit to us, that ſome few might be borne with for a time.

Wherefore we require all archbiſhops, biſhops, and all other public miniſters, as well eccleſiaſtical, as civil, to do their duties in cauſing the ſame to be obeyed, and in puniſhing the offenders according to the laws of the realm heretofore eſtabliſhed for the authorizing of the ſaid book of common prayer. And we think it alſo neceſſary, that the ſaid archbiſhops and biſhops do each of them in his province and dioceſe take order, that every pariſh do procure to themſelves within ſuch time, as they ſhall think good to limit, one of the ſaid books ſo explained. And laſt of all we do admoniſh all men, that hereafter they ſhall not expect nor attempt any further alteration in the common and public form of God's ſervice, from this which is now eſtabliſhed; for that neither will we give way to any to preſume, that our own judgment having determined in a matter of this weight, ſhall be ſwayed to alteration by the frivolous ſuggeſtions of any light ſpirit; neither are we ignorant of the inconveniences, that do ariſe in government, by admitting innovation in things once ſettled by mature deliberation; and how neceſſary it is to uſe conſtancy in the upholding of the public determinations of ſtates; for that ſuch is the unquietneſs and unſtedfaſtneſs of ſome diſpoſitions, affecting every year new forms of things, as, if they ſhould be followed in their inconſtancy, would make all actions of ſtates ridiculous and contemptible: whereas the ſtedfaſt maintaining of things by good advice eſtabliſhed, is the weal of all common wealths. Given at our palace of Weſtminſter the fifth day of March, in the firſt year of our reign of England, France, and Ireland, and of Scotland the ſeven and thirtieth, anno Domini, M.DC.III.

Sede Cant. vacante.	Anno Chriſti 1603.	Reg. Angliae Jacob. I. 1.

Convocatio praelatorum et cleri provinciae Cantuar. Ex MS. Mil. Smith, apud Tho. epiſc. Aſſaven.

Convocatio praelatorum et cleri provinciae Cantuar. ſede archiepiſcopali vacante, ad 20. diem menſis Martii per breve regium in eccleſia D. Pauli London congregata fuit; in qua primum nomina utriuſque domus poſtea duo brevia regia, unum archiepiſcopo jam mortuo, alterum decano et cap. Cantuar. directa, dein commiſſio cuſtodum ſpiritualitatis domino epiſcopo London. directa, ejuſdemque certificatorium perlecta fuerunt.

Commiſſio cuſtodum ſpiritualitatis epiſcopo London. Ex archiv. eccl. Cant.

Reverendo in Chriſto patri et domino, domino Richardo, permiſſione divina London. epiſcopo, Thomas Nevile, S. T. P. decanus eccleſiae cathedralis et metropoliticae Chriſti Cant. et ejuſdem eccleſiae capitulum cuſtodes ſpiritualitatis Cant. ſede archiepiſcopali ibidem jam vacante, ſalutem, et reverentiam debitam cum honore. Ad intereſſendum et praeſidendum vice, loco, et auctoritate noſtris in ſacra ſynodo ſive convocatione praelatorum [et] cleri Cant. provinciae viceſimo die praeſentis menſis Martii, in domo capitulari eccleſiae cathedralis divi Pauli London. necnon ad communicandum, tractandum, et concludendum cum aliis reverendis patribus dictae provinciae Cant. coepiſcopis, ac praelatis, et clero ejuſdem provinciae, de et ſuper quibuſcunque cauſis et negotiis in hujuſmodi ſacra ſynodo ſive convocatione proponendis, tractandis, et concludendis; atque hujuſmodi

hujuſmodi ſacram ſynodum ſive convocationem de die in diem, atque de loco in locum, ſi videbitur expediens, continuandum et prorogandum, prout in ea parte fieri aſſolet et conſuevit; caeteraque omnia et ſingula alia faciendum, exercendum, et expediendum, quae in praemiſſis, et circa ea neceſſaria fuerint, ſeu quomodolibet opportuna et requiſita, paternitati veſtrae reverendae committimus vices noſtras, ac plenam in Domino, quantum in nobis eſt, concedimus poteſtatem pariter [et facultatem]. In cujus rei teſtimonium nos praedicti decanus et capitulum [ſigillum] noſtrum commune praeſentibus appoſuimus. Dat. in domo noſtra ca[pitulari] duodecimo die Martii, anno Domini juxta computationem ecc[leſiae An]glicanae milleſimo ſexcenteſimo tertio.

In ſecunda ſeſſione (Mart. 23.) D. Ravis, prolocutor in eccleſia S. Pauli London. praeſentatus confirmabatur.

Sede Cant. vacante.	Anno Chriſti 1604.	Reg. Angliae Jacob. I. 2

Convocatio praelatorum et cleri provinciae Cantuar. Ex MS. Mil. Smith apud e-piſc. Aſſaven.

In tertia et quarta hujus ſynodi ſeſſione nihil actum fuit: in quinta, quae fuit decimo tertio die menſis Aprilis, epiſcopus London. licentiam regiam canones condendi coram concilio legi jubet, quam infra in actis Ebor. concilii anni M.DC.V. videbis.

Eodem die, ſc. 13. Aprilis, epiſcopus London. nonnullos elegit epiſcopos ad conferendam cum oratore et aliis membris domus inferioris parliamenti ſuper querelis coram iis propoſitis contra clericos, et ad enarranda coram oratore et membris domus inferioris parliamenti gravamina clericorum contra laicos. Quia autem orator ea recipere noluit, epiſcopus London. totum hoc negotium domui ſuperiori parliamenti propoſuit.

Haec dum agerentur, epiſcopus London. ſecundo die Maii prolocutori librum canonum perlegendum tradit, cujus examen utrique domui ſynodi in aliis ſeſſionibus committit. Illo ipſo die tres clerici, Egerton, Fleetwood, et Wotton, cum aliis ſociis ſuis reformationem liturgiae Anglicanae per petitionem domui inferiori convocationis traditam expetebant. Hos epiſcopus London. et alii epiſcopi admonebant ad obedientiam et aſſenſum praeſtand. liturgiae regia auctoritate ſtabilitae, illiſque feſtum S. Johannis Baptiſtae aſſignabant ad conſentiendum huic monitioni. Decimo octavo die menſis Maii dominus rex articulos religionis anno M.D.LXII. promulgatos, ſynodo mittit de novo approbandos et ſubſcribendos: quod etiam factum eſt.

Viceſimo tertio die ejuſdem menſis controverſia de cruce in baptiſmo oriebatur.

Triceſimo die ſequente menſis Maii "The prolocutor complains to the biſhops, that he had two ſubpoenas ſerv'd upon him by Harrington and Walker, notwithſtanding his privilege. The prolocutor anſwers, that the king was acquainted with it, and that Walker was arreſted for it by a ſerjeant at mace, and a warrant gone for Harrington. In alia (21.) ſeſſione "Walker, aboveſaid convented before the biſhops, ſent to the lower houſe, to beg pardon of the prolocutor and houſe, which he did, and was diſmiſſed pro tempore." Junii viceſimo nono "Harrington was brought upon his knees for ſerving a ſubpoena upon the prolocutor.

In viceſima quarta hujus ſynodi ſeſſione (Jun. 13.) liber vocatus Limbo-matrix, multum exclamans contra eccleſiaſtica officia, introducebatur, qui examini et conſultationibus concilii ſubmittebatur.

Per multas deinde ſeſſiones liber canonum approbatus et confirmatus, ex manibus ſynodi typographorum curae committebatur: et poſt varias continuationes de die in diem, convocatio haec per breve regium a decano et capitulo Cantuar. epiſcopi London. executioni traditum, ad 8. diem menſis Februarii, et ab hoc per aliud breve archiepiſcopo Cant. directum, ad 4. diem Octobris anni ſequentis prorogabatur.

Convocatio Ebor.

Clerus provinciae Ebor. per breve regium dat. apud Weſtm. 31. die Januarii, anno regni 1. in eccleſia metropolitica S. Petri Ebor. convocabatur, et deinde a 20. die menſis Martii ad 3. diem Aprilis anni ſequ. prorogabatur.

Ab hoc die 3. Aprilis de die in diem per varias prorogationes in 6. diem Julii continuata, per breve regium eodem datum die apud Weſtm. Ao regni 11. ad 8. diem Februarii, et ab eo ad 4. diem Octobris anni M.DC.V. prorogabatur.

Conſtitutiones ſive canones ecclaeſiaſtici, per epiſcopum Londinenſem, praeſidem ſynodi pro Cantuarienſi provincia, ac reliquos epiſcopos, et clerum ejuſdem provinciae ex regia auctoritate tractati, et concluſi in ipſorum ſynodo inchoata Londini anno ſalutis milleſimo ſexcenteſimo tertio, regnique ſereniſſimi principis, clementiſſimi domini noſtri Jacobi, Dei gratia Angliae, Franciae, et Hiberniae regis primo, et Scotiae triceſimo ſeptimo; ab eadem regia majeſtate deinceps approbati, ratihabiti, ac confirmati, ejuſdemque auctoritate ſub magno ſigillo Angliae promulgati, per utramque provinciam, tam Cantuarienſem quam Eboracenſem diligenter obſervandi.

De eccleſia Anglicana.

I. *Suprema in eccleſiam Anglicanam auctoritas regiae majeſtati aſſerenda.*

PROUT officii noſtri ratione erga ſereniſſimam majeſtatem regiam obligamur, inprimis ſtatuimus et ordinamus, ut archiepiſcopus Cantuarienſis pro tempore exiſtens, omnes epiſcopi hujus provinciae, decani item, archidiaconi, rectores, vicarii, caeterique ex clero quicunque, tum ipſi fideliter cuſtodiant ac obſervent, tum (quantum in ipſis eſt) ab aliis curent obſervari, et cuſtodiri omnia et ſingula ſtatuta, ac leges ſancitas et conſtitutas, pro antiqua juriſdictione in ſtatum eccleſiaſticum hujus regni coronae reſtituenda, omnique extranea poteſtate, quae eidem repugnet, exterminanda. Porro etiam, ut omnes eccleſiaſticae perſonae ad curam animarum conſtitutae, omneſque alii concionatores et theologici in quibuſcunque eccleſiis praelectores (quantum ingenio, cognitione, ac doctrina valebunt) pure et ſincere abſque omni fuco aut dolo, ſingulis annis quater ad minimum publice in concionibus, aliiſque homiliis, ac praelectionibus ſuis doceant, divulgent, enuncient, ac declarent, uſurpatam omnem et peregrinam poteſtatem (utpote nullo jure divino nixam et fundatam) juſtiſſimis de cauſis ſublatam eſſe et abolitam; et propterea nullam obedientiam aut ſubjectionem infra majeſtatis ſuae regna et dominia hujuſmodi extraneae poteſtati cuicunque ullatenus deberi: ſed auctoritatem regiam infra regna ſua Angliae, Scotiae, et Hiberniae, ac reliqua ipſius dominia et territoria proxime et ſecundum Deum primam eſſe et ſupremam, cui omnes earundem regionum tam incolae, quam indigenae fidem omnem, et obedientiam ſupra aliam quamcunque in terris poteſtatem lege divina tenentur exhibere.

II. *Regii in eccleſiam Anglicanam primatus impugnatores coerciti.*

Quicunque inpoſterum affirmabit, majeſtatem regiam non habere eandem auctoritatem in cauſis eccleſiaſticis, quam pii principes apud Judaeos, et chriſtiani imperatores in primitiva eccleſia obtinuerunt, vel regalem ipſius in iiſdem cauſis primatum, hujus regni coronae jamdiu vindicatum, ac legibus ejuſdem regni in ea ſtabilitum, ullatenus laedere aut extenuare praeſumpſerit: excommunicetur ipſo facto, non, niſi per archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impios hoſce errores publice revocarit.

III. *Eccleſia Anglicana orthodoxa.*

Quicunque inpoſterum affirmabit, eccleſiam Anglicanam, ſub regia majeſtate legibus ſtabilitam, non eſſe orthodoxam, et apoſtolicam eccleſiam, apoſtolorum videlicet doctrinam tradentem, et aſtruentem, excommunicetur ipſo facto, non niſi per archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impium hunc errorem publice revocarit.

IV. *Divina cultus ratio in eccleſia Anglicana ſtabilita, pia et orthodoxa.*

Quicunque inpoſterum affirmabit, liturgiae formam in eccleſia Anglicana legibus ſtabilitam, et in libro precum publicarum, ac adminiſtrationis ſacramentorum comprehenſam, corruptum, ſuperſtitioſum, aut illicitum eſſe Dei cultum, vel quicquam in ſe continere, quod Scripturarum canoni ſit contrarium, excommunicetur ipſo facto, non niſi per epiſcopum dioeceſanum, vel archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impium hunc errorum publice revocarit.

V. *Doctrinae articuli in eccleſia Anglicana ſtabiliti, pii et orthodoxi.*

Quicunque inpoſterum affirmabit, ullum ex triginta novem articulis, in quos conſenſum eſt ab archiepiſcopis et epiſcopis utriuſque provinciae, ac reliquo omni clero in ſynodo Londini habita anno Domini M.D.LXII. (ad tollendam utique opinionum varietatem, et conſenſum in cauſa fidei firmandum, et ſtabiliendam) ulla ex parte ſuperſtitioſos aut erroneos exiſtere, vel omnino ejuſmodi, ut in eorum veritatem ſalva conſcientia ſubſcribi nequeat, excommunicetur ipſo facto, non niſi per archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impios hos errores publice revocarit.

VI. *Ceremoniarum in eccleſia Anglicana obtinentium uſus, pius et licitus.*

Quicunque inpoſterum affirmabit, eccleſiae Anglicanae ritus ac ceremonias legibus conſtitutas

tutas, impias, antichriſtianas, aut ſuperſtitioſas eſſe, vel denique ejus generis, ut homines pii ac religioſi, quantumvis legitima auctoritate juſſi, non poſſint integra conſcientia eas approbare, aut obſervare, vel etiam (prout occaſio tulerit) eiſdem ſubſcribere, excommunicetur ipſo facto, nullatenus abſolvendus, priuſquam reſipuerit, ac impios hos errores publice revocarit.

VII. *Eccleſiae Anglicanae adminiſtratio verbo divino conſona.*

Quicunque inpoſterum affirmabit, eccleſiae Anglicanae ſub regia majeſtate regimen et diſciplinam per archiepiſcopos, epiſcopos, decanos, archidiaconos, et reliquos ad ejuſdem gubernaculum conſtitutos, antichriſtianum eſſe, ac verbo divino contrarium, excommunicetur ipſo facto, nullatenus abſolvendus, priuſquam reſipuerit, ac impium hunc errorem publice revocarit.

VIII. *Cleri ordinandi ratio in eccleſia Anglicana verbo divino conſona.*

Quicunque inpoſterum affirmabit, aut docebit, formam et ritum epiſcopos, preſbyteros, et diaconos ordinandi, et inaugurandi quicquam in ſe continere, quod pugnet cum verbo divino, illoſque omnes, quotquot ad eum modum epiſcopi, preſbyteri, et diaconi ordinantur, non eſſe rite ordinatos, neque vel a ſeipſis vel ab aliis pro epiſcopis, preſbyteris, aut diaconis habendos, priuſquam ad ſacra illa officia aliam ordinationem fuerint adepti: excommunicetur ipſo facto, nullatenus abſolvendus, priuſquam reſipuerit, ac impios hos errores publice revocarit.

IX. *Auctores ſchiſmatis ac diſſidii ab eccleſiae Anglicanae communione coerciti.*

Quicunque inpoſterum a ſanctorum communione, qualiter in eccleſia Anglicana exiſtet ex apoſtolorum regulis approbata, ſeipſos ſegregabunt, et novo fraternitatis cujuſdam foedere conſociati, chriſtianos omnes, quotquot doctrinae, diſciplinae, ritibus, ac ceremoniis eccleſiae Anglicanae ſe conformes exhibent, prophanos ducent, et indignos quibuſcum in chriſtiana profeſſione communicent, excommunicentur ipſo facto, non niſi per archiepiſcopum reſtituendi, idque poſtquam reſipuerint, ac impios hos errores publice revocarint.

X. *Schiſmaticorum in eccleſia Anglicana fautores coerciti.*

Quicunque inpoſterum affirmabunt, tum miniſtros illos, qui formae et modo divini cultus in eccleſia Anglicana conſtitutis, ac in libro publicae liturgiae praeſcriptis, recuſant ſubſcribere, tum eorum etiam ſectatores alterius eccleſiae, quae non ſit lege ſtabilita, nomen et titulum poſſe ſibi merito aſſumere; itemque audebunt vulgo aſſeverare, praetenſam hanc ipſorum eccleſiam jamdiu ingemuiſſe ſub onere certorum gravaminum, ſibi et membris ſuis ſupradictis impoſitorum per eccleſiam Anglicanam, ac decreta et ſanctiones in eadem legibus ſtabilitas, excommunicentur ipſo facto, nullatenus abſolvendi, priuſquam reſipuerint, ac impios hos errores publice revocarint.

XI. *Conventiculorum in eccleſia Anglicana propugnatores coerciti.*

Quicunque inpoſterum affirmabit, aut tuebitur, ullos conventus, coetus, aut congregationes ſubditorum indigenarum infra hoc regnum exiſtere, praeter eos, qui ex hujus regni legibus tenentur, et approbantur, qui verarum, et legitimarum eccleſiarum nomen poſſint ſibi jure vendicare, excommunicetur, non niſi per archiepiſcopum reſtituendus, idque poſtquam reſipuerit, et impium hunc errorem publice revocarit.

XII. *Ordinationum in conventiculis conditarum propugnatores coerciti.*

Quicunque inpoſterum aſſeverabunt, licitum eſſe cuivis miniſtrorum aut laicorum ordini, vel eorum alterutris ſimul congregatis, canones, decreta, aut conſtitutiones de rebus eccleſiaſticis citra regis auctoritatem condere; et eiſdem regendos et gubernandos ſe ſubjiciunt, excommunicentur ipſo facto, nullatenus abſolvendi, priuſquam reſipuerint, et impios hos Anabaptiſtices errores publice revocarint.

De cultu divino, et ſacramentorum adminiſtratione.

XIII. *Liturgia publica, et reliqua pietatis exercitia diebus ſacris celebranda.*

Omnes, cujuſcunque conditionis aut ſtatus perſonae infra eccleſiam Anglicanam deinceps celebrabunt diem dominicum (vulgo diem Solis nuncupatum) caeteroſque dies feſtivos, juxta regulam divinae voluntatis, et eccleſiae Anglicanae inſtituta hac in parte praeſcripta; nimirum in audiendo verbo Dei tam lecto, quam praedicato, in privatis publiciſque precibus faciendis, in peccatis Deo confitendis, et eiſdem emendandis, in charitate cum proximis (ſicubi laeſa fuerit) reconcilianda, in ſacra communione corporis et ſanguinis dominici frequentanda, in pauperibus juvandis, et aegrotis viſitandis, piam omnem ac ſobriam converſationem interim adhibentes.

XIV. *Liturgiae publicae praeſcriptus canon diebus ſacris obſervandus.*

Liturgia publica diſtincte, et debita cum reverentia legetur, vel canetur in illis diebus, et eorum vigiliis, qui in libro precum publicarum ſacri ac feſtivi deſignantur, horiſque eorundem congruis, et uſitatis, atque in eo potiſſimum eccleſiae cujuſque loco, qui epiſcopo dioeceſano, vel loci ordinario (ratione vel amplitudinis vel anguſtiae) commodiſſimus, ac ad populi aedificationem maxime opportunus videbitur. Singuli etiam miniſtri ſtudioſe obſervabunt inſtituta, ritus, et ceremonias omnes, quae in dicto libro praeſcribuntur, tam in ſacris ſcriptu-

ris legendis, ac precibus recitandis, quam in adminiſtrandis ſacramentis, abſque ulla ſive materiae ſive formae additione, aut diminutione, reſpectu vel concionis, vel alterius cauſae cujuſcunque.

XV. *Litania diebus Mercurii et Veneris recitanda.*

Litania a rectoribus, vicariis, miniſtris, ſive curatis in cathedralibus, collegiatis, et parochialibus eccleſiis ac capellis omnibus, eorumque loco aliquo conveniente pro arbitratu epiſcopi dioeceſani, vel loci ordinarii recitabitur vel canetur illis temporibus, et ſub ea forma, quae in libro publicae liturgiae praeſtituitur; ac (ut reſtrictius loquamur) ſingulis diebus Mercurii et Veneris (etiamſi non fuerint feſtivi) miniſter ad horas divinis precibus conſuetas in eccleſia aut capella praeſto erit, ac populo per ſonitum campanae convocato, litaniam in dicto libro praeſcriptam recitabit; cui ſinguli patreſfamilias, qui praeſertim infra dimidium milliare ab eccleſia habitant, vel ipſi debebunt intereſſe, vel unum ſaltem de familia ſua mittere idoneum, qui miniſtro inter precandum aſſiſtat.

XVI. *Liturgiae publicae praeſcriptus canon in academiis obſervandus.*

In omnibus utriuſque academiae collegiis et aulis per integram liturgiam et ſacrae coenae adminiſtrationem debite, et abſque omni aut omiſſione, aut innovatione obſervari volumus ordinem, formam, ac ceremonias omnes, prout in dicto publicae liturgiae libro praeſcriptae inveniuntur.

XVII. *Inter liturgiae publicae celebrationem ſuperpellicia, et epomides in academiis adhibendae.*

In omnibus utriuſque academiae collegiis et aulis praefecti ac ſocii, caeterique ſcholares et ſtudioſi in eccleſiis et capellis ſuis per ſingulos dies dominicos et feſtivos, eorumque vigilias tempore divinorum ſuperpelliciis (juxta eccleſiae Anglicanae mores ac inſtituta) utentur; quotquot vero gradum aliquem ſuſceperint, caputia ſuo cujuſque gradui competentia ſuperpelliciis ſuis ſuperinduent.

XVIII. *Inter liturgiae publicae celebrationem reverentia ſolennis adhibenda.*

Cum divina peraguntur, vel eorum pars quaelibet, aequum eſt, ut condigna omnis reverentia adhibeatur: ſic enim monet apoſtoli praeceptum illud, "Omnia decenter, et ſecundum ordinem fiant." Cui decentiae, atque ordini regulas haſce noſtras ſequentes conſentaneas eſſe judicamus. Nullus in eccleſia vel capella inter rem divinam caput ſuum operiet, niſi ex cauſa infirmitatis, quo caſu pileolo, aut rica utendum cenſemus. Omnes cujuſcunque ſtatus aut conditionis perſonae humiliter in genua ſe inclinabunt, dum generalis confeſſio, litania, et reliquae precationes recitantur; cum autem fidei ſymbolum recenſetur, ſtabunt erecto corpore, juxta regulas in libro publicae liturgiae in eam partem praefinitas. Similiter etiam nomen Domini Jeſu, quoties inter divinum cultum inciderit, congrua ac humili reverentia ab univerſis tum praeſentibus excipietur, prout hactenus fieri conſuevit; ut per externas haſce ceremonias et geſtus teſtatam faciant internam ipſorum humilitatem, chriſtianam conſtantiam, et debitam agnitionem, quod Dominus Jeſus Chriſtus, verus et aeternus Dei filius, unicus eſt mundi ſalvator, in quo ſolo omnes, miſericordiae, gratiae, ac promiſſiones homini a Deo indultae, tam in praeſentem vitam, quam futuram, integrae et in totum comprehenduntur. Nullus porro, cujuſcunque tandem ſexus, aetatis, aut conditionis fuerit, in eccleſia tempore divini cultus in aliud quicquam intendet, quam ut quiete auſcultans audiat, obſervet, ac intelligat, quod a miniſtro legitur, praedicatur, aut adminiſtratur; eique confeſſionem, orationem dominicam, et ſymbolum recitanti, clara voce ſubſerviat, aliaque in publicis precibus reſponſa ſubjiciat, quae in libro communis liturgiae praecipiuntur. Nullus denique preces vel concionem ambulando, aut garriendo, ſeu alio quoviſmodo interpellabit, vel ex eccleſia ante eaſdem peractas, abſque juſta, aut probabili cauſa egredietur.

XIX. *Inter liturgiae publicae celebrationem otioſi ab eccleſiae ambitu repellendi.*

Oeconomi eccleſiarum, et inquiſitores ſive aſſiſtentes perſonas otioſas non patientur in coemeterio, vel eccleſiae porticu tempore divini cultus aut concionis deſidere, ſed eos vel eccleſiam ingredi compellent, vel abſcedere.

XX. *Panis et vinum in ſacrae coenae uſum paranda.*

Parochiarum omnium oeconomi (conſulto hac in parte miniſtro) curabunt idoneam, pro numero communicantium, panis ſiliginei, vinique boni ac ſalubris quantitatem, in tempus ſacrae coenae praeſtitutum, ſumptibus parochianorum comparari; vinumque illud ad menſam Domini afferri in oenophoro nitido, et mundo, eoque ex ſtanno, ſi non ex metallo praeſtantiore.

XXI. *Coenae trina perceptio quotannis indicta.*

In omnibus hujus regni eccleſiis parochialibus, ac capellis, in quibus ſacramenta ſunt adminiſtranda, coenam dominicam a rectore, vicario, vel miniſtro toties, iiſque temporibus celebrari volumus, ut parochiani ſinguli quotannis ter ad minimum (nominatim vero in feſto Paſchatis) ſicut in libro publicae liturgiae jubentur, poſſint ſacramentum illud percipere. Proviſo ſemper, ut miniſter quilibet ſacram illam coenam adminiſtraturus, ipſe ſemper primus communicet. Inſuper ſiquid panis aut vini inter coenae adminiſtrationem afferri contigerit, illud ad ſacramenti uſum vetamus adhiberi, priuſquam, eodem in menſa Domini appoſito, inſtitutionis verba fuerint recitata. Porro etiam ordinamus, ut adminiſtrans panem et vinum ſingulis communicantibus ſeparatim et per vices diſtribuat.

XXII.

XXII. *Coenae adminiſtrationem ſolennis indictio praeire juſſa.*

Cum laicorum quiſque ad ſacrae coenae communionem ter quotannis obligetur, multique nihiloſecius vix ſemel communicent; miniſtris omnibus praeceptum volumus, ut quotieſcunque ſacramentum illud celebrare voluerint, parochianis ſuis ſolenniter in eccleſia inter preces matutinas, idque praecedente die dominico (quo melius veniant praeparati) id denunciare non omittant; quas utique monitiones parochiani viciſſim ſuſcipere, ac eiſdem parere ſub periculo et poena legis tenebuntur.

XXIII. *Coenae uſus frequentior academicis indictus, et coena utentibus genuum flexio injuncta.*

In omnibus utriuſque academiae collegiis et aulis praefecti et ſocii, qui praeſertim pupillos habent, ſedulo proſpicient, ut ipſorum pupilli omnes, et reliqui, qui inter eos agunt, univerſi recte et pie educentur, ac in articulis religionis penitus inſtituantur, publicamque liturgiam et conciones diligenter frequentent, quinetiam ſacram coenam jugiter percipiant, quam primo quoque vel ſecundo cujuſlibet menſis die dominico in eiſdem collegiis et aulis adminiſtrandam decernimus; volumuſque ut ſinguli eorundem praefecti, ſocii, ſcholares, reliquique ſtudioſi, ac officiarii, et illorum quilibet famuli ac miniſtri unoquoque anno quater ad minimum ejuſdem ſint participes, idque in genua reverenter (ut par eſt) inclinati, juxta ritum in libro publicae liturgiae ea in parte praeſtitutum.

XXIV. *Coenae in feſtis ſolennibus adminiſtratio in eccleſiis cathedralibus indicta, et coenam adminiſtrantibus capparum uſus injunctus.*

Per cathedrales omnes et collegiatas eccleſias ſacram coenam in feſtis ſolennibus adminiſtrari volumus, nonnunquam per epiſcopum, ſiquidem praeſens extiterit, nonnunquam vero per decanum, quandoque etiam per canonicum vel praebendarium (miniſtrum ibidem maxime eminentem) eundemque decente cappa amictum, ac adjutum ab evangelii et epiſtolae lectoribus, juxta admonitiones in ſeptimo Elizabethae promulgatas, idque iis horis, et cum illa prorſus limitatione, quae in libro publicae liturgiae praefiniuntur. Proviſo ſemper, ut nulla ejuſmodi limitatio admittatur, cujuſcunque tandem interpretationis praetextu, quominus ſinguli decani, guardiani, magiſtri, ſive praefecti cathedralis cujuſque et collegiatae eccleſiae, et cuncti etiam earundem praebendarii, canonici, vicarii, minores canonici, cantores, reliquique de eccleſiae gremio univerſi, ſi non frequentius, ſaltem quater omni anno ſacramentum percipiant.

XXV. *Superpelliciorum et epomidum uſus, coena non adminiſtrata, in eccleſiis cathedralibus indictus.*

In cathedralibus et collegiatis eccleſiis, ceſſante coena dominica, ſatis erit tempore divinorum ſuperpelliciis duntaxat uti; niſi quod eccleſiarum collegiatarum decani, magiſtri, et praefecti, itemque canonici, ac praebendarii (dummodo graduati) cum ſuperpelliciis caputia gradibus ſuis reſpective congrua inter rem divinam gerere tenebuntur.

XXVI. *Notorii peccati conſuetudine infames a ſacra coena repellendi.*

Nullus miniſtrorum ex grege aut cura ſua quemquam ad ſacrae coenae communionem ullo pacto admittet, qui manifeſte notus erit in infami peccato impoenitenter vivere, nec qui cum proximis ſuis malitioſe et aperte contenderit, niſi reconciliatio interceſſerit; neque etiam eccleſiarum oeconomos aut aſſiſtentes ullos, qui cum juramentum ſuſceperint pro omnibus iiſce delictis notoriis, de quibus particulatim juſſi erunt infra ſuas reſpective parochias inquirere, bis quolibet anno ad ordinarium ſuum deferendis, non verenter tamen, ſpreta juramenti ſui religione (cujus alioqui fidelis executio potiſſima ratio exiſtit, per quam publica peccata, et ſcandala reſcindi poſſint, et coerceri) etiam volentes et ſcientes in perjurii crimen perdite, ac nefarie incurrere, dum vel negligunt, vel recuſant ex praedictis criminibus, et delictis notoriis aliqua detegere, quae ſciunt infra parochias ſuas eſſe perpetrata, vel congregationem ſaltem inſigniter gravare, ac offendere; licet iidem vel a vicinis, vel a miniſtro, vel etiam ab ipſo ordinario admoniti ſubinde fuerint, ut conſcientias ſuas, dicta crimina praeſentando, exonerarent, neque ſe vellent in horrendum illud perjurii ſcelus auſu tam nefario praecipitare.

XXVII. *Schiſmatici a coenae communione arcendi.*

Miniſtri, cum coenam Domini adminiſtrant, neminem ſcienter ejuſdem facient participem, qui in genua non fuerit inclinatus, ſub poena ſuſpenſionis. Simili etiam poena prohibemus, ne alicui eandem diſtribuant, qui publicae liturgiae (juxta eccleſiae Anglicanae inſtituta) recuſat intereſſe; vel qui librum publicarum precum ac ſacramenta adminiſtrandi, rituſve et ceremonias quaſlibet in eodem praeſcriptas, aut quicquam ſive in articulis, qui in ſynodo, Anno M.D.LXII. concluſi ſunt, ſive in libro de ordinatione preſbyterorum, et epiſcoporum comprehenſum frequenter et notorie calumniatur; vel qui majeſtatis ſuae ſupremam in cauſis eccleſiaſticis auctoritatem ullo dicto audet convellere, aut laedere; niſi ſinguli taliter delinquentes coram miniſtro, praeſentibus una oeconomis, delicti ſui poenitentiam profeſſi, viva voce prius ſpoſponderint, ſi neſciant ſcribere, ſe deinceps in eo genere nequaquam peccaturos, vel, ſi norint ſcribere, ſub chirographo ſuo idem promiſerint: quod eorum chirographum miniſter accipiens, ad epiſcopum dioeceſanum, vel loci ordinarium quamprimum tranſmittet. Proviſo ſemper, quod miniſtrorum quilibet, qui a ſacra coena aliquem arcebit (prout in praeſente, vel in ſuperiore canone conſtitutum habetur) ad partis querelam, vel ordinarii re-

quiſitionem,

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quiſitionem, talis facti ſui rationem dicto ordinario reddet, atque ejuſdem in ea parte beneplacito et mandato acquieſcet.

XXVIII. *Extranei a coenae communione repellendi.*

OEconomi et inquiſitores, ſive aſſiſtentes (non minus quam miniſtri) attente obſervabunt, num omnes et ſinguli ex parochia ſua toties ad ſacrae coenae communionem annuatim accedant, quoties hujus legibus ac regni, noſtris etiam conſtitutionibus jubentur: ac ulterius numqui extranei frequentius et uſitatius a parochiis alienis ad eccleſiam ſuam conveniant; eoſque (ſiqui erunt) miniſtro ſuo indicabunt, ne forte ad menſam Domini inter caeteros recipiantur; quod ii omnimodo prohibebunt, dictoſque extraneos ad proprias parochiae ſuae eccleſias ac miniſtros dimittent, ut illic cum vicinis ſuis una communicent.

XXIX. *Parentes in liberorum ſuorum baptiſmate, et pueri coenae Domini incapaces, ſuſceptores eſſe prohibiti.*

Parentes liberorum ſuorum baptiſmati intereſſe non impellentur, neque eiſdem etiam permittetur, pro propriis infantibus ad ſacrum fontem ſuſceptorum loco reſpondere. Praeterea nulli ſuſceptori, aut ſuſceptrici licitum erit, aliis verbis in reſpondendo uti, quam quae in libro publicae liturgiae hanc in partem ſunt praeſcripta; nec quiſquam ad officium ſuſceptoris vel ſuſceptricis pro parvulis baptizandis, vel confirmandis admittetur, qui coenae dominicae particeps nondum extiterit.

XXX. *Crucis in baptiſmo ceremonia explicata.*

Dolemus, praeclariſſimum majeſtatis ſuae ſtudium et laborem in colloquio ad aulam Hamptonienſem circa ſignum crucis in baptiſmo (inter alia plurima) ſuſceptum, non meliores effectus apud multos conſecutum, quin adhuc in eo haereatur, ejuſque in baptiſmo uſus tantopere impugnetur. Itaque quo melius conſtare poſſit legitima hujus ceremoniae ratio, ſimulque ut omnis ſcrupulus deinceps amoveatur, qui hominum vere religioſorum conſcientias perturbare quoquo modo poſſit, nos in hac cauſa inclytiſſimi regis noſtri veſtigiis inſiſtentes, ut qui ſcripturae auctoritate, et primitivae eccleſiae exemplo in eadem ducitur, regulas ac obſervationes haſce noſtris ſinceris omnibus eccleſiae Anglicanae membris commendamus.

Primo obſervandum eſt, quod etiamſi Judaei, ac Ethnici apoſtolos reliquoſque chriſtianos irriderent, quod eum praedicarent, in eumque crederent, qui crucis morte eſſet affectus; tantum tamen aberat, ut vel apoſtoli, vel reliqui chriſtiani crucis opprobrio ſeipſos paſſi ſint a profeſſione ſua deterreri, ut in eadem exultandi potius, et gloriandi animos inde ſumerent.

Imo Spiritus Sanctus per apoſtolorum ora ipſum crucis nomen (Judaeis utique inviſum) uſque adeo honoravit, ut non modo Chriſtum ipſum crucifixum ſub eodem comprehenderet, ſed et mortis ac paſſionis Chriſti vires, effectus, ac merita, una cum ſolatiis, fructibus ac promiſſis univerſis, quae nos ex eiſdem aut percipimus, aut in futurum expectamus.

Secundo, honor ac dignitas crucis nomini acquiſita, etiam et ſigno crucis, vel ipſa apoſtolorum aetate (neque enim contrarium oſtendi poteſt) exiſtimationem peperit honorificam; adeo ut chriſtiani haud multo poſt in cunctis actionibus ſuis eodem uti coeperint, eo ipſo palam et aperte teſtatum facientes (etiam ad ſtuporem Judaeorum) ſe minime ſibi pudori ducere, quod illum agnoſcerent pro Domino et ſalvatore ſuo, qui crucis mortem pro ipſis pertuliſſet. Atque hoc crucis ſignum non modo ipſi, idque cum oſtentatione quadam ſolebant adhibere, quoties Judaeis paſſim occurrerent; ſed et liberos ſuos, cum baptiſmatis aqua abluerentur, eodem ſignari faciebant, ut eos per crucis ſymbolum illius ſervitio dedicarent, cujus in baptiſmo collata in ipſos beneficia, crucis nomine eſſent repraeſentata; atque adeo hujus ſigni in baptiſmo uſus in primaeva eccleſia receptus eſt unanimi conſenſu, maximoque omnium tam Graecorum, quam Latinorum applauſu. Quo quidem ſeculo ſi quis huic ſigno ſe oppoſuiſſet, declaratus proculdubio fuiſſet pro hoſte ac inimico nominis crucis, et proinde meritorum Chriſti, quorum illi teſſera et ſignum adeo diſpliceret. Denique hujus ſigni uſum continuum et generalem extitiſſe, ex multis patrum teſtimoniis perſpicue declaratur.

Tertio fatendum eſt, crucis ſignum decurſu temporis in eccleſia Romana graves abuſus pertuliſſe, praeſertim poſtquam eam papiſmi labes ac corruptela ſemel pervaſerat. Caeterum rei abuſus legitimum ejuſdem uſum nequaquam tollit. Imo tantum aberat, ut eccleſia Anglicana ab Italiae, Galliae, Hiſpaniae, Germaniae, aliiſve ſimilibus eccleſiis voluerit per omnia recedere, quicquid eas ſciret tenere, aut obſervare, ut (quod eccleſiae Anglicanae apologia profitetur) ceremonias illas cum reverentia ſuſciperet, quas citra eccleſiae incommodum, ac hominum ſobriorum offenſionem retineri poſſe ſenſerat; et in iis tantum articulis a praedictis eccleſiis diſſentiret, in quibus eaedam ipſae tum a priſtina ſua integritate prius deſciverant, tum etiam ab eccleſiis apoſtolicis, a quibus primum ſunt profeminatae. Quo quidem reſpectu, inter alias magnae vetuſtatis ceremonias, etiam et crucis in baptiſmo ſignum in eccleſia Anglicana eſt retentum, idque ex judicio et praxi venerabilium illorum patrum, magnorumque inprimis theologorum, qui regnante Edovardo ſexto, in eadem claruerunt; quorum alii deinceps ob verae fidei profeſſionem martyrium conſtanter pertulerunt, alii reginae Mariae temporibus exulantes, ac ſub initium regni ſereniſſimae reginae nuper defunctae in Angliam reverſi, pro hoc ſigno ſemper ſteterunt, ejuſque uſum exemplo, ac praxi ſua perpetuo commendarunt. Atque hoc eccleſiae noſtrae judicium et praxis comprobata ſunt tum per cenſuram, quae de libro publicae liturgiae tempore Edovardi ſexti ferebatur, tum etiam per confeſſionum harmoniam recentioribus annis publicatam; quoniam nimirum

nimirum hujus ſigni in baptiſmo uſus in eccleſia Anglicana congruis omnibus ac idoneis cautelis et exceptionibus contra papiſticam ſuperſtitionem atque errorem munitus ſemper fuit, prout in ejuſmodi caſibus fieri convenit.

Primo enim eccleſia A glicana jam inde a papiſmo abolito ſemper ſenſit ac docuit, et hodie etiam ſentit ac docet, ſignum crucis in baptiſmo adhibitum de ipſius ſacramenti ſubſtantia haudquaquam exiſtere. Nam ut primum miniſter infantem immergens in aquam, vel ejuſdem faciei aquam inſpergens, haec verba recitaverit, Baptizo te in nomine Patris, et Filii, et Spiritus Sancti: infans continuo plenum et perfectum baptiſmi ſacramentum conſequitur, adeo ut ſignum crucis poſt adhibitum, ad baptiſmi virtutem aut perfectionem nihil adjiciat, nec idem omiſſum, de ejus efficacia, aut ſubſtantia quicquam detrahat.

Secundo palam eſt in libro publicae liturgiae, infantem, poſtquam baptiſmum ſuſceperit (crucis utique ſigno nondum ſuperveniente) in Chriſti gregem ac eccleſiam, tanquam perfectum ejus membrum receptum eſſe ipſius adeo baptiſmi virtute, non autem poteſtate aliqua, quae ſigno crucis affingitur. Ita ut propter ipſam crucis memoriam, quae apud omnes vere in Chriſtum credentes plurimi ſemper fuit, et reliquas etiam ob cauſas ſupradictas, eccleſia Anglicana ejus ſignum in baptizando uſque retinendum cenſuerit, ſecuta nimirum ea in re primitivas et apoſtolicas eccleſias, atque hunc characterem pro licita externa ceremonia reputans et ſymbolo honorifico, per quod infans illius obſequio, qui crucis mortem ſubiit, in perpetuum votus eſſet et mancipatus; id quod ex verbis in libro publicae liturgiae expreſſis, facillime poteſt perſpici.

Poſtremo, quum uſus ſigni hujus in baptiſmo in eccleſia Anglicana purgatus ſit ab omni papiſtica ſuperſtitione ac errore, et in primariam inſtitutionem vindicatus; nos freti orthodoxis iis doctrinae regulis de rebus mediis et adiaphoris, quas divino canoni, ac patrum antiquorum concordi ſententiae judicamus eſſe, conſentaneas, privati cujuſque, tum miniſtri, tum alterius perſonae cujuſcunque, ſtatuimus eſſe verum ejuſdem uſum, publica auctoritate praeſcriptum, reverenter amplecti ac recipere; praeſertim cum intelligant res, alioqui medias ac indifferentes, naturam ſuam aliquo modo mutare, poſtquam ſub legitimi magiſtratus edictum, vel interdictum venerint, neque pro cujuſque libitu praeter legem omittendas eſſe, cum praecipiuntur, nec cum prohibentur, obſervandas.

De miniſtris, eorumque ordinatione ac functione.

XXXI. *Jejunia quatuor temporum miniſtrorum ordinationi decreta.*

Cum priſca ſanctorum patrum auctoritas, apoſtolorum exemplo freta, in ſolenni miniſtrorum ordinatione preces ac jejunia celebranda praeceperit; iiſdemque adeo precum et jejuniorum officiis ſtata quaedam tempora ex profeſſo decreverit, in quibus duntaxat ſacri ordines eſſent conferendi; nos ſanctum et pium illorum inſtitutum colentes, volumus et ſtatuimus, ut nulli inpoſterum preſbyteri aut diaconi ordinentur, niſi in diebus dominicis immediate ſequentibus jejunia quatuor temporum, vulgo Septimanas Cinerum, ad preces et jejunia (idque hunc ipſum in uſum) antiquitus inſtitutas, atque in eccleſia Anglicana hodie continuatas. Quod utique fieri volumus in eccleſia cathedrali, vel parochiali, ubi epiſcopus commoratur, ac tempore divinorum, aſſiſtente non ſolum archidiacono, ſed et decano, et duobus ad minus praebendariis, aut (illis legitime detentis) quatuor illis gravioribus perſonis, quae magiſtri artium ad minimum extiterint, et pro publicis concionatoribus legitime approbatae.

XXXII. *Utrumque ordinem eodem die non conferendum.*

Cum ex patrum antiquorum ſententia, et primitivae eccleſiae praxi diaconi officium ad miniſterii dignitatem gradus quidam ſit conſtitutus; ſtatuimus et ordinamus, ut nullus deinceps epiſcopus aliquam cujuſvis conditionis perſonam (quibuſcunque tandem animi dotibus commendatam) uno et eodem die diaconum et preſbyterum conſtituat; quin ut ritus ea in parte praeſcriptus in libro de epiſcopis, preſbyteris, et diaconis ordinandis, et inaugurandis, ſtricte obſervetur; non quo diaconos omnes preſbyterii aditu per annum integrum prohibeamus, cum tamen epiſcopus juſtam ejus admittendi cauſam alioqui invenerit, verum ut cum quatuor tempora diaconorum et preſbyterorum ordinationi in ſingulos annos ſint decreta, aliquid ſaltem ſpatii detur, ad periculum de ſingulis faciendum, quales in officio diaconi ſe exhibuerint, priuſquam in ordinem preſbyterorum ſuſcipiantur.

XXXIII. *Neminem ſine certo titulo ordinandum.*

Multis jam olim patrum decretis cautum eſt, ne quem liceret diaconum, vel preſbyterum ordinari, niſi quem conſtaret, certum aliquem et deſignatum muneris ſui exercendi locum per id tempus obtinere; quorum nos auctoritatem ſecuti, ſtatuimus et ordinamus, ne quis deinceps in ſacros ordines admittatur, niſi qui eodem tempore praeſentationem ſuiipſius ad promotionem aliquam eccleſiaſticam infra dioeceſin illius epiſcopi, a quo manuum impoſitionem petit, tunc vacantem exhibuerit; vel verum et indubitatum certificatorium attulerit, ſive de eccleſia aliqua infra dioeceſin ſeu juriſdictionem dicti epiſcopi, cujus cura fungi poſſit, ſive de loco diaconi vel preſbyteri in cathedrali aut collegiata aliqua eccleſia, infra eandem dioeceſin vacante, in quo functionem ſuam exerceat; vel niſi fidem fecerit, ſe eſſe actu ſocium, aut jura ſocii obtinere, vel deſignatum eſſe conductitium ſive capellanum in aliquo collegio Cantabrigienſi aut Oxonienſi, vel etiam ad magiſtri gradum ante quinquennium provectum, ſuis ibidem ſumptibus degere; vel niſi ab epiſcopo ipſum ordinante, in beneficium ſive ad exercendam aliquam curam, tunc etiam vacantem, bre-

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vi poſt ſit admittendus. Si quis vero epiſcopus in ſacros ordines quemquam aſciverit, qui praedictorum aliquo titulo non ſit praeditus, tunc omnia illi neceſſaria eatenus ſubminiſtrabit, donec eidem de aliqua eccleſia proſpexerit. Quod ſi facere recuſaverit, per archiepiſcopum, uno praeterea epiſcopo aſſidente, ab ordinatione diaconorum et preſbyterorum per integrum annum ſuſpendetur.

XXXIV. *Certae conditiones in ordinandis requiſitae.*

Nullus epiſcopus in ſacros ordines quemquam de caetero cooptabit, qui non ex ſua ipſius dioeceſi fuerit, niſi vel ex altera noſtratium academiarum prodierit; vel niſi literas, quas vocant dimiſſorias, attulerit ab epiſcopo, de cujus juriſdictione exiſtit; et, ſi diaconus fieri expetit, viceſimum tertium, ſin preſbyter, viceſimum quartum aetatis ſuae annum jam compleverit, ac etiam in altera dictarum academiarum gradum aliquem ſcholaſticum ſuſceperit; vel ſaltem niſi rationem fidei ſuae, juxta articulos religionis in ſynodo epiſcoporum et cleri ann. M.D.LXII. approbatos, Latino ſermone reddere poſſit, et eandem ſcripturae teſtimoniis corroborare; ac ulterius de vita ſua laudabili, et morum integritate literas teſtimoniales exhibuerit ſub ſigillo alicujus collegii Cantabrigienſis aut Oxonienſis, ubi antea moram fecerit, vel certe trium aut quatuor gravium miniſtrorum, una cum ſubſcriptione et teſtimonio aliorum probabilium et fide dignorum hominum, quibus ejuſdem vita et mores per proximum triennium fuerint explorati.

XXXV. *Neminem, niſi praevio ſolenni examine, ordinandum.*

Epiſcopus, priuſquam cuilibet ordinando manus imponat, diligenti eum examine excutiet ac explorabit, praeſentibus eiſdem miniſtris, quos velit in impoſitione manuum ſibi aſſiſtere. Quodſi epiſcopus legitime impeditus praedicto examini vacare nequeat, illud tamen a praefatis miniſtris ſolicite fieri procurabit. Proviſo ſemper, ut qui epiſcopo in dicta examinatione, et manuum impoſitione adeſſe debeant, de ipſius cathedrali eccleſia exiſtant (ſiquidem eorum facultas dabitur) alioqui tres ad minus idonei concionatores ex eadem dioeceſi adſciſcantur. Quodſi quis epiſcopus vel ſuffraganeus in ſacros ordines quempiam ſine praedictis qualitatibus, aut juſto (ut ſupra) examine cooptarit, per provinciae ſuae archiepiſcopum ea de re certiorem factum, aſſidente uno alio epiſcopo, ab omni ordines conferendi poteſtate in integrum biennium ſecludetur.

XXXVI. *Neminem, niſi praevia trium articulorum ſubſcriptione, ordinandum.*

Nemo ad ſacros ordines, vel eccleſiaſticum aliquod beneficium per inſtitutionem aut collationem, vel ad concionatoris, praelectoris, aut catechiſtae munus exercendum ſive in alterutra academia, ſive in cathedrali vel collegiata aliqua eccleſia, ſive in urbe aut oppido mercatorio, ſive in parochiali eccleſia vel capella, vel alio denique hujus regni loco deinceps admittetur, niſi prius vel ab archiepiſcopo, vel epiſcopo ejus dioeceſeos, in qua eſt victurus, vel ab altera academiarum licentiam et facultatem earundem ſubſcriptionibus, et ſigillis munitam impetraverit, tribuſque ſequentibus articulis, modo et forma a nobis praefinitis, ſubſcripſerit.

I. Quod majeſtas regia ſecundum Deum unicus eſt et ſupremus gubernator hujus regni, omniumque aliorum ipſius dominiorum ac territoriorum, tam in omnibus ſpiritualibus ſive eccleſiaſticis rebus aut cauſis, quam in ſecularibus; et quod nullus extraneus princeps, vel perſona, nec ullus praelatus, ſtatus, aut dominatus habet aut habere debet ullam juriſdictionem, poteſtatem, ſuperioritatem, praeeminentiam, vel auctoritatem eccleſiaſticam ſive ſpiritualem infra majeſtatis ſuae dicta regna, dominia, et territoria.

II. Quod liber publicae liturgiae, et epiſcopos, preſbyteros, et diaconos ordinandi et conſecrandi, nihil in ſe contineat, quod verbo Dei ſit contrarium, quodque eodem taliter uti liceat; et quod ipſe in publicis precibus, et ſacramentis adminiſtrandis illam prorſus formam, quae in dicto libro praeſcribitur, et non aliam ſit obſervaturus.

III. Quod libro de religionis articulis, in quos conſenſum eſt ab archiepiſcopis, et epiſcopis utriuſque provinciae, ac reliquo omni clero in ſynodo Londinenſi an. M.D.LXII. omnino comprobat; et quod omnes ac ſingulos articulos in eodem contentos, qui triginta novem, citra ratificationem, numerantur, verbo Dei conſentaneos eſſe agnoſcit.

Hiſce tribus articulis qui volet ſubſcribere, ad vitandam omnem ambiguitatem, hac verborum formula, nomine et cognomine ſuo expreſſis, in ſubſcribendo utetur: "Ego N. N. tribus his praefixis articulis, omnibuſque in eiſdem contentis, lubens et ex animo ſubſcribo." Quodſi quis epiſcopus aliquem ordinaverit, admiſerit, vel facultate, aut licentia, ut ſuperius dictum eſt, ulla donaverit, niſi prius ſub modo et forma praeſtitutis ſubſcripſerit; is a collatione ordinum, et licentiarum ad concionandum per anni ſpatium ſubmovebitur. Academias vero, ſi quid hac in parte deliquerint, juris ultioni, et regiae cenſurae relinquimus.

XXXVII. *Ordinatis, dioeceſin mutantibus, ſubſcriptio coram epiſcopo dioeceſano iteranda.*

Si quis concionandi, legendi, praelegendi, vel catechizandi legitima alioqui poteſtate praeditus (ut ſupra) in ullam dioeceſin ibidem commoraturus devenerit, is ad hujuſmodi munera exercenda, vel ad ſacramenta celebranda, aut quamlibet eccleſiaſticam functionem illic obeundam nullatenus admittetur, a quocunque tandem dictam poteſtatem acceperit, niſi prius coram epiſcopo ejuſdem dioeceſeos, in qua munerum praefatorum aliquo fungi debeat, in ſupradictos articulos per manus ſuae ſubſcriptionem conſenſerit.

XXXVIII.

XXXVIII. *Ordinati, poſt ſubſcriptionem praevaricantes, a miniſterio removendi.*

Siquis miniſter, poſtquam praefatis articulis ſubſcripſerit, liturgiae formula, vel ritibus et ceremoniis quibuſcunque in libro precum publicarum indictis, uti deinceps omiſerit, ſuſpenſionis poena coerceatur, ac niſi poſt menſem ſe emendarit ac ſubmiſerit, excommunicetur; quodſi per alium adhuc menſem in contumacia permanſerit, a miniſterio ſacro amoveatur.

XXXIX. *Ordinati ſine congruo teſtimonio ac examine in beneficia non inſtituendi.*

Nullus epiſcopus miniſtrum quemvis ab alio epiſcopo ordinatum, in beneficium aliquod de caetero inſtituet, niſi qui literas ordinationis ſuae eidem oſtenderit, et de morum honeſtate, vitaque probabili congruum teſtimonium, epiſcopo id poſtulante, exhibuerit: ac niſi debite examinatus, miniſterio ſuo dignus inventus fuerit.

XL. *Inſtituendi in beneficia ſimoniae ſuſpicionem ſolenni jurejurando juſſi avertere.*

Ad deteſtabile ſimoniae peccatum coercendum (quoniam ſpiritualium, et eccleſiaſticarum functionum, officiorum, promotionum, dignitatum, et beneficiorum nundinatio in Dei conſpectu odioſa eſt, et execranda) ſtatuimus et ordinamus, ut archiepiſcopus, omneſque et ſinguli epiſcopi, atque alii, quibuſcunque jus competit admittendi, inſtituendi, conferendi, conſecrandi, vel electionem confirmandi cujuſvis archiepiſcopi, epiſcopi, vel alterius perſonae ad eccleſiaſticam aliquam functionem, dignitatem, promotionem, titulum, officium, juriſdictionem, locum, aut beneficium cum cura, vel ſine cura, vel ad eccleſiaſticum ullum munus quodcunque, ante omnem ejuſmodi inſtitutionem, collationem, conſecrationem, vel confirmationem electionis reſpective faciendam, unumquemque deinceps admittendum, inſtituendum, conferendum, inaugurandum, aut confirmandum in vel ad archiepiſcopatum, epiſcopatum, vel aliam ſpiritualem ſive eccleſiaſticam functionem, dignitatem, promotionem, titulum, officium, juriſdictionem, locum, aut beneficium cum cura, vel ſine cura, vel ad eccleſiaſticum ullum munus quodcunque, praeſenti juramento oneret (quod utique per omnes, quorum intererit, in propriis perſonis, et non per procuratorem erit praeſtandum) ſub modo et forma ſequentibus: "Ego N. N. juro, me nullam ſimoniacam ſolutionem, ſtipulationem, vel promiſſum directe aut indirecte per me, vel per alium quemlibet (me conſcio, aut conſentiente) cuivis perſonae vel perſonis quibuſcunque feciſſe, pro vel de procuratione, vel acquiſitione eccleſiaſticae hujus dignitatis, loci, promotionis, officii, vel beneficii (exprimendo reſpective et nominatim locum illum, in quem admittendus, inſtituendus, conferendus, inſtallandus, aut confirmandus erit) neque deinceps ullam ejuſmodi ſolutionem, ſtipulationem, vel promiſſum abſque mea notitia aut conſenſu factum, quovis tempore praeſtiturum. Ita me Deus adjuvet per Chriſtum Jeſum.

XLI. *Beneficiorum pluralitas parcius diſpenſanda, et de perſonali diſpenſatorum reſidentia cautio ineunda.*

Nemini inpoſterum facultas ſive diſpenſatio concedetur de pluribus beneficiis curatis ſimul retinendis, niſi tali duntaxat, qui pro eruditione ſua dignior, et ad officium ſuum plenius praeſtandum habilis et idoneus cenſebitur; nimirum qui ad gradum magiſterii ad minus in altera noſtratium academiarum promotus fuerit, publicuſque ac idoneus concionator, idemque legitime approbatus extiterit. Proviſo ſemper, ut ſufficienti cautione obſtrictus teneatur, de perſonali ſua reſidentia in ſingulis beneficiis per bonam anni cujuſquam partem facienda; ac ut ejuſmodi beneficia non amplius triginta milliarium ſpatio abinvicem diſtent; et denique, ut in eo beneficio, in quo non reſidebit, concionatorem rite approbatum retineat, qui populum utiliter docere ac informare poſſit.

XLII. *Cathedralium eccleſiarum decani ad congruam reſidentiam tenentur.*

Quilibet decanus, praefectus, guardianus, vel rector primarius cujuſquam eccleſiae cathedralis, vel collegiatae nonaginta dies ad minus in ſingulis annis conjunctim vel diviſim in dicta cathedrali, vel collegiata eccleſia reſidebit, verbi divini praedicationi incumbens, et hoſpitalitatem interim exercens; niſi alias gravibus et urgentibus cauſis, iiſque per epiſcopum dioeceſanum, approbandis detentus fuerit, vel legitima aliqua ratione aliter diſpenſatus. Quamdiu autem illic moram fecerit, ipſe cum reliquis pariter canonicis, vel praebendariis reſidentibus invigilabunt, ut eccleſiae ſuae ſtatuta, et laudabiles conſuetudines (modo verbo Dei, et praerogativae regiae non repugnent) necnon univerſa hujus regni ſtatuta ad eccleſiaſticum ordinem ſpectantia, quae in ſuo robore adhuc perdurant, omneſque aliae conſtitutiones regia auctoritate hactenus editae et ſtabilitae, et ſi quae per epiſcopum dioeceſanum, juxta ſtatuta et conſuetudines ejuſdem eccleſiae, ac leges eccleſiaſticas hujus regni, in viſitatione ſua legitime praeſcribentur, inviolate cuſtodiantur; ac ut minores canonici, vicarii chorales, aliique eccleſiae ſuae miniſtri ad ſacrarum literarum ſtudium compellantur, et eorum unuſquiſque Novum Teſtamentum non ſolum ſermone vernaculo, ſed et Latino penes ſe habeat.

XLIII. *Decani et praebendarii, in eccleſiis cathedralibus reſidentes, ad ſedulam concionandi diligentiam tenentur.*

Cujuſque eccleſiae cathedralis decanus, praefectus, guardianus, vel rector principalis, ac praebendarii, item et canonici non modo in ejuſmodi eccleſiis ſuis, idque in propriis perſonis, toties concionabuntur, quoties lege, ſtatuto, ordinatione, et conſuetudine ad id tenentur; ſed in aliis etiam eccleſiis ejuſdem dioeceſeos, in qua reſident, ac in iis praecipue locis, unde vel ipſi, vel ipſorum eccleſiae vectigal aliquod, ſive fructus annuos percipiunt. Quodſi ipſi vel aegritudine, vel juſta aliqua cauſa impediti abſuerint,

abfuerint, tum concionatores ſufficienti auctoritate approbatos ſua vice ſubſtituent, quales epiſcopus dioeceſanus ad concionandum in eccleſia cathedrali idoneos judicabit. Secus ſi quis vices ſuas, prout dictum eſt, ſupplere quoquomodo omiſerit, per epiſcopum, vel eos, ad quos ejus eccleſiae juriſdictio pertinebit, pro delicti merito, punietur.

XLIV. *Praebendarii beneficiati ad congruam in beneficiis ſuis reſidentiam tenentur.*

Nullus eccleſiae cathedralis aut collegiatae praebendarius, vel canonicus, qui unum vel plura beneficia curata obtinet, nec in ſua eccleſia cathedrali aut collegiata reſidentiarius exiſtit, a beneficiis ſuis curatis (praetextu praebendae ſuae) ultra tempus unius menſis aliquo anno aberit, niſi ex urgente cauſa, et pro certo tempore per epiſcopum dioeceſanum approbandis. Qui autem ex dictis canonicis et praebendariis per eccleſiae ſuae cathedralis aut collegiatae ordinationes ad neceſſariam in eiſdem reſidentiam, tenentur, ii inter ſe anni tempora ita partientur, pro reſidentia in dictis eccleſiis facienda, ut ſemper eorum aliqui perſonaliter illic reſideant; omneſque, quotquot in praeſenti ſunt, aut de caetero futuri ſunt reſidentiarii in ulla cathedrali aut collegiata eccleſia, poſt exactum reſidentiae ſuae terminum, per ſtatuta localia, aut conſuetudinem eccleſiae ſuae definitum, ad beneficia ſua, vel unum ex iis, aut ſaltem ad aliam aliquam curam, in qua ipſorum praeſentia lege requiritur, quamprimum convolabunt, ut debitis illic officiis perfungantur, juxta leges in ea parte conſtitutas, quas epiſcopus dioeceſanus curabit executioni mandari.

XLV. *Beneficiati concionatores, in beneficiis ſuis reſidentes, jugiter tenentur concionari.*

Singuli beneficiati in beneficiis ſuis reſidentes, dummodo ſint legitima auctoritate ad concionandum admiſſi, per ſingulos dies dominicos, juſto impedimento ceſſante, in eccleſiis aut capellis ſuis, vel vicinarum aliqua miniſtro concionatore deſtituta (ubi maxime facultas datur) concionem ad populum habebunt unam, in qua ſobrie, et ſincere verbum veritatis divident in Dei gloriam, et ſalutarem populi aedificationem.

XLVI. *Beneficiati non concionatores vicariam concionatoris operam jubentur ſingulis menſibus adhibere.*

Omnis beneficiatus ad concionandum non admiſſus, concionem ſingulis menſibus unam ad minus in eccleſia ſibi credita, per concionatorem legitime approbatum, haberi procurabit, ſi tamen beneficii valor ordinarii judicio id ferre poſſe videbitur; omni autem die dominico, cum in ipſius eccleſia deficiet concio, dictus beneficiatus aliquam ex homiliis, publica auctoritate praeſcriptis aut praeſcribendis, per ſe vel certe per curatum ſuum recitabit.

XLVII. *Beneficiati, a beneficiis ſuis legitime abſentes, curatum concionatorem jubentur adhibere.*

Quilibet beneficiatus, cui propter neceſſitatem officii alias incumbentis diſpenſatio de non reſidendo in beneficio ſuo per hujus regni leges eſt indulta, per curatum, qui concionator ſit idoneus, et ſufficienti auctoritate approbatus, curae ſuae proſpiciet, modo beneficii valor nonrepugnet. Caeterum qui duobus ſimul beneficiis perfruitur, is in illo beneficio, in quo ipſe non reſidet, concionatorem legitimum retinebit, niſi ipſum conſtiterit in utroque jugiter concionari.

XLVIII. *Miniſtri, niſi ex epiſcopi vel ordinarii approbatione, pro curatis non admittendi.*

Nulli curato aut miniſtro permittetur ullibi curae animarum inſervire, niſi prius per epiſcopum dioeceſanum, vel loci ordinarium epiſcopali juriſdictione praeditum examinatus ac admiſſus fuerit, ejuſque rei teſtimonium manu epiſcopi et ſigillo conſignatum obtinuerit; habito ſemper reſpectu tum ad curae ipſius magnitudinem, tum ad perſonae admittendae habilitatem. Quinetiam dicti curati et miniſtri, ſiquando ex una dioeceſi in alteram tranſierint, nequaquam ad curam ullam exercendam admittentur, niſi epiſcopi ejus dioeceſeos, unde advenerint, vel loci ordinarii (ut ſupra) literis teſtimonialibus de ipſorum honeſta converſatione, ſufficientia, et conformitate ad eccleſiaſticas regni Anglicani leges muniti acceſſerint. Nec vero eorum cuilibet licitum erit, pluribus, uam uni eccleſiae aut capellae uno eodemque die miniſtrare, niſi forſan capella illa eccleſiae parochialis membrum exiſtat, aut eidem unita, vel niſi eccleſia aut capella, cui taliter inſerviet, judicio epiſcopi vel ordinarii (ut ſupra) curato alendo non ſuffecerit.

XLIX. *Miniſtris ad concionandum non admiſſis gloſſae et paraphraſes in publica ſcripturarum lectione interdictae.*

Nullus cujuſcunque conditionis miniſter, non prius per epiſcopum dioeceſanum examinatus et approbatus, aut pro ſufficiente et idoneo concionatore, ut praedictum eſt, licentiatus, in ſua ipſius cura vel alibi locum aliquem ſcripturae, aut doctrinae; ſacrae exponere praeſumat; ſed ſolum apte et diſtincte ſine gloſſis aut additamentis legere ſtudebit homilias publica auctoritate hactenus editas, aut de caetero edendas, in verae fidei confirmationem, et populi inſtructionem atque aedificationem,

L. *Concionatores adventitii abſque legitima miſſione ad concionandum non admittendi.*

Miniſter, oeconomi, aliique eccleſiae officiarii neminem patientur in ſuis eccleſiis aut capellis concionari, niſi qui licentiis ſuis ad praedicandum exhibitis, juſta auctoritate (ut ſupra) in eam partem muniti comperientur.

LI. *Advenae concionatores, niſi auctentico teſtimonio commendati, ad concionandum in eccleſiis cathedralibus non admittendi.*

Decani, praefecti, et reſidentiarii cathedralis et collegiatae eccleſiae cujuſcunque nemini extraneo in ſuis eccleſiis concionandi poteſtatem facient, niſi qui ejuſdem provinciae archiepiſcopi

ſcopi

ſcopi, aut epiſcopi dioeceſani, vel alterutrius academiae approbatione ſuffultus venerit. Quodſi quem contigerit in concione ſua dogma aliquod in populum diſſeminare vel novum vel minus conſonum verbo divino, ullive ex religionis articulis in ſynodo anno M.D.LXII. approbatis, aut etiam libro precum publicarum; decani aut reſidentiarii quam poterunt mature per literas ſuas, eorum manu ſubſcriptas, qui dictam concionem audierint, epiſcopo dioeceſano id intimabunt, quo is, quod ipſi videbitur, de eo ſtatuat.

LII. *Concionatorum advenarum nomina in librum referenda.*

Ut epiſcopo (cauſa id poſtulante) conſtare poſſit, tum quae conciones in ſingulis eccleſiis ſuae dioeceſeos habeantur, tum qui ſine legitima auctoritate concionari praeſumant; oeconomi eccleſiarum, eorumque aſſiſtentes librum quendam comparabunt, in quo unuſquiſque concionator, qui ad ipſorum eccleſiam aliunde acceſſerit, nomen ſuum inſcribet, adjecto etiam die, in quo concionem ibidem habuerit, ac epiſcopi nomine, a quo concionandi poteſtatem acceperit.

LIII. *Concionatorum mutuis oppoſitionibus pulpita non patebunt.*

Si quis concionator doctrinam ullam, ab alio concionatore in eadem vel vicina aliqua eccleſia traditam, particulariter aut nominatim ex profeſſo impugnare, et pro concione refellere attentabit, priuſquam epiſcopum dioeceſanum, de ea certiorem fecerit, et ejuſdem mandatum acceperit, quam eo in caſu rationem ſequi debeat, cum alioqui ex publicis ejuſmodi oppoſitionibus multum ſcandali et perturbationis populo oriri poſſit; oeconomi vel pars laeſa abſque omni mora dicto epiſcopo illud ſignificabunt, neque praefatum concionatorem patientur illum locum, quo ſemel abuſus ſit, deinceps occupare, niſi ſancte receperit ſe ab omni ejuſmodi contentionis materia in eccleſia temperaturum, donec epiſcopus de ea re ulterius ſtatuerit: qui item quamprimum commode poterit in ea taliter procedet, ut parti laeſae in eadem eccleſia, in qua oblatum eſt ſcandalum, publice ſatisfiat. Proviſo ſemper, ut ſi altera pars appellationem interpoſuerit, eidem concionandi officium, pendente lite, ſit interdictum.

LIV. *Concionatores ſchiſmatici licentiis ſuis mulctati.*

Si quis per archiepiſcopum, aut epiſcopum ullum, vel alterutram academiam in praeteritum ad concionandum admiſſus, quovis deinceps tempore recuſaverit legibus, inſtitutis, et ritibus eccleſiaſticis infra regnum Anglicanum ſtabilitis ſeipſum conformem reddere, eundem per epiſcopum dioeceſanum, vel loci ordinarium quamprimum admoneri volumus, ut eorundem uſui et debitae obſervationi ſe ſubmittat. Quodſi, tali admonitione praemiſſa, infra menſem ſe minime reformarit, ejuſdem facultatem ſive licentiam ad concionandum eo ipſo irritam eſſe et pro nulla habendam decernimus.

LV. *Precationis formula a concionatoribus in concionum ſuarum ingreſſu imitanda.*

Omnes concionatores et miniſtri in aditu cujuſque ſuae concionis, lecturae, et homiliae populum hortabuntur, ut ſecum in precibus concurrat in hunc aut ſimilem modum, idque (quantum licet) ſummaria brevitate: Precamini pro Chriſti ſancta eccleſia catholica, id eſt, pro univerſo coetu chriſtiani populi per orbem terrarum diffuſi ac diſſeminati, ſpecialiter vero pro eccleſiis Angliae, Scotiae, et Hiberniae; et in his praecipue pro excellentiſſima regia majeſtate, clementiſſimo domino noſtro Jacobo, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae rege, fidei defenſore, et ſuper omnes perſonas in omnibus cauſis, tam eccleſiaſticis, quam civilibus, infra regna et dominia ſua ſupremo gubernatore. Precamini etiam pro ſereniſſima regina Anna, nobiliſſimo principe Henrico, reliquaque regia ſobole illuſtriſſima. Precamini etiam pro miniſtris divini verbi, et ſacramentorum, tam archiepiſcopis et epiſcopis, quam caeteris paſtoribus et curatis. Precamini etiam pro honoratiſſimis regiae majeſtatis conſiliariis, ac proceribus, et magiſtratibus hujus regni univerſis; ut hi omnes et ſinguli in ſua quiſque vocatione, ad Dei gloriam, populique aedificationem, et rectam adminiſtrationem officiis ſuis diligenter, et fideliter perfungantur, memores reddendae olim rationis, cum ad Chriſti tribunal ſiſtentur judicandi. Precamini etiam pro populo et plebe hujus regni univerſa, ut in vera fide, et ſancto timore Dei, in humili erga regem obedientia, et fraterna erga ſeinvicem charitate vitam ſuam inſtituant. Poſtremo gratias et laudes Deo reddamus pro illis omnibus, qui in fide Chriſti ex hac vita exceſſerunt; humiliter Deo ſupplicantes, ut per illius gratiam vitam noſtram ad pium eorum exemplar dirigamus, ut ita tandem hac mortali vita defuncti, reſurgamus cum illis in die Jeſu Chriſti ad caeleſtem gloriam, et vitam aeternam: ſemper cum oratione dominica concludentes.

LVI. *Miniſtris mere concionatoribus precum publicarum lectio, et ſacramentorum adminiſtratio bina annuatim injuncta.*

Omnis miniſter in beneficio curato conſtitutus, licet praedicationi potiſſimum vacet, et curatum ſub ſe retineat, qui reliqua eccleſiae officia ipſius vice exequatur; ſimiliter etiam quilibet concionator ſtipendiarius, qui praelegendi, catechizandi, aut concionandi munus in aliqua eccleſia vel capella exercet, liturgiam publice recitabit duobus ad minus cujuſque anni diebus dominicis, ad horas tum matutini, tum veſpertini temporis conſuetas et uſitatas, atque ea in eccleſia, in qua beneficiatus eſt, vel praelectoris, catechiſtae, aut concionatoris munere fungitur; toties item ſacramenta baptiſmi (ſi qui erunt baptizandi) et coenae dominicae quotannis adminiſtrabit, modo et forma omnibuſque iis ritibus et ceremoniis obſervatis, quae in libro publicae liturgiae in ea parte praeſcribuntur. Qui ſecus fecerit, ſi beneficio dotatus eſt (ut ſupra) poenam ſuſpenſionis incurret; ſtipendiarius vero, ſive is

lectoris, ſive catechiſtae, ſive demum concionatoris nomine cenſetur, per epiſcopum dioeceſanum a munere ſubmoveatur, donec ſe conformem praebuerit, ad omnia praefata officia ſub modo et forma ſupradictis rite perficienda.

LVII. *A miniſtris non concionatoribus ſacramenta efficaciter adminiſtrari.*

Cum multi a falſis doctoribus in errorem inducti, liberos ſuos niſi per miniſtrum concionatorem nolint baptizari, eodemque reſpectu ad ſacram coenam, niſi per talem adminiſtratam, recuſent accedere, acſi illorum ſacramentorum virtus et efficacitas a miniſtri in concionando facultate penderet; cum tamen integra tum baptiſmi, tum ſacrae coenae doctrina, quae ad ſacramentorum eorundem adminiſtrationem deſideratur, in libro publicae liturgiae tam plene, et integre ſit expreſſa, ut eidem nihil addi poſſit, quod ſolidum ſit et neceſſarium; omnibus tali errore deceptis mandamus et praecipimus, ut protervam hanc ipſorum pertinaciam de caetero deponant, ac eccleſiae inſtitutis hac in parte obſequantur; cum quoad eorundem ſacramentorum efficaciam nihil interſit, utrum a miniſtro non concionatore, an ſecus adminiſtrentur. Quodſi qui deinceps hac in re deliquerint, parochiaeque ſuae eccleſias eo intuitu declinantes, in alienis vel ſacram coenam ſuſceperint, vel liberos, baptizari fecerint, neque mandato hoc noſtro admoniti ab errore ſuo et illicita hac ratione deſtiterint; ad loci ordinarium per miniſtrum, oeconomos, et inquiſitores, vel aſſiſtentes parochiae ſuae deferantur, talibus cenſuris eccleſiaſticis per eum caſtigandi, quales adeo obſtinatae pervicaciae merito debentur: id eſt, ſi contumaces permanſerint, primo ſuſpenſionis; ſi ultra menſem deinceps perſeverarint, excommunicationis poena coerceantur. Pari ratione ſi quis rector, vicarius, vel curatus, poſt praeſentium canonum promulgationem, quamlibet perſonam, quae non ſit de ſua eccleſia vel parochia, ad ſacrae coenae communionem recipere, vel ex talium liberis aliquem baptizare praeſumpſerit, eoſdem hac ratione in errore ſuo confirmans, is ſuſpenſionis poena eo ipſo obſtrictum ſe intelligat, a qua nequaquam abſolvetur, priusquam ſancte promiſerit, ſe hac in parte de caetero nullatenus offenſurum.

LVIII. *Miniſtris ſacra peragentibus ſuperpelliciorum et epomidum uſus injunctus.*

Miniſtrorum quilibet, dum vel publicas preces recitat, vel ſacramenta adminiſtrat, alioſve eccleſiae ritus peragit, decente et congruo ſuperpellicio eoque manicato induetur, quod communibus parochianorum impenſis comparabitur. Si qua autem controverſia ſuper ejuſdem materia vel competente decentia oriatur, ordinarii diſcretio eandem terminabit. Quotquot vero ex miniſtris gradum aliquem in academia ſuſceperint, ii inter ſacra peragenda ſuperpelliciis ſuis adjicient et caputia, ſingulorum gradibus convenientia, quorum tamen uſum miniſtris minime graduatis ſub poena ſuſpenſionis interdicimus. Nihilominus et huic miniſtrorum claſſi loco caputiorum liripipia permittimus ex nigro (modo ne ſerico) ſuis ſuperpelliciis injicienda.

LIX. *Catechizandi diligentia miniſtris injuncta.*

Quilibet rector, vicarius, et curatus ſingulis diebus dominicis et feſtivis ante preces veſpertinas, ad ſemihorae ſpatium vel amplius, juventutem, et plebem rudiorem ſuae parochiae examinabit, et inſtituet in decalogo, ſymbolo apoſtolico, et oratione dominica; eoſque diligenter audiet, inſtruet, et erudiet in catechiſmo, qui extat in libro precum publicarum: omneſque patres, et matresfamilias jubebunt liberos, ac famulos ſuos, qui dictum catechiſmum nondum tenent, tempore conſtituto eccleſiam adire, ut miniſtro diligenter et humiliter auſcultent et obtemperent, donec eundem perdidicerint. Quodſi quis miniſter in hoc officio negligens fuerit et remiſſus, re ad epiſcopum vel loci ordinarium delata, et debite intimata, primum acriter corripiatur; ſi hic ſe ſubmittens, deinceps tamen in eadem re volens deliquerit, ſuſpenſionis ſententiam incurrat; ſi tertio offenderit, quandoquidem exigua ſpes reſtat illum hac in parte reformandi, excommunicationis cenſura, donec ſe correxerit, obſtrictus uſque teneatur. Simili modo ſi qui parentes, patres aut matresfamiliarum, vel eorum liberi, apprenticii, famulive officio ſuo hac in re defuerint; illi quidem non compellendo ſuos, ut veniant; hi vero, ne diſcant, recuſando, per ordinarium ſuum, modo adulti ſint, ſuſpenſione plectantur; et ſi per menſem ſic perſtiterint, excommunicentur.

LX. *Confirmationis ſolennitas in triennali epiſcoporum viſitatione celebranda.*

Cum ſolennis, antiqua, et laudabilis in eccleſia Dei conſuetudo fuerit, ab ipſis uſque apoſtolorum temporibus obſervata, ut epiſcopi quique parvulis baptizatis, et in catechiſmo chriſtianae religionis inſtructis manus imponentes, ſuper illis orarent ac benedicerent, quod vulgo confirmatio nominatur; cumque in triennali epiſcoporum viſitatione mos ſanctiſſimi iſtius operis peragendi in eccleſia per multas aetates obtinuerit; volumus et ordinamus, ut quilibet epiſcopus vel ejus ſuffraganeus in conſueta viſitatione ſua morem et ritum illum in propria perſona diligenter obſervet; quodſi tertio demum anno aliqua infirmitate impeditus viſitationem ſuam perſonaliter obire nequeat, at ſaltem illud confirmationis munus illo proximo anno, prout commode poterit, nequaquam omittet.

LXI. *Catechumeni epiſcopo viſitanti per miniſtrum ad confirmationem ſiſtendi.*

Unuſquiſque miniſter curam habens animarum, quo melius inſtituta et ritus ad confirmationem ſpectantes, qui in libro publicae liturgiae praeſcripti habentur, debite poſſint conſervari, diligenter providebit, ne ulli ad manuum impoſitionem epiſcopo ſiſtantur, niſi qui fidei ſuae rationem norint reddere, juxta catechiſmum in libro praedicto contentum. Cumque epiſcopus huic officio celebrando tempus aliquod certum praefixerit, miniſter ſedulam dabit operam, ut quam queat plurimos ad hoc inſtruat, ac inducat coram epiſcopo confirmandos comparare.

LXII.

LXII. *Miniſtri ſine bannis rite indictis, vel legitime diſpenſatis matrimonium celebrare prohibiti.*

Nullus miniſter, ſub poena ſuſpenſionis per triennium ipſo facto incurrendae, matrimonium inter ullas perſonas celebrabit, abſque facultate ſeu licentia ab aliquo eorum, qui in hiſce conſtitutionibus noſtris inferius deſignantur, indulta et conceſſa; niſi banna matrimonialia per tres dies dominicos ſeparatim fuerint denunciata, idque publice in eccleſiis parochialibus aut capellis, ubi partes praedictae commorantur, ac tempore divinorum, prout in libro publicae liturgiae habetur. Neque ullus miniſter, ſub poena ſimili, inter quaſlibet perſonas, quantumvis ejuſmodi facultatem ſeu indulgentiam habentes, quocunque praetextu matrimonium ſolennizabit vel tempore aliquo incongruo, ſed duntaxat intra horas octavam et duodecimam antemeridianas; vel in loco privato, ſed in eccleſiis tantummodo vel capellis, ubi partium altera commoratur, idque ſimiliter tempore precum publicarum; vel omnino (etiamſi trina bannorum indictio praeceſſerit, nec ulla proinde diſpenſatio requiratur) priuſquam parentes aut gubernatores contrahentium, ſi viceſimum primum aetatis ſuae annum non compleverint, conſenſum ſuum vel perſonaliter, vel per teſtimonium luculentum dicto miniſtro ſignificarint.

LXIII. *Miniſtri in locis exemptis ſine bannorum juſta indictione, vel diſpenſatione legitima matrimonium celebrare prohibiti.*

Quilibet miniſter, qui contra, atque in conſtitutionibus hiſce noſtris cautum eſt, inter perſonas quaſcunque matrimonium celebrabit, ſub praetextu cujuſlibet immunitatis, quae certis eccleſiis ac capellis arrogatur, per loci ordinarium, in quo ſic offenſum erit, triennali ſuſpenſione punietur; ſi quis autem miniſter ex loco, ubi ſic deliquerit, ante latam contra ipſum ſuſpenſionis ſententiam, ſe tranſtulerit; tunc per epiſcopum dioeceſanum, vel ordinarium loci, in quo reſidebit (ab altero ordinario, cujus juriſdictioni ſe ſubduxit, ea de re ſub ipſius manu et ſigillo certiorem factum) eadem omnino cenſura ferietur.

LXIV. *Feriae a miniſtris ſolenniter indicendae.*

Rectores, vicarii, et curati omnes in ſua cujuſque eccleſia ſingulis diebus dominicis, ad tempus in libro publicae liturgiae praeſtitutum, populo denunciabunt, ſi qui dies feſtivi, et vigiliae in ſequentem ſeptimanam ſint inſtitutae. Quodſi quis deinceps hac in re volens offenderit, et per ordinarium ſuum ſemel admonitus, officium illud ſecundo omiſerit, debita juris animadverſione puniatur, donec huic conſtitutioni adimplendae ſe ſubmiſerit.

LXV. *Recuſantes et excommunicati a miniſtris ſolenniter denunciandi.*

Ordinarii locorum, infra ſuas reſpective juriſdictiones, ſolicite providebunt, ut tam excommunicati ex eo, quod divinis precibus infra hoc regnum Angliae publica auctoritate ſtabilitis, intereſſe pertinaciter recuſaverint, quam ii etiam, praecipue qui melioris notae et conditionis extiterint, legitimaeque excommunicationis ſententia propter inſignem contumaciam, vel graviora aliqua crimina obſtricti fuerint, niſi infra tres continuos menſes poſt latam excommunicationis ſententiam ſe emendaverint, et abſolutionis gratiam fuerint conſecuti, ſingulis ex menſibus ſequentibus publice in eccleſia tum parochiali, tum etiam cathedrali dioeceſeos, in qua habitant, die aliquo dominico, ac tempore divinorum pro excommunicatis per miniſtrum denuncientur; quo reliqui et ab eorum communione declinent, et procliviores reddantur ad breve de excommunicato capiendo procurandum, quo illos ad officium et debitam obedientiam reducant. Quinetiam regiſtrarii cujuſlibet curiae eccleſiaſticae de praemiſſis omnibus et ſingulis, quolibet anno infra feſta S. Michaelis, et natalis Domini, archiepiſcopum hujus provinciae in ſcriptis facient certiorem.

LXVI. *Recuſantium converſio a miniſtris ſedulo elaboranda.*

Quilibet miniſter, cui concionandi facultas eſt, ſi quem papiſticum recuſantem, vel recuſantes infra ſuam parochiam habuerit, dummodo per epiſcopum idoneus judicetur, ſedulam illis ſubinde operam dabit, ut, ſi fieri poſſit, errantes in viam veritatis reducat. Quodſi is vel non concionator, vel non talis exiſtat, tum concionatoris idonei operam ſubſidiariam, ſiquidem poterit, in eum finem procurabit. Quodſi non datur, epiſcopo dioeceſano illud ſignificabit, cujus erit non modo vicino alicui concionatori aut concionatoribus id laboris imponere, ſed et ipſum (quantum per arduas occupationes licuerit) ſummo ſtudio contendere, ut docendo, perſuadendo, modiſque blandis et benignis omnibus tum dictos recuſantes, tum omnes infra ſuam dioeceſin ſic affectos a ſuis erroribus deducat.

LXVII. *Aegrotantes a miniſtris ſedulo viſitandi.*

In omni parochia cum aliquis ex morbo decumbens, in periculo mortis videtur conſtitutus, miniſter ea de re certior factus eundem viſitabit, niſi exploratum ſit, vel probabiliter ſuſpectum, morbum eſſe contagioſum, ut animam ejus in hoc adverſo ipſius ſtatu ſalutari doctrina, et conſolatione erigat, idque ſub forma in libro publicae liturgiae concepta; ſi non ſit concionator, alias prout ipſi maxime videbitur expedire. Morte vero jam ingruente, aliqua campana pulſabitur, neque miniſter ſupremo officio ſuo hac in parte deerit. Cum autem expiraverit, ſi utique expirare eum contingat, campana per breve tantummodo ſpatium utrinque pulſabitur: quod idem tam ante, quam poſt ſepulturam obſervandum decernimus.

LXVIII. *Miniſtri baptiſmum, aut ſepulturam denegare vetiti.*

Nullus miniſter aut renuet, aut detrectabit infantem ullum, qui die quovis dominico aut feſtivo ad ipſum in eccleſiam baptizandus adducetur, juxta ritum in libro precum publicarum editum

editum baptizare; vel defunctum aliquem, qui in eccleſiam vel coemeterium inhumandi cauſa deferetur, data prius ejus rei notitia competente, ſub modo et forma in dicto libro praefinitis ſepelire. Quodſi hunc vel illum baptizare, aut ſepulturae tradere recuſaverit (niſi forte defunctus denunciatus fuerit majoris excommunicationis vinculo propter grave aliquod et inſigne crimen obſtrictus, neque de ejus poenientia teſtari quiſquam potuerit) a miniſterio ſuo per epiſcopum dioeceſanum trimeſtri ſpatio ſecludetur.

LXIX. *Miniſtri baptiſmum in articulo neceſſitatis differre vetiti.*

Si quis miniſter de infirmitate, aut mortis periculo, infanti cuilibet infra ſuam parochiam nondum baptizato imminente, debite et citra fraudem commonefactus, et ad locum, ubi dictus infans exiſtet, ejus baptizandi cauſa rogatus accedere, vel plane recuſaverit, vel per contumaciam, aut latam negligentiam tempus ita produxerit, ut cum tempeſtive poſſet dictum locum adiiſſe, et infantem praefatum baptizaſſe, is tamen ejuſdem culpa expers baptiſmi moriatur; dictus miniſter trimeſtri ſuſpenſioni ſubjacebit, neque abſolutionis gratiam conſequetur, antequam coram loci ordinario culpam praeteritam agnoſcens, pro caetero polliceatur, ſe in hoc genere ſcienter nequaquam peccaturum. Proviſo ſemper, ut in illis parochiis, in quibus curatus, aut ſubſtitutus extiterit, praeſens conſtitutio non ad ipſum rectorem aut vicarium, ſed ad dictum curatum vel ſubſtitutum illic praeſentem extendatur.

LXX. *Miniſtri baptizatorum, nubentium, et ſepultorum regiſtrum conſervare juſſi.*

In omni hujus regni eccleſia parochiali et capella liber ex pergameno parochianorum ſumptibus comparabitur, in quo conſcribi volumus diem et annum cujuſque baptiſmatis, matrimonii, et ſepulturae, quae infra eandem parochiam contigerint, ex quo lex in eam partem primum lata eſt, quatenus veterum regiſtrorum copia haberi poteſt, praecipue vero ab initio regni ſereniſſimae reginae nuper defunctae. Ad quem librum tutius aſſervandum oeconomi (communibus parochianorum impenſis) ciſtam craſſam et firmam curabunt confici, cum tribus ſeris et clavibus, quarum una penes miniſtrum, reliquae duae penes oeconomos ſeparatim cuſtodientur; ita ut nec miniſtro liceat ſine oeconomis, neque oeconomis, niſi miniſtro adhibito, librum praedictum de ciſta promere. Singulis vero inpoſterum diebus dominicis, ſtatim poſt finitas matutinas vel veſpertinas preces, miniſter et oeconomi librum illum membranaceum de ciſta praedicta ſument, ac miniſter in praeſentia oeconomorum in eodem inſcribet omnium perſonarum nomina, quotquot praecedente hebdomade infra eandem parochiam baptizatae (adjectis item parentum nominibus, et cognominibus) vel matrimonio conjunctae, vel ſepultae fuerint; ſingulorum etiam die et anno ſpecificatis, quo facto dictum librum in ciſtam, ut prius, recondent: ac miniſter et oeconomi ſingulis ejuſdem libri paginis, poſtquam inſcriptionibus ejuſmodi impletae fuerint nomina ſua ſubſcribent. Porro oeconomi ſemel omni anno, idque infra terminum unius menſis poſt beatae virginis Annunciationem, ad epiſcopum dioeceſanum vel ejus cancellarium tranſmittent verum regiſtrum ſive ſcripturam eorum omnium nomina continentem, qui infra ſuam parochiam anno proxime elapſo, et ad dictum Annunciationis diem terminante, vel baptizati, vel nupti, vel ſcripturae traditi fuerint; die ac menſe, quibus ſingula geſta ſunt, ſigillatim adſcriptis, cum ipſius etiam miniſtri, ac oeconomorum ſubſcriptionibus, ut illud in ejuſdem epiſcopi archivis poſſit fideliter cuſtodiri; quod regiſtrum ſive certificatorium abſque feodo recipietur. Quodſi miniſter aut oeconomi in praemiſſorum executione remiſſiores fuerint, tum epiſcopo vel ejus cancellario licebit eoſdem convenire, et contra eos tanquam noſtrarum conſtitutionum contemptores procedere.

LXXI. *Miniſtri concionum et coenae dominicae publicam religionem in privatas aedes invehere prohibiti.*

Nullus miniſter in cujuſquam privatis aedibus vel concionabitur, vel ſacramenta adminiſtrabit, niſi tempore neceſſitatis, cum quis vel per imbecillitatem eccleſiam adire non valens, vel morbo gravi et periculoſo conflictatus, ſacroſancti fieri particeps ſacramenti expetiverit; ſub poena ſuſpenſionis pro delicto primo, et excommunicationis pro ſecundo. Proviſo, illas aedes hic pro privatis cenſeri, in quibus nulla exiſtit capella conſecrata, ac legibus hujus regni eccleſiaſticis approbata. Proviſo etiam, ſub poenis ſupradictis, ne quis capellanus vel concionem habeat, vel ſacram communionem alibi adminiſtret, quam in capellis aedium praedictarum; idque raro admodum faciat in diebus dominicis et feſtivis, ut domini et magiſtri illarum aedium cum ſuis familiis in eccleſiis ſuis parochialibus alias convenire poſſint, ibidemque una vice ad minus ſingulis annis communicare.

LXXII. *Miniſtri publica jejunia, prophetias appellatas, et exorciſmos privato auſu celebrare prohibiti.*

Nullus miniſter aut miniſtri, niſi mandatum et licentiam epiſcopi dioeceſani prius impetraverint, ipſius manu et ſigillo communitam, ſolennia ulla jejunia ſive publice, ſive in privatis aedibus indicent, aut celebrabunt, vel etiam eiſdem ſcienter intererunt (exceptis iis, quae aut jam legibus inſtituta ſunt, aut publica auctoritate inpoſterum inſtituentur) ſub poena ſuſpenſionis pro delicto primo, excommunicationis pro ſecundo, et depoſitionis pro tertio. Nec quiſquam miniſter praeſumet, abſque licentia (ut dictum eſt) impetrata, condicere, aut celebrare ullos conventus pro concionibus, quae vulgo exercitia, aut prophetiae nonnullis nuncupantur, in oppidis mercatoriis, aut alio quovis loco, ſub poenis ſupradictis; nec ſine ſimili licentia tentabit ſub quolibet praetextu ſive poſſeſſionis, ſive obſeſſionis, per jejunium et precationes daemonia ſeu ſpiritus malos ejicere, atque expellere,

ſub

ſub poena impoſturae imputandae et depoſitionis a miniſterio ſacro.

LXXIII. *Miniſtri conventicula privata conciliare prohibiti.*

Quoniam conventicula et clandeſtina preſbyterorum et miniſtrorum conciliabula eccleſiae, in qua vixerint, incolumitati perniciosa merito ſemper ſunt exiſtimata; ſtatuimus et ordinamus, ut nulli deinceps preſbyteri, ſive verbi divini miniſtri, vel alii quicunque in privatis ullis aedibus, vel alio quovis loco ſeorſim conveniant, conſilium capturi de quavis re, aut ratione per ipſos vel ipſorum ſuaſu ac conſilio per alios ineunda, quae ad doctrinae in eccleſia Anglicana ſtabilitae, vel libri publicae liturgiae praejudicium, aut derogationem ullatenus ſpectare poſſit, ſub poena excommunicationis ipſo facto ſubeundae.

LXXIV. *Miniſtris in veſtitu gravitas praecepta.*

Verae, antiquae, ac florentes Chriſti eccleſiae cum ſemper inprimis ſtuderent, ut ipſorum praelati et clerici tam in externo honore, quam interna reverentia propter miniſterii ſui dignitatem haberentur, conſultum putarunt ut iidem, congrui et decentis alicujus habitus certa et praeſcripta forma utentes, in omnibus locis, et conventibus tam intra, quam extra eccleſiam a populo diſcerni poſſent, ac internoſci, ut ea ratione honorem, et exiſtimationem ſpecialibus omnipotentis Dei nunciis et miniſtris debitam conſequerentur. Nos ergo venerandum illorum judicium, veteremque eccleſiae Anglicanae conſuetudinem ſecuti, omnino nobis pollicentes fore, ut a factioſis quibuſdam affectata in veſtitu novitas progreſſu temporis evaneſcat; ſtatuimus et ordinamus, ut omnes archiepiſcopi et epiſcopi conſuetum ordinum ſuorum habitum non intermittant. Similiterque ut omnes decani, collegiorum praefecti, archidiaconi, et praebendarii cathedralis et collegiatae cujuſque eccleſiae (modo in ſacris ordinibus conſtituti) doctores in theologia, jure civili, et medicina, bacalarii in theologia, magiſtri artium, et bacalarii in jure civili, ſiquidem eccleſiaſticum aliquod beneficium obtinent, togis cum collaribus erectis manicisque ad manum contractioribus, vel laxioribus, prout in academiis uſitatum eſt, una cum caputiis, vel liripipiis ex ſerico, et pileis quadratis de more utantur: et ut alii omnes miniſtri ad idem munus admiſſi, vel admittendi, praedicto veſtitus genere (exceptis tantum liripipiis) conſuetim induantur. Pari ratione ulterius decernimus, ut eccleſiaſtici omnes ſuperius nominati in itinere uſitatius gerant pallia cum manicis indutis, quae vulgo preſbyterorum pallia appellantur, ſine fimbriis, limbis, fibulis oblongis, aut ſciſſuris. Nullus item, in quocunque ordine eccleſiaſtico poſitus, pileolo ullo lineo acupicto utetur, ſed ſimplice tantum ex nigro ſerico, tramoſerico, aut holoſerico. In qua veſtitus forma, particulatim a nobis hic deſcripta, non id agimus, ut ullam veſtibus ipſis ſanctimoniam aut praecipuam dignitatem tribuamus, ſed ut gravitas, decorum, atque ordo (uti diximus) per omnia conſerventur. Caeterum in privatis ipſorum domiciliis, ac muſaeis decentis cujuſlibet et ſcholaſtici veſtitus uſum, modo ne ſciſſuris aut puncturis variegati, dictis perſonis eccleſiaſticis permittimus; proviſo, uti ne in publicum niſi * promiſſis veſtibus induti prodeant, nec tibialia gerant colorata. Tenuioribus vero ſive beneficiatis ſive curatis, qui talarium togarum ſumptibus non ſufficiunt, liberum erit togis uti curtioribus, ad formam praedictam comparatis.

LXXV. *Vitae ſobrietas miniſtris praecepta.*

Miniſtri oenopolia, aut caupon as, niſi propter congruas ipſorum neceſſitates, non frequentabunt, nec in iis cibum capient, aut bibent. Nec vero ſordidae alicui aut illiberali operae aſſueſcent, nec potationibus, et crapulae ſe dedent, tempuſve interdiu, vel noctu otioſe tranſigent in alea, chartis pictis, teſſeris, aliiſve ludis illicitis exercitati; ſed horis omnibus opportunis vel ſcripturis legendis, aut audiendis incumbent, vel alii cuipiam ſtudio aut exercitio laudabili vacabunt, ea ſemper facientes, quae ad probitatem et virtutem ſpectant, ſeduloque operam dantes, ut eccleſiam Dei promoveant, memores nimirum, debere ſe reliquis omnibus vitae innocentia praelucere, populoque univerſo ad vitam recte, et pie inſtituendam, exemplo eſſe; ſub poena ſanctionum eccleſiaſticarum, quas pro delicti qualitate ſeverius illis infligendas praecipimus.

LXXVI. *Miniſtris a vocatione ſua reſilire interdictum.*

Nullus in diaconi aut preſbyteri ordinem ſemel admiſſus, quovis deinceps tempore ab eodem volens recedet, nec in vitae ſuae inſtituto pro laico ſe geret, ſub poena excommunicationis; eorumque omnium nomina, ſi qui vocationem ſuam taliter abjicient, per oeconomos parochiarum, in quibus habitant, ad epiſcopum dioeceſanum, vel loci ordinarium epiſcopali jurisdictione praeditum deferentur.

De paedagogis ſive ludimagiſtris.

LXXVII. *Publice vel privatim injuſſu ordinarii docere prohibitum.*

Nemo ſive in ſchola aliqua publica, ſive in privatis aedibus pueros docebit aut erudiet, niſi qui ab epiſcopo dioeceſano vel loci ordinario licentiam ejuſdem manu et ſigillo roboratam obtinuerit; quique tum propter eruditionem, et dexteram in docendo facultatem, tum etiam propter morum gravitatem, et integritatem, ac verum ſincerae religionis intellectum aptus et idoneus reperietur; et denique qui primo et ter-

* Caſſocks.

tio articulis ſupra memoratis integris, ac ſecundi duobus prioribus membris ſubſcripſerit.

LXXVIII. *Curati ad docendum habiles ab ordinario aliis praeferendi.*

In omni eccleſia parochiali, vel capella, in qua curatus extiterit, qui in magiſterii aut bacalareatus gradu conſtitutus, vel alias habilis ad docendum ſit, et ad augenda victus ſui ſubſidia, puerosque in principiis rectae fidei inſtituendos, operam munuſque illud docendi lubens velit ſuſcipere; ſtatuimus et ordinamus, ut nulla facultas ſive licentia ad pueros illius parochiae, in qua talis curatus exiſtet, erudiendos cuivis niſi dicto curato per loci ordinarium concedatur. Proviſo ſemper, quod praeſens conſtitutio ad parochiam aliquam vel capellam, in oppidis ruralibus ſitam, in qua ſchola publica fundata fuerit, minime pertinebit; quo caſu conſentaneum ducimus, licentiam ad grammaticam ibidem docendam nemini concedi, praeterquam publicae illius ſcholae magiſtro.

LXXIX. *Ludimagiſtrorum officia.*

Ludimagiſtri omnes pueros ſuos catechiſmum vel ampliorem, vel breviorem publica auctoritate hactenus editum Latine, aut Anglice pro captu puerorum edocebunt; ac quoties infra parochiam, in qua docent, concionem aliquam ſacro quolibet et feſtivo die haberi contigerit, diſcipulos ſuos adducent ad eccleſiam, in qua dicta concio fiet, curabuntque, ut ibidem quiete et modeſte ſe contineant, eoſque inde reverſos tempore aliquo congruo ſigillatim ad examen revocabunt, quid ex dicta concione didicerint. Aliis autem diebus, talibus ſententiis ex ſacra ſcriptura hauſtis eoſdem inſtruent ac inſtituent, quales ad eorum mentes pietate imbuendas maxime utiles, et idoneae videbuntur. Dicti etiam ludimagiſtri grammaticam auctoritate Henrici octavi editam, et deinceps Edwardi ſexti, et reginae Elizabethae feliciſſimae memoriae temporibus continuatam, et non aliam praelegent aut docebunt. Quodſi quis paedagogus poſt factam (ut ſupra) ſubſcriptionem, et licentiam ſive facultatem obtentam, in quolibet praemiſſorum deliquerit, et contra aliquid, cui pridem ſubſcripſerat, dicere, ſcribere, aut docere compertus fuerit, ſi interpoſita ordinarii admonitione ſe non correxerit, a docendi munere de caetero ſubmoveatur.

De eccleſiis, et rebus eccleſiaſticis.

LXXX. *Libri ſacri in eccleſiis parandi.*

Eccleſiarum et capellarum omnium oeconomi et inquiſitores librum publicarum precum, nuper in paucis explanatum ex auctoritate regia, juxta leges et majeſtatis ſuae hac in parte praerogativam, ſumptibus parochianorum comparabunt, idque, quantum commode poterunt, mature et celeriter, ita ut terminum duorum menſium ad ſummum poſt conſtitutiones haſce promulgatas nequaquam excedant. Et ſi quae eccleſiae, vel Bibliis ampliſſimi voluminis, vel homiliarum libris publica auctoritate approbatis adhuc carebunt, praefati oeconomi ſimiliter efficient, ut dicti libri parochianorum impenſis infra tempus idoneum coemantur.

LXXXI. *Baptiſteria in eccleſiis paranda.*

Prout cautum eſt priſca quadam conſtitutione, hodie in quibuſdam partibus neglectius habita, ſtatuimus et ordinamus, ut in omni eccleſia et capella, ubi baptiſmus adminiſtrari conſuevit, baptiſterium ex lapide in loco antiquitus uſitato ſtatuatur; in quo duntaxat miniſtris licebit infantes publice baptizare.

LXXXII. *Menſae in ſacrae coenae uſum in eccleſiis parandae.*

Cum nobis minime dubium exiſtat, quin omnibus hujus regni eccleſiis proſpectum ſit de menſis congruis et decentibus ad coenae dominicae celebrationem; ſtatuimus et ordinamus, ut eaedem menſae convenienter et decore conſerventur, et ſubinde reficiantur, ac tempore divini cultus operiantur tapete ex ſerico, ſive ex alia materia, quae per loci ordinarium, ſicubi de ea quaeſtio oriatur, congrua et decora judicabitur; ipſo autem adminiſtrationis tempore panno lineo mundo, prout tali menſae convenit, veſtiantur, ſuoque certo loco conſiſtant, niſi cum ſacramentum erit adminiſtrandum, quo quidem tempore in eccleſia, vel ejuſdem cancello ita conſtituentur, ut tum miniſter inter precandum et adminiſtrandum commodius poſſit a communicantibus exaudiri, tum communicantes etiam convenientius et majore numero a miniſtro ſacramentum percipere. Inſuper ſtatutum et decretum ſit, ut decalogus pingatur in orientali cujuſque eccleſiae et capellae parte, unde a populo commodiſſime cerni et legi poſſit, ac aliae ſelectae ſcripturarum ſententiae in earundem parietibus paſſim in locis opportunis deſcribantur. Similiter etiam ut ſedes congrua miniſtro conſtruatur, in qua divinas preces recitet; atque haec omnia parochianorum ſumptibus perficientur.

LXXXIII. *Pulpita idonea in eccleſiis paranda.*

Eccleſiarum oeconomi, et inquiſitores in ſuis reſpective eccleſiis pulpitum conveniens et decorum communibus parochianorum impenſis fieri providebunt, quod in eccleſiae loco idoneo pro arbitratu ordinarii, ſi quid ambigi de eo contigerit, conſtituetur, in divini verbi praedicationem decenter ibidem aſſervandum.

LXXXIV *Ciſtae ad eleemoſynarum cuſtodiam in eccleſiis comparandae.*

Eccleſiarum oeconomi, ac inquiſitores infra tres menſes poſt harum conſtitutionum promulgationem, ſumptibus parochianorum comparabunt, niſi forſan jam comparatam habeant, ciſtam validam et firmam cum fiſſura in ſuprema parte ejuſdem, et tribus clavibus, quarum una a rectore, vicario, vel curato, reliquae duae ab oeconomis pro tempore exiſtentibus ſeparatim

rarim cuſtodientur. Quae ciſta diſponetur in locum maxime opportunum, ad parochianorum eleemoſynas pro pauperibus ejuſdem eccleſiae excipiendas. Quinetiam rectores, vicarii, et curati non ceſſabunt parochianos ſuos invitare, hortari, et jugiter incitare, tum vero praecipue cum teſtamenta ſua conficiunt, ut huic ciſtae pro ipſorum facultatibus largiantur; eiſdem inſinuando, quod cum hactenus multas opes, praeter Dei mandatum, in ſuperſtitioſos uſus ſtudioſe impenderint, multo propenſiores eſſe debeant, hoc praeſertim tempore, ad egenos et pauperes ſublevandos; cum non ignorent, miſericordiam in pauperes ſacrificium Deo gratum et acceptum eſſe, et quicquid in eorum ſubſidium et levamen datur, Chriſto dari, Chriſtumque ejuſmodi dona in eam partem accipere, ut illa ſit benigne remuneraturus. Quas eleemoſynas et pias populi largitiones per ſingulos annos, vel tres menſes, aut ſaepius (pro cauſarum vel temporum conditione) cuſtodes clavium, praeſente maxima parochianorum parte, vel ſex illorum praecipuis, de ciſta proferent, ut inter vicinos ſuos maxime indigentes vere et fideliter poſſint diſtribui.

LXXXV. *Eccleſiae ſartae tectae conſervandae.*

Eccleſiarum oeconomi, et inquiſitores diligenter proſpicient, ut eccleſiae ſuae probe et congrue reparentur, et ſic perpetuo conſtodiantur, ut feneſtrae bene vitratae; ac pavimenta plana et aequabilia exiſtant, adeoque omnia honeſte et decore in eiſdem ſerventur, abſque pulvere, aut ullo coeni aut ſordium genere, quod ingratum, aut indecorum eſſe poſſit, prout domo Dei inprimis convenit, et in homilia quadam hujus argumenti praecipitur. Pari diligentia providebunt, ut coemeteria debite reparata, munita, et ſepta cuſtodiantur ſive muris, ſive vacerris, ſive palis (pro loci conſuetudine) eorum impenſis, ad quos jure pertinebit. Inprimis vero curabunt, ut in omnibus populi ad rem divinam conventibus pax et quies religioſe conſerventur, omneſque quotquot excommunicationis vinculo publice et notorie ſunt innodati, ab eccleſiae liminibus arceantur.

LXXXVI. *Eccleſiae de tertio in tertium annum perluſtrandae, et earum defectus regiis commiſſariis intimandi.*

Omnis decanus, decanus et capitulum, archidiaconus, aut alius quilibet, cui viſitationes eccleſiaſticas obeundi jus et poteſtas ex compoſitione, lege, aut praeſcriptione competit, unoquoque triennio eccleſias omnes ſuae juriſdictioni ſubjectas ſemel perluſtrabit, vel ſaltem purluſtrari faciet; et ſingulis annis infra eundem terminum regiis commiſſariis pro cauſis eccleſiaſticis ſubinde denunciabit, quos defectus reparatione indigentes in dictis eccleſiis, aut earum aliqua compererit, appoſitis eorum nominibus et cognominibus, qui in ſingulis ſint culpabiles. Qua informatione accepta, praedictos commiſſarios rogamus, ut ejuſmodi perſonas coram ſe citatas, talis cujuſque ordinarii, qui informationes praefatas fecerit, juſtis et legitimis decretis parere compellant.

LXXXVII. *Terrarum et peculiorum ad eccleſias ſpectantium inventaria conficienda, et in epiſcoporum archivis aſſervanda.*

Archiepiſcopus, et epiſcopi omnes in ſua quiſque dioeceſi (quantum in ipſis erit) efficient, ut juſtum inventarium, ſive terrarium omnium glebarum, quas vocant, fundorum, pratorum, hortorum, pomariorum, aedium, peculiorum, utenſilium, tenementorum; et portionum, decimarum, extra ſuas parochias poſitarum, quae ad rectoriam, vicariam, vel ruralem quamlibet praebendam noſcuntur ſpectare, per ſingulas parochias ex inſpectione proborum hominum per epiſcopum deſignandorum, quorum miniſter unus erit, in ſcriptis redigatur, ac in ſuis archivis ad perpetuam rei memoriam aſſervetur.

LXXXVIII. *Eccleſiarum religio profanis uſibus non polluenda.*

Eccleſiarum oeconomi, et inquiſitores, vel aſſiſtentes nequaquam patientur ludos ſcenicos, convivia, epulas, coenas ſolennes, invitationes publicas, ſympoſia, curias ſeculares, viſus franci plegii, juratas laicas, luſtrationes militum, vel proanum ullum uſum ſive ritum in eccleſiis, capellis, aut coemeteriis ſuis fieri, aut celebrari; neque etiam campanas ſuperſtitioſe pulſari in illis feſtivitatibus, aut earum vigiliis, quae in libro publicae liturgiae ſunt antiquatae, vel alio quovis tempore, niſi ex cauſa idonea tam per ipſos, quam per miniſtrum approbata.

De eccleſiarum oeconomis, et inquiſitoribus, ſive aſſiſtentibus.

LXXXIX. *Oeconomorum electio, et rerum eccleſiaſticarum procuratio.*

Omnes eccleſiarum oeconomi, ſive inquiſitores parochianorum et miniſtri ſui unito conſenſu, ſiquidem id fieri poſſit, eligentur. Qui ſi in tali electione diſſenſerint, tum miniſtro licebit unum eligere, parochianis alterum, nec quiſquam pro oeconomo habendus erit, niſi quem ejuſmodi conſenſus ſive conjunctus, ſive diviſus elegerit; neque iidem etiam in officio ſuo ultra annum, niſi de integro ad modum praedictum electi permanebunt. Omneſque oeconomi ad dicti anni terminum vel ſaltem infra ejuſdem termini menſem unum pecuniae tum acceptae tum expenſae, ſive in reparationes, ſive in alios quoſcunque eccleſiae uſus veram et particularem rationem miniſtro et parochianis reddent; quinetiam officio ſuo abeuntes, parochianis cedent quicquid pecuniae aut alterius rei cujuſcunque ad eccleſiam ſive parochiam jure pertinentis, in ipſorum manibus reſiduum ſupererit, ut per eos in ſuccedentium oeconomorum cuſtodiam per billam indentatam transferatur.

XC.

XC. *Inquiſitorum ſive aſſiſtentium electio, eorumque cum oeconomis officii communitas.*

Eccleſiarum omnium oeconomi, ſive inquiſitores, adhibitis in ſingulis parochiis duobus, tribus, aut etiam pluribus diſcretis hominibus, qui per miniſtrum, e oeconomos, ſiquidem inter eos convenire poterit, alias per loci ordinarium pro aſſiſtentibus eligentur, ſedulo invigilabunt, ut parochiani omnes eccleſias ſuas diebus dominicis et feſtivis debite frequentent, atque in iiſdem per integrum tempus rei ſacrae perdurent; quo item tempore neminem in eccleſia ejuſdemve porticu aut coemeterio deambulare, vel otiari, aut garrire patientur; ſi quos autem compererint remiſſius aut negligentius eccleſiam adire, nulla magna aut ardua abſentiaeſuae cauſa conſtante, eoſdem ſerio admonebunt, et, niſi debite admoniti ſe emendaverint, ad loci ordinarium deferent. Horum autem oeconomorum, et inquiſitorum, vel aſſiſtentium annuam electionem in paſchali hebdomade celebrandam decernimus.

De oſtiariis ſive clericis parochialibus.

XCI. *Clericos parochiales eligendi jus miniſtro cedet.*

Nullus in parochialis clerici, quem vocant, locum vacantem infra civitatem Londinenſem, vel alibi infra provinciam Cantuarienſem eligetur, niſi per rectorem aut vicarium, vel defectu rectoris aut vicarii, per ejuſdem eccleſiae miniſtrum pro tempore exiſtentem; quam electionem dictus rector, vicarius, aut miniſter ſubſequente die dominico tempore divinorum parochianis ſuis denunciabit. Omnis autem ejuſmodi clericus parochialis annos ad minus viginti natus erit, et de vita probabili, ac idonea legendi', ſcribendi, et cantandi, quoad ejus fieri poteſt, ſcientia dicto eligenti cognitus. Iidemque clerici taliter electi ſtipendia ſua antiquitus conſueta, abſque dolo aut diminutione, vel ab oeconomis, ad tempora hactenus uſitata, vel ex propria collectione percipient, juxta parochiae cujuſque ritum, ac conſuetudinem maxime inveteratam.

De curiis eccleſiaſticis ad archiepiſcopi juriſdictionem ſpectantibus.

XCII. *Teſtamentorum probatio, juſta bonorum notabilium ſumma conſtante, praerogativarum curiae duntaxat competit.*

Cum multi hactenus per apparitores curiarum tum inferiorum, tum praerogativae archiepiſcopalis graviter diſtracti et varie vocati et compulſi fuerint ſuper probatione teſtamentorum, et adminiſtrationis bonorum in cauſa inteſtati petitione, variiſque inde laboribus, moleſtiis, et expenſis ſuperflue gravati fuerint, et fatigati; ſtatuimus et ordinamus, ut omnis cancellarius, commiſſarius, officialis, aut alius quicunque juriſdictionem eccleſiaſticam exercens, ſingulos ad curiam ſuam ſuper teſtamenti probatione vel adminiſtrationis bonorum negotio citatos, aut etiam ultro advenientes primo et ante omnia juramento oneret, num ſciant, vel ſpeciali aliqua cauſa permoti firmiter credant, defunctum, de cujus teſtamento, vel bonis agitur, bona aliqua, aut debita idonea in alia quavis dioeceſi, vel dioeceſibus, aut in peculiari alia juriſdictione infra eandem provinciam ſita, quam in qua obiit, uſque ad valorem quinque librarum, tempore vitae et mortis ſuae habuiſſe. Et ſi talis citatus, vel ſponte accedens ſuper juramento ſuo affirmaverit, ſe ſcire vel (ut praefertur) firmiter credere, quod ejuſmodi defunctus bona, vel idonea debita in alia aliqua dioeceſi, vel dioeceſibus, vel in peculiari aliqua juriſdictione infra eandem provinciam, ad valorem praedictum habuerit, eademque peculiariter expreſſerit, ac declaraverit; tum ſtatim eum dimittet, nec vel teſtamentum talis defuncti probare, vel adminiſtrationem bonorum ſic abinteſtato decedentis concedere, neque alias expenſas, quam pro citatione debitas, vel etiam pro aliis proceſſibus contra eundem ſuper ipſius ulteriore forſitan contumacia adhibitis, ab eo exigere praeſumet, ſed hoc negotium ad praerogativam archiepiſcopalem ejuſdem provinciae ſpectare aperte, diſerteque profitebitur; quinetiam partem ipſam monebit et hortabitur, ut apud judicem dictae praerogativae teſtamentum illud probet, vel adminiſtrationem talium bonorum petat, et coram ipſo ejuſmodi probationem ſive adminiſtrationem, ſigillo curiae praerogativarum munitam, infra quadraginta dies continuos exhibeat. Quodſi quis cancellarius, commiſſarius, officialis vel alius eccleſiaſticam juriſdictionem exercens, vel eorum regiſtrarius aliquis contrafecerit; ab executione officii ſui ipſo facto ſuſpenſum ſe noverit, nullatenus abſolvendum, donec omnes pecuniarum ſummas, contra tenorem praemiſſorum per dictam partem expenſas, eidem reſtituerit; taliſque ſive teſtamenti probatio, ſive adminiſtrationis conceſſio quaecunque ipſo jure pro nulla habeatur. Regiſtrarius etiam cujuſque judicis inferioris apparitorem curiae praerogativae, ſemel duntaxat ſingulis menſibus ad ſe venientem, ſine omni difficultate certiorem reddet; quos executores vel adminiſtrationem petentes judex ſuus infra menſem proxime tum praecedentem, ob incompetentiam ſuae in hac parte juriſdictionis, ad curiam praerogativae dimiſerit; idque ſub poena menſtruae ſuſpenſionis ab exercitio officii pro ſingulis ejuſmodi delictis. Proviſo ſemper, quod praeſens conſtitutio, vel aliquid in eadem contentum, compoſitioni ulli, quae inter archiepiſcopum, et epiſcopum quemvis, vel alium ordinarium interceſſerit, neutiquam praejudicabit; nec etiam judici cuivis inferiori, qui ullam teſtamenti probationem, vel bonorum adminiſtrationem alicui tam ex dicta inferiore curia, quam ex curia praerogativae ſponte et conſulto eandem petenti conceſſerit. Proviſo itidem

dem, quodſi quem in itinere mori contingat, bona illa,quae tunc temporis penes ſe habuerit, teſtamentum ipſiusvel bonorum adminiſtrationem curiae praerogativarum nequaquam ſubjicient.

XCIII. *Teſtamentorum probatio, juſta bonorum notabilium ſumma non comparente, ordinariis vendicatur.*

Statuimus inſuper et ordinamus, ne quis judex praerogativae archiepiſcopalis ad praemiſſorum aliquod quemlibet ex officio citet, aut citari faciat, niſi eidem prius conſtiterit, defunctum tempore vitae et mortis ſuae bona vel catalla in aliqua alia dioeceſi vel dioeceſibus, vel etiam peculiari juriſdictione, infra eandem provinciam ſita, quam in qua fato ceſſit, ad ſummam quinque librarum ad minus habuiſſe. Nam qui minorem aliquam ſummam hoc caſu habet, eundem bona notabilia non habere, per praeſentes decernimus et declaramus. Proviſo, quod haec clauſula, in hac, et in praecedente conſtitutione expreſſa, ad illas dioeceſes nullatenus extendatur, in quibus ex compoſitione vel conſuetudine bona notabilia majore ſumma definiuntur. Quodſi quis judex praerogativae, aut ejus deputatus, vel eorundem regiſtrarius, aut apparitor aliquem ſecus, quam ut praemiſſum eſt, citaverit, aut citari vel moneri ad curiam ſuam fecerit, eundem expenſas parti ſic citatae vel monitae refundere volumus, et acta ejuſdem ipſo jure vacua, et pro nullis habenda pronunciamus. Quas expenſas ſi vel judex, vel regiſtrarius, vel apparitor taliter rependere detrectaverit, ab executione officii ſui, donec illud praeſtiterit, ſuſpendetur.

XCIV. *In curias de arcubus, et audientiae extra proprium territorium (niſi conſentiente epiſcopo dioeceſano) nemo citandus.*

Neque decanus de arcubus, neque officialis conſiſtorii archiepiſcopalis, neque judex audientiae poſthac nomine vel ſuo, vel archiepiſcopi Cantuarienſis, ſive ex officio, ſive ad inſtantiam partis originaliter citabit, monebit, aut quoquomodo compellet, vel citari, moneri, aut compelli faciet aliquem, qui particularem dicti archiepiſcopi dioeceſin, vel peculiares ejuſdem juriſdictiones non inhabitat, ad comparendum coram ipſis vel ipſorum aliquo, ſuper cauſa vel re quacunque ad cognitionem eccleſiaſticam pertinente, abſque dioeceſani ſui licentia prius impetrata, extra caſus ſpeciales in ſtatuto, anno XXIII. Henr. VIII. cap. 9. diſerte exemptos, et reſervatos. Quodſi quis dictorum judicum contrafecerit, is pro ſingulis ejuſmodi delictis ab officii ſui exercitio per tres menſes ſuſpendetur.

XCV. *Duplices querelae, niſi juſti gravaminis facta fide, in curiis archiepiſcopi non concedendae.*

Tametſi priſtinae conſtitutiones eccleſiae Anglicanae duorum menſium tempus epiſcopis indulſerint, infra quod de ſufficientia et qualitate cujuſque miniſtri, qui ipſi praeſentatus eſſet, in beneficium aliquod inſtituendus, inquirere et plenius informari poſſet; nos tamen quibuſdam incommodis occurrere volentes, ſpatium illud bimeſtre ad terminum viginti et octo dierum per praeſentes contrahimus, et abbreviamus. Cujus contractionis intuitu ſtatuimus et ordinamus, ut nulla duplex querela ex curia ulla archiepiſcopi ad inſtantiam miniſtri cujuſcunque concedatur, niſi prius jurejurando fidem fecerit, quod praefatus terminus viginti et octo dierum ad minus effluxerit, ex quo dictam ſui ipſius praeſentationem epiſcopo exhibuerit, et epiſcopus ſe taliter praeſentatum inſtituere recuſaverit, vel niſi cautionem fidejuſſoriam ſufficientem interpoſuerit, ſe aſſertionem illam veram eſſe legitime probaturum ſub poena ſuſpenſionis ſemeſtris ab officii ſui exercitio ſingulis talem actionem ſive duplicem querelam concedentibus, per archiepiſcopum toties quoties denuncianda, ac etiam nullitatis ad omnem juris effectum cujuſque duplicis querelae ſic indebitae procuratae. Proviſo ſemper, quod infra praedictum tempus viginti et octo dierum epiſcopus alium nullatenus inſtituet, in praejudicium partis ita praeſentatae, idque ſub poena nullitatis.

XCVI. *Inhibitiones in cauſis inſtantiae abſque advocati ſubſcriptione non concedendae.*

Ut epiſcoporum juriſdictiones illaeſae (quantum fieri poteſt) conſerventur, ac ut hujus regni ſubditis melius conſulatur, ne frivolis aut injuſtis litibus de caetero fatigentur, ordinatum et proviſum eſt, quod nulla deinceps inhibitio, ex quacunque curia archiepiſcopi Cantuarienſis ad inſtantiam partis emanabit, ſine ſubſcriptione advocati ibidem exercentis, id quod gratis et abſque feodo aut ſalario ab eodem fiet; niſi forte is, qui cauſam conſecutus fuerit, pro ipſius in eadem conſilio aliquod ei ultro erogaverit. Pari ratione decretum ſit, ne ad inſtantiam alicujus partis ulla emanet inhibitio ab epiſcopo, aut ejus cancellario contra archidiaconum, vel quemvis alium eccleſiaſtica juriſdictione utentem, abſque advocati (ut praefertur) ſubſcriptione. Quodſi forſitan in curia alicujus epiſcopi nullus extiterit advocatus, tunc ſubſcriptio procuratoris ibidem exercentis ſufficiet.

XCVII. *Inhibitiones in cauſis correctionis, niſi gravamine judici prius cognito, non concedendae.*

Statutum inſuper et decretum ſit, ut nulli deinceps inhibitio concedatur, per occaſionem alicujus decreti interlocutorii, aut in quacunque cauſa correctionis, niſi ſub forma praecedente; et ulterius, quod ante emanationem iſtiuſmodi inhibitionis ipſa appellatio, aut verum ejuſdem exemplar, juramento ſuper ejuſdem veritate praeſtito, judici aut ejus legitimo deputato exhibeatur, unde et de qualitate delicti, et cauſa gravaminis judici praedicto ante inhibitionem emiſſam ſummatim poſſit conſtare. Porro quilibet appellans aut ejus legitimus procurator, ante inhibitionem in cauſa correctionis obtentam, judici aut ſuo deputato oſtendet verum tranſcriptum ſive copiam actorum, unde ſe gravatum queritur, et a quibus appellat; aut juramentum ſuſcipiet, ſe diligentiam loco et tempore opportunis praeſtitiſſe pro eiſdem comparandis, nec potuiſſe tamen a regiſtrario in partibus aut ejus deputatis, oblato ſalario, eadem adipiſci.

Si quis vero judex, aut regiſtrarius inhibitionem quamlibet (ſic ut praefertur) contra formam praedictam ſigillari procuraverit, aut permiſerit, ab executione officii ſui per tres menſes ſuſpendatur; ſin vero procurator aliquis, aut quivis alius de ipſius mandato contra tenorem praemiſſorum in aliquo deliquerit inhibitiones ſive conficiendo, ſive emittendo, praemiſſis non obſervatis, ab exercitio muneris ſui praedicti per annum integrum, ſine ſpe veniae aut reſtitutionis, amoveatur.

XCVIII. *Inhibitiones ſchiſmaticis, niſi ſubſcribentibus, non concedendae.*

Quoniam legis auxilium fruſtra implorat, qui in legem committit; cautum ſit, et proviſum, ut ſicubi judex eccleſiaſticus adverſus refractarios, factioſos, ac ceremoniarum contemptores, ob non ſervatos eccleſiae Anglicanae ritus, vel ob precum publicarum contemptum, judicialiter proceſſerit; nullus judex "ad quem" eorum appellationes admittat, niſi pars appellans, appellationis protocollo dicto judici per ipſum exhibito, in propria perſona receperit, ſe omnes eccleſiae Anglicanae ritus ac ceremonias, et formam publicae liturgiae praeſcriptam bona fide obſervaturum, ac etiam niſi tribus articulis ſuperius a nobis ſpecificatis ſubſcripſerit.

XCIX. *Intra gradus prohibitos matrimonium contractum ipſo jure nullum.*

Nemo matrimonium contrahat intra gradus divino jure prohibitos, ac expreſſos in tabula quadam ex auctoritate publica anno Domini M.D.LXIII. edita; omniaque matrimonia taliter contracta, inceſta et illegitima judicabuntur, et et proinde, ut ab initio vacua, ſive nulla, diſſolventur, parteſque ita conjunctae per juris proceſſum ſeparabuntur. Tabulam autem praedictam in ſingulis eccleſiis parochianorum ſumptibus publice proponi, atque affigi volumus.

C. *Minores* 21. *annis abſque parentum conſenſu matrimonium contrahere prohibiti.*

Nullis liberis, qui viceſimum primum aetatis ſuae annum nondum compleverint, abſque conſenſu parentum, aut, defunctis parentibus, tutorum ſive gubernatorum ſuorum, conjugia, ſive ſponſalia licebit contrahere.

CI. *Facultates pro bannis matrimonialibus omittendis, per quos, et quibus ſint concedendae.*

Nulla inpoſterum facultas ſive indulgentia, pro matrimonio abſque trina bannorum denunciatione juxta librum publicae liturgiae inter quoſlibet celebrando, per quamvis perſonam juriſdictionem eccleſiaſticam exercentem, vel privilegia ulla eccleſiae ſuae nomine ſibi vendicantem, niſi tantum per eos, qui epiſcopalem auctoritatem obtinent, vel per commiſſarium ad facultates, vel ſede plena, per archiepiſcopi, et epiſcoporum vicarios generales, aut ſede vacante, per cuſtodes ſpiritualitatis, vel ordinarios epiſcopalem juriſdictionem de jure exercentes, et non per alios concedetur; idque duntaxat illuſtris, ac clarae conditionis hominibus, ſuae reſpective juriſdictioni ſubditis, interpoſita etiam idonea et ſufficienti cautione.

CII. *In facultatibus pro bannorum omiſſione concedendis cautio interponenda, et ſub quibus conditionibus.*

Dicta cautio conditiones haſce complectetur. Primo, quod tempore ejuſdem diſpenſationis concedendae nullum exiſtit impedimentum ratione praecontractus, conſanguinitatis, affinitatis, vel alterius cauſae cujuſcunque de jure prohibitae, quod dicto matrimonio occurrere, aut obſtare poſſit. Secundo, quod nulla controverſia, lis, ſeu querela mota ſit vel pendeat in aliqua curia coram ullo judice eccleſiaſtico ſuper aliquo contractu vel matrimonio alterutrius dictarum partium cum alia quavis perſona. Tertio, quod parentum, modo ſint in vivis, vel alias tutorum ſive gubernatorum ſuorum expreſſum conſenſum hac in parte obtinuerunt. Poſtremo, quod dictum matrimonium in eccleſia parochiali, vel capella, ubi contrahentium alter commoratur, et non alias, idque publice in facie eccleſiae inter horas octavam et duodecimam curabunt ſolemnizari.

CIII. *Eaedem conditiones ob majorem cautelam jurejurando ſuffultae.*

Ut omnis deinceps fraus et dolus in obtinendis ejuſmodi facultatibus evitetur; ſtatuimus inſuper et ordinamus, quod ante obtentam facultatem pro matrimonio abſque bannis celebrando, judici conſtabit de expreſſo conſenſu parentum, vel parentis, eorum altero defuncto, aut tutorum vel tutoris, per juramentum duorum fide dignorum teſtium, quorum unus vel judici ipſi, vel alii cuipiam bonae exiſtimationis tum praeſenti, ac eidem etiam judici cognito, pro tali innoteſcet. Et ulterius, ut alter contrahentium juramentum ſubeat, ſe credere, nullum legitimum impedimentum ratione praecontractus, conſanguinitatis, affinitatis, vel alterius cauſae cujuſcunque de jure prohibitae obſtare, nullamque litem aut controverſiam in foro aliquo eccleſiaſtico, motam eſſe, quominus dictum matrimonium, juxta tenorem ejuſdem facultatis, ad effectum procedat.

CIV. *Parentum conſenſus viduis contrahentibus remiſſus.*

Quodſi uterque contrahentium in viduitate conſtitutus pro bannis omittendis diſpenſationem petierit, tunc clauſulam praedictam, per quam parentum conſenſus requiritur, licebit praetermitti, ita tamen ut parochiae, in quibus utraque pars commoratur, in diſpenſatione exprimantur, atque illa parochia nominatim deſignetur, in qua ejuſmodi matrimonium ſit poſtea celebrandum. Siquis vero commiſſarius ad facultates, vic. generalis, aut dictorum ordinariorum aliquis in praemiſſis, aut quolibet praemiſſorum deliquerit, is pro ſingulis ejuſmodi delictis ab executione officii ſui per ſpatium ſemeſtre ſubmoveatur, et licentia ſive indulgentia hujuſmodi viribus vacua, et pro ulla ad omnem juris effectum habebitur, acſi omnino non fuiſſet conceſſa; parteſque ejuſdem virtute in matrimonio conjunctae poenis illis ſubjacebunt, quae in

nuptias

nuptias clandeſtinas ſunt conſtitutae.

CV. *Pro conjugio dirimendo nuda partium confeſſio non audienda.*

Quoniam matrimoniales cauſae inter graviores ſemper habitae fuerint, et propterea majorem cautelam deſiderent; ſiquando in judiciis veniant diſceptandae, praeſertim cum matrimonium in eccleſia debite ſolemnizatum, quovis nomine ſeparari, vel nullum pronunciari poſtulatur; ſtricte mandamus et praecipimus, ut in omnibus divortiorum et nullitatis matrimonii proceſſibus circumſpecte et deliberate procedatur, ac quantum fieri poterit, rei veritas teſtium depoſitionibus aliiſque probationibus legitimis eruatur, nec ſoli extrajudiciali, aut judiciali et juratae partium confeſſioni fides habeatur.

CVI. *Sententiae divortii et ſeparationis non niſi pro tribunali ferendae.*

Nullae inpoſterum ſententiae vel ſeparationis a thoro et menſa, vel nullitatis matrimonii praetenſi ferantur, niſi publice, ac pro tribunali, et de ſcientia ac conſenſu vel archiepiſcopi infra provinciam ſuam, vel epiſcopi infra propriam dioeceſin, decani de arcubus, judicis audientiae Cantuarienſis, aut vicariorum generalium, aliorumve officialium principalium, vel ſede vacante, cuſtodum ſpiritualitatis, aut aliorum ordinariorum, quibus de jure competit, in ſuis reſpective juriſdictionibus, ac curiis, atque inter ſuae juriſdictionis ſubditos tantum.

CVII. *Separatis, eorum altero ſuperſtite, nova copula interdicta.*

In ſententiis, quando ad ſeparationem thori et menſae tantum interponuntur, moni io, et prohibitio in ipſo contextu ſententiae latae fiet, ut a partibus abinvicem diſſociatis caſte vivatur, nec ad alias nuptias, alterutra vivente, convoletur. Denique quo poſtremum illud firmius obſervetur, ſententia ſeparationis non ante pronunciabitur, quam qui eam poſtulabunt, idoneam cautionem interpoſuerint, ſe contra dictam monitionem et prohibitionem nihil commiſſuros.

CVIII. *Sanctio in judices contra praemiſſa delinquentes.*

Quodſi quis judex ſententiam ſeparationis, ſeu divortii tulerit, et praemiſſa omnia non praeſtiterit, per annum integrum ab executione officii ſui per archiepiſcopum, vel epiſcopum dioeceſanum ſuſpendetur. Et ſententia ſeparationis, contra formam praedictam lata, pro nulla ad omnem juris effectum habebitur, acſi omnino lata non fuiſſet.

De curiis eccleſiaſticis ad epiſcopos, et archidiaconos ſpectantibus.

CIX. *Peccata et ſcandala notoria in curiis eccleſiaſticis denuncianda.*

Si qui per manifeſtum adulterium, ſtuprum, inceſtum, ebrietatem, jurandi conſuetudinem, lenocinium, foenerationem, vel aliam quamcunque vitae turpitudinem aut nequitiam fratres ſuos offenderint; eccleſiarum oeconomi, et inquiſitores, ſive aſſiſtentes in proximis praeſentationibus ſuis ad ordinarios omnium et ſingulorum ejuſmodi delinquentium nomina fideliter deferent, ut legum ſeveritate pro meritis poſſint caſtigari. Tales autem notorii delinquentes ad ſacram coenam, donec mores in melius commutarint, nequaquam admittentur.

CX. *Schiſmatici in curiis detegendi.*

Si oeconomi eccleſiarum, et inquiſitores, ſive aſſiſtentes de aliquo infra ſuam parochiam vel alibi reſciverint, qui vel verbo Dei legendo, aut ſincere praedicando, vel conſtitutionum praeſentium executioni obſtare conabitur, vel etiam uſurpatae ulli et extraneae poteſtati, hujus regni legibus jamdiu merito repudiatae, atque abolitae, favebit atque adhaerebit; vel dogma aliquod papiſticum ac erroneum aſtruet, aut tuebitur; dicti oeconomi, et inquiſitores ſive aſſiſtentes epiſcopo dioeceſano, vel loci ordinario eundem detegent, et indicabunt, ut poenis et cenſuris per eccleſiaſticas ſanctiones irrogatis coerceatur.

CXI. *Precum divinarum perturbatores in curiis detegendi.*

In omibus epiſcoporum et archidiaconorum viſitationibus oeconomi, et inquiſitores ſive aſſiſtentes eorum omnium nomina vere et perſonaliter praeſentabunt, qui inciviliter aut immodeſte in eccleſia ſe geſſerint, vel intempeſtiva campanarum pulſatione, obambulatione, garritu, aut alio quovis ſtrepitu concionatorem, vel miniſtrum interpellaverint.

CXII. *Puberes in feſto Paſchatis non communicantes in curiis detegendi.*

Eccleſiarum parochialium, et capellarum miniſtri, oeconomi, inquiſitores, ſive aſſiſtentes quolibet anno infra quadraginta dies poſt feſtum Paſchatis epiſcopo, vel cancellario ſuo exhibebunt nomina et cognomina omnium utriuſque ſexus de ſua parochia, qui majores ſedecim annis ad ſacroſanctam communionem Paſchate tum praecedente non acceſſerint.

CXIII. *Peccata notoria miniſtris jus eſt denunciare, privatim confeſſa retegere, nefas.*

Quoniam ſaepenumero contingit, eccleſiae oeconomos, et inquiſitores ſive aſſiſtentes alioſque e laicis, quibus id officii, muneriſque incumbit, ut per admonitiones, reprehenſiones, et delationes ad ordinarios peccatum et impietatem coerceant, partim prae timore potentiorum, partim prae incuria in hoc officio praeſtando remiſſiores eſſe, quam par eſt, ſi horum temporum licentiam conſideremus; ſtatuimus et ordinamus, ut licitum deinceps ſit ſingulis lectoribus ac vicariis, aut (ipſis legitime abſentibus) eorum curatis, et ſubſtitutis, cum eccleſiae oeconomis et aſſiſtentibus, reliquiſque ſupra nominatis, in criminibus ad tempora inferius praeſtituta detegendis, operas ſuas conjungere; ſiquidem dicti oeconomi et aſſiſtentes crimina et culpas

culpas enormes in ſuis parochiis notorias deferre voluerint. Quodſi ii facere detrectaverint, tum licebit ſingulis rectoribus et vicariis, aut (illis ut ſupra abſentibus) eorum curatis ac ſubſtitutis, omnia ejuſmodi crimina, de quibus dicti officiarii habent inquirere, aut alia quaecunque ipſis (utpote quibus praecipua cura peccati infra ſuas parochias coercendi incumbit) corrigenda videbuntur, temporibus conſtitutis, vel alias, ubi commodum judicaverint, ad ordinarios ſuos deferre et praeſentare. Proviſo ſemper, quodſi quis peccata ſua occultiora alicui miniſtro privatim confiteatur, conſcientiam ſuam exonerando, quo ab illo ſpiritualem conſolationem, et levamen percipiat, eum hac noſtra conſtitutione nullatenus teneri volumus; quin potius ſtricte illi praecipimus, ne ejuſmodi aliquod crimen aut delictum fidei ac taciturnitati ſuae taliter commiſſum cuivis perſonae aliquando retegat, niſi ſit ex eo genere criminum, quorum occultatio ex legibus hujus regni ſit capitalis: qui contrafecerit, eo ipſo irregularis eſto.

CXIV. *Recuſantes per miniſtros in curiis detegendi.*

Rectores, vicarii, vel curati omnes quolibet anno ſolicite inquirent, quot papiſtici recuſantes viri, mulieres, vel pueri ultra tredecim annos nati, quot etiam papiſticae religioni tectius addicti, qui licet in eccleſia ſe praeſentes ſiſtant, ſacramenti tamen participes fieri recuſant, infra ſuas reſpective parochias commorentur, ſive ut hoſpites, ſive ut inquilini, eorumque omnium nomina vera, ſiquidem ea poterunt exquirere, vel alias, quae pro tempore uſurpant, debita ſemper inter abſolute et ex parte recuſantes diſtinctione ſervata, in ſcriptum referent, eademque quatenus norunt, creduntque ſic diſtincta, et ſua manu deſcripta, ante feſtum Nativitatis ordinariis ſuis fideliter exhibebunt, idque ſub poena ſuſpenſionis per eoſdem ordinarios infligenda; atque ſic deinceps ſingulis annis ſequentibus, ſub ſimili poena ante feſtum S. Johannis Baptiſtae. Inſuper tenebuntur omnes ordinarii, cancellarii, commiſſarii, archidiaconi, officiales, caeterique eccleſiaſtica juriſdictione fungentes, quibus ſupradictae detectiones exhibitae fuerint, eaſdem infra menſem unum, poſtquam illas receperint, epiſcopo ſuo reſpective tradere, ſub poena ſuſpenſionis ſemeſtris ab omni muneris ſui executione, per epiſcopum, quoties hac in parte defecerint, irroganda; qui et ipſe eaſdem infra ſex ſeptimanas archiepiſcopo curabit offerri, per eundem infra alias ſex ſeptimanas, poſtquam ipſe receperit, regiae majeſtati praeſentandas.

CXV. *Ne miniſtris aut oeconomis fraudi ſit criminoſorum detectio.*

Quum ad correctionem criminum et hominum criminoſorum eccleſiarum oeconomi, inquiſitores, ſive aſſiſtentes, aliiqu id genus officiarii eccleſiaſtici jurejurando obſtringantur, quemadmodum et miniſtri noſtra monitione tenentur tam ipſa crimina et culpas a dictis criminoſis perpetratas, quam etiam publicam famam de iiſdem ſparſam et diſſeminatam deferre, et praeſentare, unde ſaepe odium illis, et invidia, quandoque etiam moleſtia per dictos ſontes eorumve amicos conflatur; monemus et hortamur omnes judices tam eccleſiaſticos, quam ſeculares, quatenus tremendum ſummi judicis tribunal reſpiciunt, et reverentur, ne admittant in ſuis curiis ullam querelam, actionem, litis intemptationem, aut proſecutionem contra ullos eccleſiarum oeconomos, aut inquiſitores, ſive aſſiſtentes, alioſve officiarios eccleſiaſticos, qui ejuſmodi detectiones exhibuerint, nec contra miniſtrum aliquem, quamcunque demum perſonam vel culpam detulerit; quum omnes ejuſmodi delationes ad impietatis audaciam cohibendam ſpectent, quumque tam ex regulis charitatis, quam recti regiminis praeſumendum ſit, eos, quicquid hac in re fecerint, non odii aut malevolentiae cauſa, ſed fidei ſuae liberandae conſcientia feciſſe.

CXVI. *Oeconomi ad binas tantum detegendi vices annuatim tenentur.*

Nullius parochiae oeconomi, vel inquiſitores, ſive aſſiſtentes, accuſationes, aut detectiones ſuas cogentur judici cuipiam eccleſiaſtico praeſentare ſaepius, quam ſingulis annis ſemel, in iis utique locis, ubi non conſueverunt plures exhiberi, aut bis in dioeceſi vel loco quocunque, niſi in epiſcopi viſitatione. Pro quibus parochiae cujuſque praeſentationibus regiſtrarius cujuſlibet curiae, in qua exhibenda ſunt, ſupra quatuor denarios in uno anno non recipiet, ſub poena menſtruae ſuſpenſionis a muneris ſui exercitio pro ſingulis ejuſmodi delictis. Proviſo ſemper liberum fore cuique miniſtro, oeconomis, et aſſiſtentibus, quoties et quando videbitur pro cauſarum conditione delinquentes deferre et accuſare; ſimiliterque cuivis pie affecto, vel etiam judici cuilibet eccleſiaſtico, ſuper notitia ſibi facta de enormi aliquo crimine infra ſuam juriſdictionem perpetrato, miniſtrum, oeconomos, aut aſſiſtentes licebit admonere, quatenus gloriam Dei reſpicint, et correctionem peccati, ut tale crimen publice detegant, dum tamen juſtam ejus detegendi cauſam invenerint, ut iſta ratione mature puniri ac corrigi poſſit. Proviſo etiam, ut pro ſpontaneis hiſce praeſentationibus nullum feodum aut ſalarium ſub poena praedicta recipiatur.

CXVII. *Oeconomi, binis detegendi vicibus debite perfuncti, non ſunt de reliquo in curiam vocandi.*

Nullus eccleſiae oeconomus, aut inquiſitor, ſive aſſiſtens ad comparendum coram eccleſiaſtico judice quocunque extra tempus vel tempora praeſtituta citabitur, quod delictum aliquod in ſua parochia commiſſum, et eccleſiaſticis cenſuris obnoxium aliis temporibus deferre recuſaverit; neque eorum quilibet poſt detectiones ſuas ſtatis temporibus exhibitas, earum occaſione deinceps in jus trahetur, niſi ex certis et manifeſtis indiciis conſtiterit, eum volentem et ſcientem omiſiſſe detectionem notorii alicujus criminis aut criminum, quae vel commiſſa fuiſſe noverit, vel ignorare ſaltem non potuerit, publica fama eadem laborare; vel niſi forte juſta cauſa

cauſa emerſerit, eoſdem pro detectionum priorum explanatione in curiam compellendi; quo caſu, voluntariae ſcilicet omiſſionis, ordinarii contra eoſdem taliter procedent, quemadmodum in cauſis ſpontanei perjurii in curiis eccleſiaſticis commiſſi, hactenus lege cautum et proviſum eſt.

CXVIII. *Anni ſuperioris oeconomi detectiones ſuas tenentur exhibere, priuſquam recens electi munus ſuum adeant.*

Oeconomi, et inquiſitores, vel aſſiſtentes non prius officio ſuo ſoluti deinceps intelligentur, quam ipſorum ſucceſſores juramentum ſuum ſuſceperint, id quod prima poſt feſtum Paſchatis ſeptimana, vel aliqua ſtatim ſequente, pro arbitrio ordinarii, fieri volumus. Quod tempus dicto juramento aſſignatum, alterum ſemper erit ex duobus illis anni cujuſque temporibus, in quibus omnium parochiarum miniſtri, oeconomi, et aſſiſtentes ſuis reſpective ordinariis exhibebunt illorum criminum detectiones, quae citra proximas praeſentationes in ſuis parochiis admiſſa eſſe compererint. Quod officium praedicti oeconomi perficient, antequam recens electi oeconomi et aſſiſtentes juramentum ſuum praeſtent, neque illis ullatenus permittetur, dictas praeteritorum criminum detectiones in novitios hoſce rejicere, qui munus ſuum vix dum ingreſſi, eorundem ignari eſſe praeſumuntur; ſub poena ſanctionum in eos conſtitutarum, qui conſcientias et juramenta ſua ad hunc modum audebunt eludere.

CXIX. *Detectionum ſchedulae fide bona, non perfunctorie et pro forma conficiendae.*

Quo melius illis incommodis occurratur, quae ex detectionum ſchedulis ſive billis, quas vocant, propere et feſtinanter confectis, in ipſis videlicet diebus viſitationum, et ſynodorum, hactenus conſtat eveniſſe; ſtatutum eſt et decretum, ut quilibet cancellarius, archidiaconus, commiſſarius, officialis, aliique jus dicentes eccleſiaſticum, ad tempus oeconomorum juramento praeſtando conſuetum, itemque archiepiſcopus et epiſcopi omnes, quoties viſitationes ſuas indicunt, parochiarum omnium oeconomis, et inquiſitoribus, ſive aſſiſtentibus, aut eorum aliquibus tradant aut tradi curent libros articulorum, de quibus eoſdem velint detectiones ſuas anno inſequente ad ſtata tempora exhibendas inſtituere; in quo item libro apponetur forma juramenti, quo ſtatim ante ſingulas ejuſmodi praeſentationes ſint onerandi; ut ſpatio ſufficienti dato ad examinandam, et perpendendam tum juramenti ſui qualitatem, tum etiam articulorum, quibus ipſorum detectiones niti debeant, deliberate et cum fide eaſdem domi ſuae formare poſſint, ad conſcientias ſuas, jurisjurandi religione jam obſtrictas, uti probos et pios decet, liberandas.

CXX. *Ne qua citatio, niſi expreſſis citandorum nominibus, e curiis emittatur.*

Nullus epiſcopus, cancellarius, archidiaconus, officialis, aut alius quilibet judex eccleſiaſticus citationes ullas generales, quaevulgo "Quorum nomina" dicuntur, ex curia ſua emanare patietur; niſi partium citandarum nomina per regiſtrarium, vel ejus deputatum diſerte ſub eiſdem exprimantur; eaedemque citationes, cum nominibus ſic inſcriptis, judicis vel ejus ſurrogati ſubſcriptione et ſigillo munitae exeant.

CXXI. *Ne quis in pluribus curiis ſuper eodem crimine cogatur reſpondere.*

In partibus iis, ubi epiſcopus et archidiaconus ſive ex praeſcriptione, ſive ex compoſitione ad diverſa unius et ejuſdem anni tempora viſitationes ſuas obire conſueverunt; ne majeſtatis ſuae ſubditi in pluribus curiis eccleſiaſticis ſuper uno et eodem crimine, non ſine gravi ipſorum moleſtia, poſtulentur, ſtatuimus et ordinamus, ut quilibet archidiaconus, vel ejus officialis infra unum menſem, poſt peractam eo anno viſitationem, et praeſentationes acceptas, epiſcopum vel ejus cancellarium ſub ſua manu et ſigillo inſtruat ac informet de nominibus et delictis eorum omnium, qui in viſitatione ſua fuerint detecti et praeſentati, quo is ſuper ulla cauſa, aut crimine ad archidiaconum prius delata, aliquem convenire deinceps abſtineat. Pari ratione decernimus, ut cancellarius, infra idem tempus poſt finitam epiſcopi viſitationem, et detectiones receptas, eorum ſontium nomina et delicta, quos in proxima ipſius viſitatione praeſentari contigerit, ſua ſubſcriptione et ſigillo verificata, ad archidiaconum, vel ejus officialem, in praedictum finem, tranſmittat. Quodſi dicti officiarii vel ſeinvicem, ſicut praefertur, inſtituere ac informare omiſerint, vel poſt factam ejuſmodi informationem, perſonas aut culpas in aliena viſitatione detectas et praeſentatas, attigerint, tunc eorum quilibet ſic delinquens ab omni juriſdictionis ſuae exercitio per epiſcopum dioeceſanum eatenus ſuſpendetur, donec expenſas omnes per hanc moleſtiam ſuſceptas perſonae gravatae reſtituerit.

CXXII. *Sententiae pro miniſtris a beneficio vel officio removendis, non niſi per epiſcopum pronunciandae.*

Quotieſcunque in curia aliqua eccleſiaſtica, ad quemlibet hujus provinciae epiſcopum ſpectante, contra miniſtrum accuſatio inſtituetur, cancellarius, commiſſarius, officialis, vel quivis alius eccleſiaſticam juriſdictionem obtinens, cujus intererit, cauſam omnem per proceſſus, aliaſque vias et modos adverſus eum expediet, ejuſque in non comparendo contumaciam primo ſuſpenſionis, eandem vero continuatam excommunicationis poena ulciſcetur. Sin autem debite comparens legitimo juris proceſſui ſe ſubmiſerit, tunc, ubi cauſae maturitas ſententiam poſtularit, ſi forte delicti meritum vel deprivationem vel depoſitionem a ſacris ordinibus ex decreto juris exigat; nullam ejuſmodi ſententiam per quamlibet perſonam pronunciari volumus, praeterquam per epiſcopum, adhibitis ipſius cancellario, et decano, ſi commode id fieri poteſt, et aliquot praebendariis, ſi prope eccleſiam cathedralem dicta curia teneatur, vel archidiacono, modo ejus facultas detur, aliiſque duobus ad minus gravibus miniſtris, ac eiſdem concionatoribus,

toribus, per epiſcopum advocandis, quando curiam aliis in locis haberi contigerit.

CXXIII. *Actus judiciales non niſi publica, et auctentica manu expediendi.*

Nullus cancellarius, commiſſarius, archidiaconus, officialis, aut alius quilibet eccleſiaſticam juriſdictionem exercens, actum aliquod judiciale expediet; ſive contentioſae, ſive voluntariae juriſdictionis, niſi adhibito ordinario ejuſdem curiae regiſtrario, vel ejus legitimo deputato; aut ſi is vel ii nolint aut nequeant intereſſe, tum aliis perſonis auctenticis, quae eadem acta conſcribant aut expediant, ſub poena ſuſpenſionis ipſo facto ſubeundae.

CXXIV. *Curiarum ſigilla, unica.*

Nullus cancellarius, commiſſarius, archidiaconus, officialis, aut alius quilibet juriſdictione utens eccleſiaſtica, plura, quam unum duntaxat ſigillum citra epiſcopi conſenſum habebit, pro omnibus, quaecunque in ipſius officium inciderint, ſigillandis. Quod quidem ſigillum cuſtodietur ſemper aut penes ipſum, aut penes illius ſubſtitutum legitimum, ejus vice jus dicentem, necnon infra ipſius juriſdictionem, vel ſaltem in urbe aut oppido ejuſdem comitatus principali commorantem. Hoc ſigillum titulum ejus juriſdictionis continebit, quam quiſque praedictorum judicum, aut deputatorum exercet.

CXXV. *Curiarum ſedes opportuna.*

Omnes cancellarii, commiſſarii, archidiaconi, officiales, caeterique judices eccleſiaſtici curias ſuas de mandato vel conſenſu epiſcopi dioeceſani in talibus locis inſtituent, qui ad eos, quos in eiſdem comparere oportet, excipiendos idonei, et ad laborem itineris minuendum maxime commodi videbuntur. Similiter etiam curias ſuas intra horas competentes inchoabunt ac diſſolvent, ita ut quiſque, quantum fieri poteſt, mature et tempeſtive domum ſuam poſſit repetere.

CXXVI. *Curiae inferiores teſtamenta originalia ad epiſcoporum archiva jubentur tranſmittere.*

Cum decani, archidiaconi, praebendarii, rectores, vicarii, aliique eccleſiaſtica juriſdictione fungentes, omnium infra ſuas reſpective juriſdictiones defunctorum teſtamenta probandi immunitatem ſibi vendicent, neque tamen cognitos ullos aut certos habeant regiſtrarios, vel locum publicum regiſtrorum ſuorum tutae cuſtodiae deputatum; unde ſaepius evenerit, teſtamenta, jura, et legata quamplurima per dictorum judicum mortem, aut mutationem perire ac intercidere, in maximum ſubitorum praejudicium ac diſpendium; ſtatuimus et ordinamus, ut ſinguli peculiarem ejuſmodi juriſdictionem poſſidentes ac exercentes, ſemel quotannis referant in publicum archivum epiſcopi dioeceſani, vel decani et capituli, infra cujus ditionem peculiares illae juriſdictiones extiterint, omnia teſtamenta originalia per ipſos infra peculiares ſuas juriſdictiones reſpective eo anno probata; vel verum ſaltem eorundem exemplar per dictum judicem peculiarem, ejuſque notarium examinatum, ſubſcriptum, et conſignatum. Quodſi quis judicum praedictorum in eo deliquerit, is per epiſcopum dioeceſanum, vel decanum et capitulum, ad quos illa juriſdictio reſpective pertinebit, omni peculiaris juriſdictionis exercitio eouſque privabitur, quoad hanc noſtram conſtitutionem debite adimpleverit.

De judicibus eccleſiaſticis.

CXXVII. *Judicum eccleſiaſticorum qualitas.*

Nullus inpoſterum ad officium cancellarii, commiſſarii, aut officialis admittetur ad juriſdictionem quamlibet eccleſiaſticam exercendam, niſi qui viceſimum ſextum ad minus aetatis ſuae annum compleverit, et qui in jure civili et canonico eruditus exiſtat, ſitque ad minimum magiſter artium, aut in jure bacalareus, ac in praxi et cauſis forenſibus laudabiliter exercitatus, necnon recte affectus, et religioni ſtudioſe deditus, de cujus vita et moribus nullus ſiniſter ſermo audiatur; ac inſuper niſi priuſquam talis cujuſque officii functionem, aut exercitium adeat, in ſupremam regis auctoritatem in cauſis eccleſiaſticis coram epiſcopo, vel publice in curia juraverit; ac religionis articulos in ſynodo, Anno M.D.LXII, communiter concluſos, ſubſcriptione ſua comprobaverit; et etiam juratus receperit ſe integre et ex aequo, pro captu ſuo, jus redditurum, abſque omni intuitu vel gratiae, vel mercedis; quorum utique juramentorum, ac ſubſcriptionis per regiſtrarium tum praeſentem actum conſcribetur. Haud ſecus omnes cancellarii, commiſſarii, officiales, regiſtrarii, aliique quotquot juriſdictionis, ſive miniſterii eccleſiaſtici locum aliquem in praeſenti poſſident, aut exercent, citra feſtum Nativitatis proxime venturum, coram archiepiſcopo, aut epiſcopo, vel etiam in aperta curia, ſub quo, et in qua muneribus ſuis funguntur, eadem juramenta ſubire, et, prout ſuperius dictum eſt, ſubſcribere tenebuntur. Quod ſi facere recuſaverint, a munerum ſuorum executione eouſque ſuſpendentur, quoad juramenta praemiſſa, et ſubſcriptionem, ut ſupra, praeſtiterint.

CXXVIII. *Qualitas deputandorum.*

Nullus cancellarius, commiſſarius, archidiaconus, officialis, aut alius quicunque eccleſiaſtica juriſdictione praeditus, aliquem ad curiam ſui abſentis loco tenendum quovis tempore deputabit, niſi qui gravis miniſter fuerit, idemque graduatus; vel pro concionatore publico legitime receptus, ac prope ejuſmodi conſiſtoria beneficiatus; vel qui in legibus bacalareus, aut in artibus magiſter ad minimum extiterit, ac in jure civili et canonico ſcientiam habuerit competentem, et de verae religionis ſtudio, ſobrioque ac honeſto vitae cultu fuerit commendatus; ſub poena ſuſpenſionis ab executione officiorum pro ſingulis delictis ſpatio trium menſium totties,

ties quoties. Deputatus vero, qui praedictarum qualitatum expers, audebit tamen judicis vices in curiis tenendis, ut ſupra, uſurpare, ſimili prorſus cenſurae, modo et forma praemiſſis, ſubjacebit.

De Procuratoribus.

CXXIX. *Procuratores, niſi de partis mandato auctentico, cauſas attingere prohibiti.*

Nullus deinceps in aliqua cauſa procurabit, niſi ab ipſo litigante apud acta curiae fuerit conſtitutus, vel in ipſo litis ingreſſu illius vero et ſufficienti procuratorio fulciatur. Sufficiens vocamus, quod auctentico aliquo ſigillo munitur, approbatione item, aut ſaltem ratihabitione conſtituentis eodem accedente. Ejuſmodi vero procuratoria omnia quamprimum confici volumus, et a procuratoribus exhiberi, ac in publicis ejuſdem curiae ſcriniis per regiſtrarium ſalva cuſtodiri. Qui ex regiſtrariis vel procuratoribus ſecus in iſtorum aliquo ſecerit, bimeſtri ſuſpenſione ab exercitio officii ſui, abſque omni ſpe relaxationis, aut reſtitutionis, ferietur.

CXXX. *Procuratores, ſine advocati alicujus conſilio, cauſas retinere prohibiti.*

Ad minuendas et conſopiendas lites, ac litigantium querelas tollendas, qui procuratorum incuria ac negligentia, vel etiam inſcitia multoties cauſa cadunt; necnon ad incrementum bonarum literarum, juriſque civilis et canonici propagationem; juxta laudabiles conſuetudines in curiis archiepiſcopi Cantuarienſis hactenus obſervatas, ſtatuimus et ordinamus, ut nullus procurator ibidem exercens abſque advocati alicujus conſilio quamlibet cauſam ſuſcipiat, ac per duos dies juridicos retineat, ſub poena ſuſpenſionis annuae ab officii ſui executione; nec judici poteſtas erit, abſque expreſſo archiepiſcopi mandato et auctoritate, hujus poenae gratiam ullatenus faciendi.

CXXXI. *Procuratores, inconſulto advocato, in cauſa concludere prohibiti.*

Non admittet aliquis judex in curiis archiepiſcopi praedictis libellum, aut aliam quamlibet materiam, ſine conſilio et ſubſcriptione alicujus advocati ad exercendum ibidem admiſſi; neque vero procuratoribus licebit in cauſa concludere, niſi de notitia advocati in eadem cauſa adhibiti et ſalariati. Si quis vero procurator contrafecerit, aut fieri procuraverit; vel etiam advocatum quocunque praetextu ſuo fraudaverit ſtipendio aut ſalario, vel in advocato conſulendo, quid in cauſa fieri expediat, negligentior fuerit; eidem ſuſpenſionem ſemeſtrem a muneris ſui executione, ſine ſpe veniae interim conſequendae decernimus.

CXXXII. *Procuratorium in cauſis teſtamentariis juramentum prohibitum.*

Cum in teſtamentorum probationibus, adminiſtrationumque bonorum ab inteſtato decedentium petitionibus, juramentum per procuratores curiarum in animam conſtituentis praeſtitum, multis patere incommodis ſit perſpectum; cautum deinceps eſſe volumus, ut quilibet executor, vel bonorum defuncti adminiſtrationem petens, judicem in hac parte ordinarium, vel ejus ſurrogatum perſonaliter adeat, et juramentum uſitatum per ſe, et non per procuratorem aliquem praeſtet. Si tamen vel valetudinis, vel aetatis incommodo, vel alia cauſa legitima impeditus in propria perſona judicem adire nequeat; permittimus, ut, fide ſuper impedimenti veritate per excuſatorem fide dignum prius facta, judex gravi alicui viro eccleſiaſtico partis habitationi vicino commiſſionem concedat, per quem juramentum uſitatum dicto executori vel adminiſtrationem petenti, vice ſua miniſtrandi eidem viro eccleſiaſtico poteſtatem tradat, cumque roget, ut quid in praemiſſis fecerit, per nuncium fidelem ſe poſtea certiorem reddat. Proviſo ſemper, quod nullus judex, vel regiſtrarius, pro ejuſmodi commiſſione ſcribenda, concipienda, aut ſigillanda, ultra ſummam ſex ſolidorum et octo denariorum quoquomodo accipiet; cujus dimidium judici, et dimidium ejuſdem curiae regiſtrario cedet.

CXXXIII. *Procuratorum vox importunior in curiis cohibita.*

Quoniam experientia compertum eſt, procuratorum vociferationes, et clamores in curiis archiepiſcopi non modo judicibus et advocatis moleſtiam et offenſionem parere; ſed et aſtantibus cauſam contemptus et calumniae adverſus curiam ipſam praebere; quo melius dignitati judicis conſulatur, cauſaeque facilius et commodius tractentur, et expediantur, mandamus et praecipimus, ut procuratores in curiis praedictis praecipue in id intendant, ut juxta conſilium advocatorum acta per regiſtrarium bona fide conſcribantur, ut ab omni ſtrepitu, et verborum contentione abſtineant, et modeſte ſe gerant, ac loquentibus judicibus aut advocatis, vel eorum aliquo, protinus conticeſcant, ſub poena ſilentii imponendi per duos terminos inde ſequentes. Et ſi eorum aliquis pluries deliquerit, neque debita interpoſita admonitione ſe emendaverit, a praedicti muneris exercitio inperpetuum arceatur.

De regiſtrariis.

CXXXIV. *Regiſtrariorum exceſſus coerciti.*

Si quis regiſtrarius, vel ipſius aſſignatus aut deputatus qualiſcunque certificatoria receperit ſine conſenſu judicis, quem pro tribunali ſedere contigerit; vel ſponte omiſerit praeconizari facere quemlibet citatum aut aſſignatum ad comparendum die aliquo juridico; aut teſtes in diem a judice praeſtitutum examinandos indebite diſtulerit; aut judiciali et legitimae monitioni judicis non paruerit; aut ſi neglexerit citationes et decreta ante proximum diem juridicum

dicum exequenda, et per nuncios ſpeciales emittenda tranſcribere; aut non curaverit teſtamenta omnia infra tempus idoneum in regiſtrum conſcribi; vel ſi quid falſum et ex ſe commentum, ac non per judicem pronunciatum, tanquam judicis decretum in acta retulerit; aut in tranſmiſſione proceſſuum ad judicem, "ad quem" aliquid falſi inſeruerit, aut quicquam ſive dolo malo, ſive lata negligentia omiſerit; aut munera in favorem alterutrius partis in cauſis inſtantiae, vel promotis ex officio acceperit; aut alterutri partium litigantium a conſiliis directe vel indirecte fuerit; aut in executione officii ſui aliud malitioſe aut ſubdole fecerit, unde judex eccleſiaſticus, aut ejus juriſdictio poſſit infamari; volumus et ordinamus, eundem regiſtrarium, aut ejus aſſignatum et deputatum in praemiſſis, aut eorum aliquo delinquentem a ſuo munere ac officio, per inum, duos, tres, aut plures menſes, pro delicti ratione, per epiſcopum dioeceſanum ſuſpendi; publicumque aliquem notarium per epiſcopum deputari, qui, durante ejuſmodi poena, omnia dicti regiſtrarii officium contingentia exequatur.

CXXXV. *Feodorum, quae juris eccleſiaſtici adminiſtris debentur, cenſus debet eſſe ſtatarius.*

Nullus epiſcopus, ſuffraganeus, cancellarius, commiſſarius, archidiaconus, officialis, aut alius e cleſiaſticam juriſdictionem quamcunque exercens, nec ullus cujuſlibet curiae eccleſiaſticae regiſtrarius, vel adminiſter quicunque dictis officiariis vel curiis ſubſerviens, pro qualibet cauſa in illorum curiis promota, alia aut majora feoda ſive ſalaria deinceps recipiet, quam ea, quae anno M.D.XCVII. reverendiſſimo patri D. Johanni, nuper Cantuarienſi archiepiſcopo, certificata, et ab eodem rata ſunt, et approbata. Quodſi quis judex aut regiſtrarius, vel eorum miniſter aliquis contrafecerit, pro ſingulis ejuſmodi delictis per ſex menſes officii ſui exercitio privabitur. Proviſo ſemper, quodſi dubium aliquod de talium feodorum, aut eorum cujuſlibet certa ſumma oriri contigerit, tum ea feoda pro legitimis judicabuntur, quae per archiepiſcopum Cantuarienſem pro tempore exiſtentem ſub manus ſuae ſubſcriptione erunt approbata, niſi ſtatuta hujus regni hactenus edita in particulari aliquo caſu alia expreſſe praeſtiterint. Proviſo etiam, quod nihil ſalarii aut pecuniae recipietur, vel per archiepiſcopum, vel per epiſcopum, aut ſuffraganeum ullum directe aut indirecte pro quolibet in ſacros ordines ſuſcipiendo; nec quod aliqua perſona vel perſonae eiſdem archiepiſcopo, epiſcopo, vel ſuffraganeo ſubſervientes, pro membrana, ſcriptione, cera, ſigillatione, vel alia quavis cauſa hoc negotium contingente, ſupra decem ſolidos percipient, ſub poenis hac in parte lege conſtitutis.

CXXXVI. *Statarius feodorum cenſus in tabulas relatus, publice in conſiſtoriis et archivis proponendus.*

Statuimus porro et ordinamus, ut cujuſque judicis eccleſiaſtici regiſtrarius tabulas binas, in quibus certae ſingulorum feodorum ſummae ſeparatim exprimentur, publice figi curet et proponi; unam in conſiſtorio, vel loco conſueto, ubi dicta curia teneri ſolet; alteram in ſuo archivo; utramque in loco ita congruo, ut quilibet, cujus intererit, ejuſdem inſpiciendae, et legendae, vel etiam tranſcribendae liberam habeat facultatem: quod ante feſtum Nativitatis proxime futurum perfici volumus. Quodſi quis regiſtrarius dictas tabulas juxta tenorem praemiſſorum publice figendas non curaverit, ab executione officii ſui eouſque ſuſpendetur, quoad praemiſſa, modo et forma ſpecificatis, perfecerit; eaſque tabulas ſemel fixas ſi quando vel auferer, vel in fraudem hujus conſtitutionis ex loco, in quo primum poſitae erant, removeri, vel quovis pacto occultari patietur; tunc pro ſingulis ejuſmodi delictis ab exercitio muneris ſui per ſemeſtre ſpatium ſuſpendetur.

CXXXVII. *Feoda pro ordinum literis, aliiſque licentiis epiſcopo exhibendis, tantum dimidia, praeterquam in prima epiſcopi viſitatione, perſolvenda.*

Cum non minima ſit viſitationis cauſa et effectus, ut epiſcopus, archidiaconus, aut alius viſitans de ſtatu, ſufficientia, et facultatibus cleri, et aliorum viſitandorum perfectiorem aliquam notitiam conſequantur, aequum duximus, ut quilibet rector, vicarius, curatus, ludimagiſter, et alius quicunque licentiatus literas ordinum, inſtitutionis, et inductionis, itemque diſpenſationes, licentias, et facultates ſuas quaſcunque in viſitatione prima illius epiſcopi, vel in proxima poſt ejus admiſſionem exhibeat, per dictum viſitantem approbandas, aut, ſi juſta fuerit cauſa, rejiciendas; et ſi approbatae fuerint, per regiſtrarium, uti moris eſt, conſignandas; quodque feoda in viſitationibus intuitu praemiſſorum conſueta ſolvi, ſemel duntaxat tempore alicujus epiſcopi integra perſolvantur; in reliquis vero ejuſdem viſitationibus, quamdiu in ea ſede permanſerit, dictorum feodorum dimidium tantum exigatur.

Apparitores.

CXXXVIII. *Apparitorum exceſſus coerciti.*

Quoniam exceſſibus et gravaminibus, quae per apparitores inferri dicuntur, remedium cupimus adhibere opportunum; cenſemus apparitorum multitudinem, quanrum fieri poterit, reſtringendam. Statuimus ergo et ordinamus, nullatenus licitum fore epiſcopis vel archidiaconis, eorumve vicariis ſeu officialibus, aliiſque inferioribus ordinariis deputare et habere plures apparitore, juriſdictionibus ſuis reſpective inſervientes, quam ante triginta annos praeteritos vel ipſi, vel ipſorum praedeceſſores habere conſueverunt; qui omnes per ſe ſuum fideliter exequantur officium, nec per nuncios aut ſubſtitutos, quocunque quaeſito colore, ſua vice mandatorum executiones demandent, aut permittant, niſi ex cauſa a loci ordinario prius cognita et approbata; neque vero promotorum officii, vel denunciatorum perſonas omnino ſuſtinebunt, feodave ampliora vel majora, quam quae his conſtitutionibus ſuperius ſtatuuntur, ullatenus

nus exiget. Quodſi vel plures, quam ſuperius eſt expreſſum, deputati extiterint, vel illorum aliqui praemiſſa violaverint; deputantes, ſi epiſcopi ſint, per ſuperiorem moniti ſupernumerarios dimittant; ſi ordinarii epiſcopis inferiores, ab executione officii ſuſpendantur, donec hujuſmodi deputatos amoverint: deputati autem ipſi ab apparitorum officio amoveantur perpetuo, et ſi amoti non deſiſtant, tanquam contumaces, canonicis cenſuris coerceantur; proviſo ſemper, quod ſi archiepiſcopus Cantuarienſis experientia compertum habuerit, apparitorum numerum in aliqua dioceſi redundare, tum omnem ejuſmodi redundantiam dicto archiepiſcopo relinquimus, pro ipſius beneplacito minuendam.

Auctoritas ſynodorum.

CXXXIX. *Synodus nationalis eccleſia repraeſentativa.*

Quiſquis de caetero affirmabit, ſacroſanctam hujus nationis ſynodum in Chriſti nomine, ac de regis mandato congregatam, non eſſe repraeſentative veram eccleſiam Anglicanam, excommunicetur; nequaquam abſolvendus, priuſquam reſipuerit, et impium hunc errorem publice revocarit.

CXL. *Synodi acta tam abſentes, quam praeſentes obligant.*

Quiſquis de caetero affirmabit, nullos ſive clericos ſive laicos, qui in eadem ſacra ſynodo perſonaliter non convenerint, ejuſdem decretis, eccleſiaſticas cauſas concernentibus, quantumvis ex ſuprema regiae majeſtatis auctoritate conditis, et per eandem ratihabitis, ullatenus obligari, ut quibus ipſi votum et conſenſum ſuum non praebuerint, excommunicetur; nequaquam abſolvendus, priuſquam reſipuerit, ac impium hunc errorem publice revocarit.

CXLI. *Synodi auctoritati derogantes, coerciti.*

Quiſquis de caetero affirmabit, dictam ſacram ſynodum, congregatam ut ſupra, fuiſſe coetum ex talibus conflatum, qui in pios et religioſos evangelii profeſſores conſpirabant, ac proinde tum ipſos, tum ipſorum acta in canonibus ſive conſtitutionibus circa cauſas eccleſiaſticas ex regis auctoritate, ut praedictum eſt, condendis ac ſanciendis rejici, ac contemni debere, quantumvis eaedem per dictam poteſtatem regiam, ac ſupremam ejuſdem auctoritatem ratihabitae, confirmatae, ac injunctae ſint, excommunicetur; haudquaquam abſolvendus, priuſquam reſipuerit, ac impium hunc errorem publice revocarit.

Sede Cant. vacante.	Anno Chriſti 1604.	Reg. Angliae Jacob. I. 2.

A letter from King James to Dr. Abbot about the proceedings of convocation. Welwood's Memoirs p. 32.

Good doctor Abbot.

I CANNOT abſtain to give you my judgment of your proceedings in your convocation, as you call it; and both as "rex in ſolio" and "unus gregis in eccleſia" I am doubly concerned. My title to the crown no body calls in queſtion, but they that neither love you nor me; and you gueſs whom I mean. All that you and your brethren have ſaid of a king in poſſeſſion (for that word I tell you, is no worſe than that you make uſe of in your canon) concerns not me at all; I am the next heir, and the crown is mine by all rights you can name, but that of conqueſt, and Mr. Solicitor has ſufficiently expreſſed my own thoughts concerning the nature of kingſhip in general, and concerning the nature of it, "ut in mea perſona:" and I believe you were all of his opinion; at leaſt none of you ſaid ought contrary to it, at the time he ſpake to you from me. But you know all of you, as I think, that my reaſon of calling you together, was to give your judgments how far a chriſtian, and a proteſtant king may concur to aſſiſt his neighbours, to ſhake off their obedience to their once ſovereign, upon the account of oppreſſion, tyranny, or what elſe you like to name it. In the late queen's time this kingdom was very free in aſſiſting the Hollanders both with arms and advice. And none of your coat ever told me, that any ſcrupled about it in her reign. Upon my coming to England you may know that it came from ſome of yourſelves to raiſe ſcruples about this matter. And albeit I have often told my mind concerning "jus regium in ſubditos," as in May laſt in the Starchamber, upon the occaſion of Hales his pamphlet, yet I never took any notice of theſe ſcruples, till the affairs of Spain and Holland forc'd me to it. All my neighbours call on me to concur in the treaty between Holland and Spain; and the honour of the nation will not ſuffer the Hollanders to be abandoned, eſpecially after ſo much mony and men ſpent in their quarrel. Therefore I was of the mind to call my clergy together, to ſatisfy not ſo much me, as the world about us, of the juſtneſs of my owning the Hollanders at this time. This I needed not have done, and you have forced me to ſay, I wiſh I had not. You have dipped too deep in what all kings reſerve among the "arcana imperii." And whatever averſion you may profeſs againſt God's being the author of ſin, you have ſtumbled upon the threſhold of that opinion, in ſaying upon the matter, that even tyranny is God's authority, and ſhould be reverenc'd as ſuch. If the king of Spain ſhould return to claim his old pontifical right to my kingdom, you leave me to ſeek for others to fight for it; for you tell us upon the matter before hand, his authority is God's authority, if he prevail.

"Thu

"Thus far the ſecretary's hand, as I take it; the reſt follows in the king's own hand:" Mr. Doctor. I have no time to expreſs my mind farther in this thorny buſineſs, I ſhall give you my orders about it by Mr. Solicitor, and until then meddle no more in it, for they are edge tools, or rather like that weapon, that's ſaid to cut with the one edge, and cure with the other. I commit you to God's protection, good Doctor Abbot, and reſt

Your good friend,

JAMES R.

Sede Cant. vacante.	Anno Chriſti 1604.	Reg. Angliae Jacob. I. 2.

A proclamation enjoyning conformity to the form of the ſervice of God eſtabliſhed.

THE care, which we have had, and pains, which we have taken to ſettle the affairs of this church of England in an uniformity as well of doctrine, as of government, both of them agreeable to the word of God, the doctrine of the primitive church, and the laws heretofore eſtabliſhed for thoſe matters in this realm, may ſufficiently appear by our former actions. For no ſooner did the infection of the plague, reigning immediately after our entry into this kingdom, give us leave to have any aſſembly, but we held at our honour of Hampton court for that purpoſe a conference between ſome principal biſhops and deans of this church, and ſuch other learned men as underſtood or favoured the opinions of thoſe that ſeek alteration, before ourſelf and our council. Of which conference the iſſue was, that no well grounded matter appeared to us or our ſaid council, why the ſtate of the church here by law eſtabliſhed, ſhould in any material point be altered. Nor did thoſe that before had ſeemed to affect ſuch alteration, when they heard the contrary arguments, greatly inſiſt upon it, but ſeemed to be ſatisfied themſelves, and to undertake within reaſonable time to ſatisfy all others that were miſled with opinion, that there was any juſt cauſe of alteration. Whereupon we publiſhed by our proclamation what had been the iſſue of that conference, hoping that when the ſame ſhould be made known, all reaſonable men would have reſted ſatisfied with that which had been done, and not have moved further trouble or ſpeech of matters, whereof ſo ſolemn and adviſed determination had been made. Notwithſtanding at the late aſſembly of our parliament there wanted not many, that renewed with no little earneſtneſs the queſtions before determined, and many more as well about the book of Common prayer, as other matters of church government, and importuned us for our aſſent to many alterations therein; but yet with ſuch ſucceſs, as when they had heard both our own ſpeeches made unto them at ſundry times, ſhewing the reaſons of our former proceedings in thoſe matters, and likewiſe had had conference with ſome biſhops and other lords of the upper houſe about the ſame, they deſiſted from further proſecution thereof; finding that of all things that might any way tend to the furtherance of religion, and eſtabliſhment of a miniſtry fit for the ſame, we had before with the advice of our council had ſuch conſideration, as the preſent ſtate of things would bear, and taken order how the ſame ſhould be proſecuted by ſuch means, as might be uſed without any public diſturbance or innovation: and ſo the end of all their motions and overtures falling out to be none other in ſubſtance, than was before at the conference at Hampton court, that is, that no apparent or grounded reaſon was ſhewed, why either the book of Common prayer, or the church diſcipline here by law eſtabliſhed, ſhould be changed (which were unreaſonable) conſidering that particular and perſonal abuſes are remediable otherwiſe, than by making general alterations; we have thought good once again to give notice thereof to all our ſubjects by public declaration, who we doubt not but will receive great ſatisfaction, when they ſhall underſtand that after ſo much impugning, there appeareth no cauſe, why the form of the ſervice of God, wherein they have been nouriſhed ſo many years, ſhould be changed; and conſequently to admoniſh them all in general to conform themſelves thereunto, without liſtning to the troubleſome ſpirits of ſome perſons, who never receive contentment, either in civil or eccleſiaſtical matters, but in their own fantaſies, eſpecially of certain miniſters, who under pretended zeal of reformation, are the chief authors of diviſions, and ſects among our people. Of many of which, we hope that now, when they ſhall ſee that ſuch things, as they have propoſed for alteration, prove upon trial ſo weakly grounded, as deſerve not admittance, they will out of their own judgment conform themſelves to better advice, and not omit the principal and ſubſtantial parts of their duties, for ſhadows and ſemblances of zeal, but rather bend their ſtrength with our intent to join in one end, that is the eſtabliſhing of the goſpel, and recovering of our people ſeduced out of the hands of the common adverſaries of our religion, which ſhall never be well performed but by an uniformity of our endeavours therein. But if our hope herein fail us, we muſt advertiſe them, that our duty towards God requireth at our hands, that what untractable men do not perform upon admonition, they muſt be compelled unto by authority, whereof the ſupreme power reſting in our hands, by God's ordinance, we are bound to uſe the ſame in nothing more, than in preſervation of the churches tranquillity, which by God's grace we are fully purpoſed to do. And yet by advice of our council, and opinion of the biſhops, although our former proclamations both before the conference and ſince,

ſince, ought to be a ſufficient warning and admonition to all men, who are within the danger of them, we have thought good to give time to all miniſters diſobedient to the orders of the church, and to eccleſiaſtical authority here by law eſtabliſhed, and who for ſuch diſobedience, either in the days of the queen our ſiſter of famous memory deceaſed, or ſince our reign have incurred any cenſures of the church, or penalties of laws, until the laſt of November now next enſuing, to bethink themſelves of the courſe they will hold therein.

In which mean time both they may reſolve either to conform themſelves to the church of England, and obey the ſame; or elſe to diſpoſe of themſelves and their families ſome other ways, as to them ſhall ſeem meet: and the biſhops and others whom it concerneth, provide meet perſons to be ſubſtitutes in the place of thoſe, who ſhall willfully abandon their charges upon ſo ſlight cauſes, aſſuring them, that after that day, we ſhall not fail to do that, which princely providence requireth at our hands; that is, to put in execution all ways and means that may take from among our people all grounds and occaſions of ſects, diviſions and unquietneſs: whereof as we wiſh there may never be occaſion given us to make proof, but that this our admonition may have equal force in all men's hearts, to work an univerſal conformity; ſo we do require all archbiſhops, biſhops and other eccleſiaſtical perſons, to do their uttermoſt endeavours by conferences, arguments, perſuaſions, and by all other ways of love and gentleneſs to reclaim all that be in the miniſtry, to the obedience of our church laws: for which purpoſe only we have enlarged the time formerly prefixed for their remove or reformation, to the end that if it be poſſible, that uniformity, which we deſire, may be wrought by clemency, and by weight of reaſon, and not by rigour of law. And the like advertiſement do we give to all civil magiſtrates, gentlemen, and others of underſtanding, as well abroad in the counties, as in cities and towns, requiring them alſo, not in any ſort to ſupport, favour, or countenance any ſuch factious miniſters in their obſtinacy; of whoſe endeavours we doubt not, but ſo good ſucceſs may follow, as this our admonition, with their endeavours, may prevent the uſe of any other means to retain our people in their due obedience to us, and in unity of mind, to the ſervice of almighty God.

Given at our mannor of Otelands the 16th day of July, in the ſecond year of our reign of England, France, and Ireland, and of Scotland the ſeven and thirtieth, anno Domini M.DC.IV.

Sede Cant. vacante	Anno Chriſti 1604.	Reg. Angliae Jacob. I. 2.

The kings letter to the biſhop of London about tranſlating the Bible. Reg. III. Whitgift fol. 155.

After my hearty commendations unto your lordſhip. I have received letters from his moſt excellent majeſty, the tenor whereof followeth: Right truſty and well-beloved, we greet you well. Whereas we have appointed certain learned men, to the number of four and fifty, for the tranſlating of the Bible, and that in this number, divers of them have either no eccleſiaſtical preferment at all, or elſe ſo very ſmall, as the ſame is far unmeet for men of their deſerts, and yet we of ourſelf in any convenient time cannot well remedy it; therefore we do hereby require you, that preſently you write in our name as well to the archbiſhop of York, as to the reſt of the biſhops of the province of Cant. ſignifying unto them, that we do will, and ſtraightly charge every one of them, as alſo the other biſhops of the province of York, as they tender our good favour towards them, that (all excuſes ſet apart) when any prebend or parſonage, being rated in our book of taxations, the prebend to twenty pound at the leaſt, and the parſonage to the like ſum and upwards, ſhall next upon any occaſion happen to be void, and to be either of their patronage and gift, or the like parſonage ſo void to be of the patronage and gift of any perſon whatſoever, they do make ſtay thereof, and admit none unto it, untill certifying us of the avoidance of it, and of the name of the patron (if it be not of their own gift) we may commend for the ſame ſome ſuch of the learned men, as we ſhall think fit to be preferred unto it; not doubting of the biſhops readineſs to ſatisfie us herein, or that any of the laity, when we ſhall in time move them to ſo good and religious an act, will be unwilling to give us the like due contentment and ſatisfaction; we ourſelves having taken the ſame order for ſuch prebends and benefices as ſhall be void in our gift. What we write to you of others, you muſt apply it to yourſelf, as alſo not forget to move the ſaid archbiſhop and all the biſhops, with their deans and chapters of both provinces, as touching the other point to be imparted otherwiſe by you unto them. Furthermore we require you, to move all our biſhops to inform themſelves of all ſuch learned men within their ſeveral dioceſes, as having eſpecial ſkill in the Hebrew and Greek tongues, have taken pains, in their private ſtudies of the Scriptures, for the clearing of any obſcurities either in the Hebrew or in the Greek, or touching any difficulties or miſtakings in the former Engliſh tranſlation, which we have now commanded to be thoroughly viewed and amended, and thereupon to write unto them earneſtly charging them, and ſignifying our pleaſure therein, that they ſend ſuch their obſervations either to Mr. Lively, our Hebrew reader in Cambridge, or to Dr. Harding, our Hebrew reader in Oxford, or to Dr. Andrews, dean of Weſtminſter, to be imparted to the reſt of their ſeveral companies;

panies; that ſo our ſaid intended tranſlation may have the help and furtherance of all our principal learned men within this our kingdom. Given under our ſignet at our palace of Weſtm. the two and twentieth of July, in the ſecond year of our reign of England, France, and Ireland, and of Scotland XXXVII. Your lordſhip may ſee, how careful his majeſty is for the providing of livings for theſe learned men; I doubt not therefore, but your lordſhip will have a due regard of his majeſty's requeſt herein, as it is fit and meet, and that you will take ſuch order both with your chancellor, regiſter, and ſuch your lordſhip's officers, who ſhall have intelligence of the premiſes, as alſo with the dean and chapter of your cathedral church, whom his majeſty likewiſe requireth to be put in mind of his pleaſure herein, not forgetting the latter part of his majeſty's letter, touching the informing of yourſelf of the fitteſt linguiſts within your dioceſe for to perform, and ſpeedily to return that, which his majeſty is ſo careful to have faithfully performed. I could wiſh your lordſhip, would, for my diſcharge, return me in ſome few lines, the time of the receipt of theſe letters, that I may diſcharge that duty, which his majeſty, by theſe his letters, hath laid upon me: and ſo I bid your lordſhip right heartily farewel. From Fulham the 31ſt of July, M.DC.IV.

Your lordſhip's loving friend and brother,

R. LONDON.

Sede Cant. vacante	Anno Chriſti 1604.	Reg. Angliae JACOB. I. 2.

The biſhop of London's letter about the expenſes in tranſlating the Bible. Reg. III. Whitgift fol. 156.

"SALUTEM in Chriſto." My very good lord, as touching that clauſe in his majeſty's letter, which is referred to my relation, this it is: there are many, as your lordſhip perceiveth, who are to be employed in this tranſlating of the Bible, and ſundry of them muſt of neceſſity have their charges borne, which his majeſty was very ready of his moſt princely diſpoſition to have borne; but ſome of my lords, as things now go, did hold it inconvenient, whereupon it was left to me, to move all my brethren the biſhops, and likewiſe every ſeveral dean and chapters, to contribute toward this work. Accordingly therefore to my duty, I heartly pray your lordſhip, not only to think yourſelf what is meet for you to give for this purpoſe, but likewiſe to acquaint your dean and chapter not only with the ſaid clauſe of his majeſty's letter, but likewiſe with the meaning of it, that they may agree upon ſuch a ſum, as they mean to contribute. I do not think that a thouſand marks will finiſh the work, to be imployed as is aforeſaid, whereof your lordſhip, with your dean and chapter, having due conſideration, I muſt require you in his majeſty's name, according to his good pleaſure in that behalf, that as ſoon as poſſibly you can, you ſend me word, what ſhall be expected from you and your ſaid dean and chapter; for I am to acquaint his majeſty with every man's liberality towards this moſt godly work. And thus not doubting of your eſpecial care for the accompliſhing of the premiſes, and deſiring your lordſhip to note the date to me of your receipt of this letter, I commit your Lordſhip unto the tuition of the almighty God. From Fulham this 31ſt of July, M.DC.IV.

Your lordſhip's very loving friend and brother,

R. LONDON.

Archiepiſc. Cant. RIC. BANCROFT I.	Anno Chriſti 1604.	Reg. Angliae JACOB. I. 2.

The council's letter for proceeding againſt the nonconformitans of the clergy. Reg. Bancroft fol. 127. a.

"SALUTEM in Chriſto." I have received a letter from the lords of his majeſty's moſt honourable privy council, whereof your lordſhip is to take notice, the copy whereof followeth word for word: After our hearty commendations to your lordſhip. Foraſmuch as the time is now expired, which by his majeſty's late proclamation, dated the ſixteenth day of July laſt, was preſcribed and limited to all thoſe of the clergy, for the conforming of themſelves unto the laws and orders of the church government eſtabliſhed within this realm, that have heretofore, under a pretended zeal of reformation, but indeed of a factious deſire of innovation, refuſed to yield their obedience and conformity thereunto; by means whereof, all ſuch as perſiſt in that wilful diſobedience are ſubject to the penalty of deprivation from their benefices, and other church livings, of depoſition from their miniſtry, and other cenſures of the church, which were as well at all times heretofore, as preſently, in vigor and force; although his majeſty maketh no doubt, but that your lordſhip throughout your province, and the reſt of the biſhops, every one in his own dioceſe, will have regard to the execution of the ſaid laws and conſtitutions in ſuch ſort, as is meet and neceſſary for the uniformity of the church

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church diſcipline; nevertheleſs ſuch is the great care and zeal of his moſt excellent majeſty, for a due proceeding to be had in a matter of ſo great conſequence, as this is, of redreſſing and reforming all offenſive and ſcandalous diviſions in the church, as alſo to remove an illgrounded opinion and conceit, wherewith, as it ſeemeth, divers have nouriſhed and flattered their own diſobedience, preſuming on a further enlargment of time and toleration, than hath been granted or is intended by his majeſty; as we cannot omitt both to aſſiſt your own readineſs with our advice and concurrence of judgment, and that which is much more, to give you knowledge of the expectation his majeſty hath of your proceedings herein. For although it be much more agreeable to his moſt gracious mind and clemency, to heal and cure ſuch diſtemperatures by lenity and gentleneſs, than by ſeverity; as hath well appeared by the conferences that his majeſty heretofore hath ordained to be had in his own preſence, by the courſe of advice and perſuaſion, that he hath preſcribed to be holden by thoſe, that are of chief place and authority in the church, and laſtly by giving time and reſpite, more than once, unto ſuch perſons either miſled or unreſolved, to conform themſelves upon better adviſement; nevertheleſs his majeſty is well pleaſed to have it known, that he is as far from alteration of his purpoſe to work an uniformity, as they are importunate in their unjuſt deſire of innovation, and expecteth that from henceforth, without delay, where advice prevaileth not, authority ſhall compel, and that the laws ſhall be put in execution, where admonition taketh not effect; the penalty whereof they that will incurr, muſt impute it unto their own obſtinacy, being guilty of diſobedience to his majeſty, of uncharitableneſs unto any cure or charge that they have, and in dutifulneſs might hold, and to themſelves for any grievance, or loſs that they ſhall ſuſtain; but as it is neceſſary, where unity is to be effected there men of unquiet and factious ſpirit ſhould not have place; ſo becauſe by the removing and diſplacing of them, opportunity and advantage may be taken by men of a corrupt mind and diſpoſition (having the patronage and donation of ſome of the benefices ſo made void) to prefer ignorant and inſufficient men into their places; his majeſty therefore hath commanded us, in his name, to require you all, to take this eſpecial charge upon you, that whoſoever ſhall preſent any perſon to be admitted, not only in the rooms of any that ſhall be deprived, but in all others, your lordſhip ſhall duly inform yourſelf of the party's learning and integrity and to be as well anſwerable for his ſufficiency to inſtruct his people, as to be conformable to his laws; a matter wherein the dependency upon the judgment of inferior office r s hah brought great inconveniences, and whereof more eſpecial care would now be had, ſeeing divers turbulent perſons have mixed their complaints with this affirmation, that the names of good and underſtanding miniſters ſhall now be ſupplied with idle drones and dumb images; which great enormity, as his majeſty himſelf ſhould abhor more than any other, ſo he doubteth not but your lordſhip, and the reſt, will be moſt careful to extirpate all ſcandal and peril of any ſuch effects of his religious care and wiſe directions, of which we need to uſe no further enlargment. What we have written in the premiſes to your lordſhip, his majeſty requireth you forthwith to impart by your letters to all the biſhops of your province, charging them, as they will anſwer the contrary at their perils, to omit no occaſion, diligence, and care, for the due execution of this charge and duty thus committed and commanded, in his majeſty's name, unto them: and ſo we bid your lordſhip very hartily farewel. From Whitehall the tenth of December, M.DC.IV. Your very loving friends T. Elleſmere, canc. T. Dorſet, Lenox, Nottingham, Suffolk, Northumberland, E. Worceſter, H. Northampton, Cranborne, E. Zouche, W. Knollys, E. Wotton, Jo. Stanhope, Jo. Herbert. Your lordſhip having peruſed this letter, cannot but greatly rejoyce at his majeſty's conſtant reſolution, and moſt honourable inclination of their lordſhips; and I doubt not but you will with all care, faith, and diligence accompliſh the effect thereof. I have furthermore ſent you herewith, not without ſome direction, the manner of ſuch proceedings with the obſtinate of the miniſtry, as I think fit to be generally obſerved by your lordſhip, and the reſt of our brethren; for it will much further the ſervice committed unto us, if we concurr together in that courſe. And ſo with my very hearty commendations, I commit your lordſhip unto the tuition of almighty God. At Lambeth the 22d of December, M.DC.IV.

Your lordſhip's very loving friend and brother,

R. CANTUAR.

Archiepiſc. Cant. Ric. BANCROFT I.	Anno Chriſti 1604.	Reg. Angliae JACOB. I. 2.

The archbiſhop of Canterbury's directions to the ſame purpoſe. Reg. Bancroft fol. 127. b.

"SALUTEM in Chriſto." Your lordſhip perceiving his majeſty's pleaſure and conſtant reſolution by the letter ſent to me from the lords, I have thought good to advertiſe you of ſuch a courſe, and uniform kind of proceeding with the diſobedient and obſtinate miniſters, as I think fit to be obſerved by myſelf, by your lordſhip, and by the reſt of my brethren, the biſhops of this province.

Of ſuch diſobedient miniſters ſome are already placed in the church, ſome are not; touching the ſecond ſort not placed, I doubt not,

not, but that you will ſtrictly obſerve the 36th and 37th canons made the laſt convocation, ſo as none of them be admitted hereafter to execute any eccleſiaſtical function without ſubſcription, according to the tenor of the ſaid canons: for the others already placed, as aforeſaid, they are of two kinds, and might both of them, having heretofore ſubſcribed, be (as revolters from the ſame) by an ordinary courſe of juſtice, depoſed from the miniſtry; the one offereth and promiſeth conformity, but is as yet unwilling again to ſubſcribe; the other in his obſtinacy will be induced to yield to neither. Touching ſuch as will be contented to obſerve the orders and ceremonies preſcribed in the communion book, and fully to conform themſelves accordingly to the uſe of their miniſtry; foraſmuch as the near affinity between conformity and ſubſcription doth give apparent hope, that being men of ſincerity, they will in a ſhort time frame themſelves to a more conſtant courſe, and ſubſcribe to that again, which they by their practice teſtifie not to be repugnant to the word of God, your lordſhip may (an act being made to remain upon record of ſuch their offer and promiſe) reſpite their ſubſcription for ſome ſhort time; advertiſing me of the names of every ſuch perſon, with all convenient ſpeed, that thereupon ſuch further order may be taken, as ſhall be thought expedient in that behalf. Concerning thoſe that utterly refuſe both conformity and ſubſcription, they are either curates, or ſtipendary preachers, commonly called lecturers, or men beneficed; for the two firſt, the intereſt they have in their places is only by licenſe from their ordinary, and they are no longer to enjoy them "niſi quamdiu ſe bene geſſerint", ſo as upon ſuch their refuſal, your lordſhip is to ſuſpend them "ab officio;" which is in effect a deprivation to them, and conſequently by the law they are not to be reſtored, until they ſhall both conform themſelves and ſubſcribe. As touching the third ſort, for that it would not much trouble them, nor work the conformity that is deſired, to put them to ſilence, if they might enjoy their benefices, becauſe I ſuppoſe they have been heretofore particularly admoniſhed by your lordſhip, but eſpecially by his majeſty's proclamation, dated the 16. of July, M.DC.IV. either to conform themſelves to the church, and obey the ſame, or elſe diſpoſe of themſelves and their families ſome other way, as being men unfit, for their obſtinacy and contempt, to occupy ſuch places, they are in another ſort to be proceeded with; for in refuſing to conform themſelves to the uſe of the communion book, or in derogating or depraving any thing therein contained, or any part thereof, they fall within the compaſs of divers laws, and particularly of the ſtatute "primo Elizabethae" entituled "An act for uniformity" etc. and ſo are ſubject to deprivation. I wiſh your lordſhip diligently to peruſe the ſaid act, being printed with the communion book, and for your better ſatisfaction herein, do advertiſe you, that the lord chief juſtice, and Mr. attorney general being conferred with, are very reſolute, that you may lawfully, by virtue thereof, ſo proceed againſt ſuch obſtinate perſons. The form, which is to be uſed in their deprivation, your chancellor very well knoweth; only let me put you in mind of the CXXIId canon, that your lordſhip in your own perſon pronounce the ſentence; and if any by you ſo deprived, ſhall appeal to me, I will be careful to execute the 98th conſtitution for ſtay thereof, until the party ſhall ſubſcribe: not doubting but that his majeſty, if there be cauſe, will take the like order for the delegates. Furthermore, if any of the ſaid diſordered perſons ſhall willingly tranſgreſs any of the firſt twelve canons, or of the three laſt, let the penalty therein mentioned, be duly and reſpectively inflicted upon them. I have not hitherto greatly liked of any ſevere courſe; but perceiving by certain inſtructions lately caſt abroad, that the preſent oppoſition ſo lately proſecuted, doth rather proceed from a combination of ſundry factious, who in the pride of their mind are loath to be foyled (as they term it) than of any religious care or true conſcience; I have thought it very neceſſary, for the repreſſing of ſuch irregular deſignments, earneſtly to commend to your lordſhip the careful execution of theſe directions. And ſo with my very hearty commendations, I commit your lordſhip unto the tuition of the Almighty. At Lambeth the 22. of December, M.DC.IV.

Your lordſhip's very loving friend and brother,

R. CANTUAR.

Archiepiſc. Cant. RIC. BANCROFT 1.	Anno Chriſti 1604.	Reg. Angliae JACOB. I. 2.

The archbiſhop of Canterbury's letter touching recuſants. Reg. Bancroft 129. b.

"SALUTEM in Chriſto." I have written to your lordſhip before concerning your proceeding with your factious miniſters, and that you ſhould not deſiſt by depriving one, two, or three at once, untill you have purged your dioceſe of them; now I am to ſignify unto you, that his moſt excellent majeſty hath, with the admiration of all that heard him, moſt fully, rarely, and reſolutely declared himſelf (as often heretofore) touching ſuchcourſes, as he wiſheth ſhould be held with popiſh recuſants, being moſt deſirous to rid his kingdom as well of theſe peſtiferous adverſaries, as of the former; to which purpoſe he hath dealt very thoroughly and privily both with the lords of his right honourable privy council, and with his judges; expecting likewiſe that we, who are biſhops, ſhould not be negligent in diſcharging of our duties, ſo far as lieth in us, for the furthering and effecting of ſo royal and ſo religious a

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deſignment. As therefore my place requireth, and not without due and careful deliberation, I do commend to your good lordſhip (as I alſo have done to the reſt of our brethren) theſe particular points following to be thoroughly by you obſerved: firſt, your lordſhip is not to depend altogether upon the CXIVth canon, expecting ſtill the miniſter's diligence in preſenting of recuſants, but to uſe your own beſt endeavour, by the labour and means of all your officers and friends, to inform yourſelf as well of the number, as of the qualities of them; and the ſame to certifie unto me with all convenient ſpeed; ſecondly, becauſe order and diſcretion in all proceedings are principally to be obſerved, (whereof without my advice, your lordſhip will be ſufficiently mindful) and for that there being differences in the diſpoſitions of the ſaid popiſh recuſants, and cannot all of them be reformed together, your lordſhip is to take notice by all the means before expreſſed, firſt, of all the recuſants in your dioceſs, who they be, that are the moſt buſy in ſeeking to ſeduce others either abroad, or at home to their own families, by bringing up their children in popery, and refuſing to entertain any to ſerve them, eſpecially in places of truſt, that are not recuſants; ſecondly, of all ſuch perſons of any note, who are become recuſants, ſince his majeſty's coming into England, and of them that are the moſt inſolent, as the manner of thoſe uſually is, who are newly ſeduced; thirdly, theſe three obſervations thus premiſed, your lordſhip is to procure, as much as in you lieth, that for the faithful accompliſhment of the LXVIth canon, no pains may be ſpared in conferring with the ſaid recuſants, eſpecially with the two ſorts beforementioned, who are the heads and leaders of the reſt, that thereby (if it be poſſible) they may be reduced from their errors, and no ſweet or kind means omitted for the recovering of them to the truth; fourthly, in this conference you are to do your beſt for the reclaiming of thoſe, that are already excommunicated in their private pariſhes, with whom (if ſuch travail will nothing prevail) becauſe it is either obſtinately rejected, or wilfully contemned; then let them be publickly denounced in your cathedral church, for excommunicate perſons, without any forbearance or partiality, according to the LXV. canon, if happily ſuch a notorious puniſhment may be a means to bring them to repentance; fifthly, if you have in your dioceſs ſundry of the firſt ſort, of the ſaid buſy and ſeducing recuſants, not yet excommunicated (with whom conference will prevail no more, than with the former beforementioned) then call two or three of the chiefeſt of them (for dignity, place, and perverſneſs, ſuch as are heads and leaders of the reſt) forthwith by your ordinary authority; and if either they will not appear, after ſufficient admonition to be carefully executed, ſo as they may not plead any probable ignorance, or appearing, ſhall obſtinately refuſe to go to chuch (as our phraſe is) let them be "in ſcriptis" excommunicated, and after forty days certified unto the chancery. This direction, touching the ſaid firſt ſort, will ſerve for the ſecond, ſuch as are of latter years revolted; ſixthly, of thoſe that before ſtood excommunicated, and ſo have been publickly denounced according to the ſaid canon, if there be amongſt them any of the ſaid two ſorts, then let two or three of the principalleſt of them, as is aforeſaid, that have ſtood excommunicated forty days, be preſently certified unto the ſaid court. And for your better encouragement herein, if you ſhall advertiſe me of any ſuch certificate, I will uſe my uttermoſt endeavour to procure the writ "De excommunicato capiendo," and take ſuch order as that the ſame ſhall be faithfully and ſpeedily ſerved; that ſo they; who have not learned how to uſe their former liberty, may be better inſtructed by chaſtiſement in priſon. Your lordſhip knoweth, that the people are commonly carried away by gentlemen recuſants, landlords, and ſome other ringleaders of that ſort, ſo as the winning or puniſhing of one or two of them is a reclaiming, or kind of bridling of many, that do depend upon them; which hath induced me to preſcribe to your lordſhip by the directions precedent ſuch a moderation and courſe, as I think fit to be generally purſued; hoping that when they, who have been ſeduced under pretence of toleration, or I know not what vain imagined thing, ſhall hereby find that ſuch diſobedient perſons are no longer to be borne with, but that the laws, made in that behalf, are carefully to be executed, they will be better adviſed, and reform themſelves; and that the reſt of ſuch ſimple people will be more heedful hereafter, that they be not miſled and carried away by lewd perſuaſions of any perſon whatſoever; laſtly, we that are biſhops, being all of us (as is ſuppoſed) juſtices of the peace, it is much marvelled, that ſo many prieſts and Jeſuits range about in our dioceſes, without any impeachment or regard almoſt had of them; we ourſelves ſeldom or never ſeeking after them; it is ſaid, that our remiſſneſs therein doth diſcourage the reſt of the juſtices of peace from taking ſuch pains in that behalf, as heretofore they have been accuſtomed, and that they would be as ready as they were to join with us in that ſervice, if they might ſee our willingneſs thereunto, either by effecting ſomething ourſelves, or by our intelligence (having all the miniſters of our dioceſe at our commandment) would give them our beſt directions, where thoſe impoſtors might be met with, and apprehended. Theſe things, I fear, may juſtly be objected againſt ſome of us; and I am driven now and then into ſome ſtraights, how to excuſe ſuch our ſecurity; I do therefore very heartily pray your lordſhip, to think thereof, not that I have any cauſe to ſuſpect you to be one of the number (if I ſhall ſpeak properly) but rather to inform you, what is expected at our hands, that with better diſcouragement we may therein diſcharge our duties. And thus not doubting, but that your lordſhip will have due regard both of this laſt point, and likewiſe of all the premiſes, and letting you underſtand, that I keep the copy of this

this my letter, that if anyof our brethren ſhall neglect them, or any part of them, I may have the ſame for my diſcharge, and every one of us be driven to bear his own burthen; I commit your lordſhip, with my hearty commendations, unto the tuition of almighty God. From Lambeth the twelfth of March, M.DC.IV.

Your lordſhip's very loving freind and brother,

R. CANTUAR.

Poſtſcript: After I had written this letter, I received, upon occaſion, this direction from his majeſty, that when your lordſhip depriveth any of your factious miniſters for their obſtinacy, you ſhall take ſuch order with the next incumbent, as that the party ſo deprived may have two or three months liberty to remain ſtill in the parſonage or vicarage houſe, if he have no other of his own; that ſo he may have that time to provide for himſelf, and not be thruſt out into the ſtreets upon a ſudden.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT I.	1605.	JACOB. I. 3.

Convocatio praelatorum et cleri provinciae Cantuar. Ex MS. Mil. Smith apud epiſc. Thom. Aſſaven.

CONVOCATIO praelatorum et cleri provinciae Cantuar. per breve regium ad 4. diem menſis Octobr s prorogata, per aliud ad 6. diem Novembris continuata fuit. In hac archiepiſcopus doctorem J. Overall, decanum S. Pauli, prolocutorem commendat, in loco doctoris Ravis, jam epiſcopi Gloceſtrenſis, ſubſtituendum, qui tertia ſeſſione (Jan. 22.) in eccleſia B. Petri Weſtm. praeſentabatur. In quarta hujus ſynodi (Jan. 24.) ſeſſione "the archbiſhop delivered a book drawn up concerning the ſtate of the church; deſires both houſes to take copies, and conſult about it."

In proxima ſeſſione archiepiſcopus licentiam regiam canones eccleſiaſticos componendi cum ſynodo communicabat.

In 12. ſeſſione "the lower houſe called up one Cartwright, who having killed a clergyman and obtaining the king's pardon, begs pardon and abſolution of the biſhops; but not having the king's pardon there, he was diſmiſs'd to a further conſideration of his petition."

In 19. ſeſſione et aliis ſequentibus de quatuor domino regi dandis ſubſidiis tractatum fuit, et nihil per quatuor vel quinque alias ſeſſiones actum eſt, praeterquam de ſuſpenſione contumacium, cujus formulam infra videbis.

Actus ad procedend. contra clericos non obſervantes formam libri communium precum in dioec. Exon. Ex reg. Bancroft. fol. 190. a.

DIE Sabbati, triceſimo videlicet die menſis Martii, anno Domini M.DC.V. coram reverendo in Chriſto patre ac domino, domino Richardo, providentia divina Cant. archiepiſcopo, totius Angliae primate et metropolitano, in muſaeo ejuſdem reverendiſſimi patris infra manerium ſuum de Lambehith, etc. in praeſentia mei, Johannis Coſton, notarii publici, etc.

Quibus die et loco praefatus reverendiſſimus in Chriſto pater, ex certis cauſis eum, ut aſſeruit, ſpecialiter moventibus, licentiam et facultatem conceſſit reverendo in Chriſto patri, domino Willelmo, Exon. epiſcopo, et magiſtro Evano Morrice, vicario in ſpiritualibus generali dicti reverendi patris, conjunctim et diviſim, una cum duobus vel tribus aliis diſcretis viris, verbi Dei miniſtris, ad voluntatem ejuſdem reverendi patris eligend. et ſibi aſſociand. juxta conſtitutiones, ultima convocatione, auctoritate regia ſtabilitas, ad evocand. inquirend. et juxta juris exigentiam procedend. contra quoſcunque clericos et eccleſiae miniſtros, in ſacris ordinibus conſtitutos, infra civitatem et dioeceſin Exon. degentes, quoad reformationem eorum exceſſuum in non conformando ſemetipſos ritibus et ceremoniis eccleſiae Anglicanae, et formae celebrationis divinorum, ac adminiſtrationi ſacramentorum in libro communium precum, auctoritate regia ſtabilito, deſcriptis, et obſervationi ejuſdem libri, etiam uſque ad a beneficiis eorundem deprivationem, ſi facti atrocitas ita popoſcerit, ac etiam contra eos (uti vocant) recuſantes juxta tenorem literarum miſſivarum ejuſdem reverendiſſimi patris alias eidem reverendo patri direct. inhibitionibus pro viſitatione metropolitica, auctoritate ejuſdem reverendiſſimi patris infra eaſdem civitatem et dioeceſin Exon. exercend. alias emanatis, et debite executis in contrarium facientibus non obſtant. quibuſcunque et non aliter neque alio modo.

Licentia procedendi contra miniſtros non obſervantes ritus et ceremonias eccleſiae. Ibid. fol. 202. a.

DIE Mercurii, decimo ſeptimo videlicet die menſis Aprilis, anno Domini M.DC.V. coram reverendiſſimo in Chriſto patre et domino, domino Richardo, providentia divina Cant. archiepiſcopo, totius Angliae primate et metropolitano, in muſaeo ejuſdem reverendiſſimi patris infra manerium ſuum de Lambehith in praeſentia mei, Johannis Coſton, notarii publici, etc.

Cum tam de jure, quam conſuetudine eccleſiae metropoliticae Chriſti Cant. archiepiſcopi Cant. eorum ſucceſſive temporibus exiſtentes, in primo

primo ingreſſu in dictum archiepiſcopatum, ſuffraganeos ſuos epiſcopos ſuae Cant. provinciae metropoliticae viſitare conſuevere; cum reverendiſſimus in Chriſto pater dominus Richardus, divina providentia Cant. archiepiſcopus, totius Angliae primas, et metropolitanus modernus, nonnullos ſuffraganeos ſuos epiſcopos, eccleſias, et dioeceſes infra eandem ſuam Cant. provinciam jure metropolitico (annuente Domino) viſitare propediem propoſuerit, eaque ratione reverendo confratri ſuo domino Antonio, Ciceſtren. epiſcopo, ac officiariis, et miniſtris ſuis inhiberi mandaverit et fecerit, ne pendente viſitatione metropolitica praedicta, juriſdictionem aliquam eccleſiaſticam, aut quicquam aliud in praejudicium viſitationis ſuae metropoliticae hujuſmodi quoviſmodo attentent, ſeu attentari faciant, ſub poena contemptus, prout ex tenore dictarum literarum inhibitoriarum plenius liquet et apparet; praefatus tamen reverendiſſimus archiepiſcopus, ex certis cauſis eum ſpecialiter in ea parte moventibus, modo et forma infraſcriptis, et non aliter, neque alio modo, dictas literas inhibitorias relaxand. fore duxit, licentiamque et poteſtatem, quantum in eo eſt, et jura regni patiuntur, conceſſit praefato reverendo in Chriſto patri, domino Antonio, Ciceſtren. epiſcopo, et magiſtro Johanni Drurie, legum doctori, vicario in ſpiritualibus generali dicti reverendi patris, conjunctim et diviſim, una cum duobus vel tribus aliis diſcretis viris, verbi Dei miniſtris ad voluntatem ejuſdem reverendi patris eligend. et ſibi aſſociand. juxta conſtitutiones ultima convocatione regia auctoritate ſtabilitas, ad evocand. inquirend. et juxta juris exigentiam libere et licite procedendum, contra quoſcunque clericos et eccleſiae miniſtros, in ſacris ordinibus conſtitutos, infra civitatem et dioec. Ciceſtren. degentes, quoad reformationem eorum exceſſuum in non conformando ſemetipſos ritibus et ceremoniis eccleſiae Anglicanae, et formae celebrationis divinorum, ac adminiſtrationi ſacramentorum, libro communium precum auctoritate regia ſtabilito deſcriptis, et obſervationi ejuſdem libri, etiam uſque ad a beneficiis eorundem incluſive deprivationem, juxta juris formam et canonis in ea parte editi exigentiam (ſi facti atrocitas ita popoſcerit) ac etiam contra quoſcunque dictae dioec. ſubditos, qui eccleſias ſuas parochiales ad audienda divina frequentare, et in eadem eccleſia euchariſtiam recipere recuſant, ſeu denegant, juxta jura et ſtatuta in ea parte edita et proviſa (inhibitionibus pro viſitatione metropolitica, auctoritate ejuſdem reverendiſſimi patris infra eaſdem civitatem et dioeceſim Ciceſtren. exercenda, alias emanatis et debite executis, et viſitatione metropolitica ejuſdem reverendiſſimi patris pendente in contrarium facientibus non obſtantibus quibuſcunque) quas, quoad praemiſſa tantum ad omnem juris effectum relaxavit in hiis ſcriptis, et non aliter neque alio modo.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Ric. Bancroft 1.	1605.	Jacob. I. 3.

The archbiſhop of Canterbury's letter touching double beneſices. Reg. Bancroft fol. 131. b.

"SALUTEM in Chriſto." His majeſty hath commanded me to procure, with all convenient ſpeed, a true and exact relation of the names of all ſuch perſons, as do hold at this preſent two or more eccleſiaſtical preferments, whether they be with cure or without cure; I do therefore very heartily pray your lordſhip, and withal require you in his majeſty's name, to ſend unto me, as ſoon as poſſible you can, the ſeveral names of every one within your dioceſe, who is ſo preferred, together with the names of the benefices, prebends, dignities, and donatives, whereof they are poſſeſſed. Your lordſhip ſhall find ſome that have but one living in your dioceſe, who have notwithſtanding a ſecond living in another dioceſe, and thereof I deſire you alſo to certify me with the names of the living, where it is; your lordſhip's chancellor, your archdeacons, and your regiſter can preſently (I hope) give you full notice of the premiſes, or if they cannot, you muſt ſend for them out of hand, and command them in his majeſty's name, forthwith to inform themſelves therein, that ſo from your lordſhip I may, with all convenient ſpeed, have notice thereof. In your lordſhips relation to be ſent unto me, I wiſh this order to be obſerved; Firſt, Set down your dean, with the names of all his ſeveral preferments, the dioceſes where they lie, and the diſtance of miles betwixt ſuch benefices, as he holdeth with cure; and ſo in order downwards, your archdeacons, your doctors of divinity, your batchelors of divinity, your maſters and batchelors of arts, your civil lawyers, with their degrees, and thoſe that have no degree at all, with their ſeveral livings, if they have above one of any nature whatſoever (being eccleſiaſtical preferments) with their names and diſtances, as is beforementioned. Your lordſhip ſhall find no difficulty in the performance of this, which is required, ſaving as touching thoſe in your charge, that have livings elſewhere; and yet you ſhall eaſily overcome it by the diligence of your officers. It would be a long and a tedious work firſt for your lordſhip, and ſo every of our brethren the biſhops, to advertiſe me of every one, who hath any eccleſiaſtical living, and then for me by reading of them altogether to obſerve, who hath two, three, etc. and beſides diſpleaſing to his majeſty, who expecteth a more ſpeedy certificate, which I do again mention, the rather to quicken your lordſhip's induſtry and pains in this a more ſpeedy courſe. Again, I know not how it cometh to paſs, but his majeſty is informed, that ſuch as have divers eccleſiaſtical livings, are very negligentn et only in forbearing themſelves to preach at any of them, or at leaſt in preach-

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ing very ſeldom, but likewiſe in ſupplying their own abſence with very inſufficient curates, either no preachers at all, or men very meanly qualified, and yet by means licenſed to preach of purpoſe to ſtop that gap. I would your lordſhip had been preſent, and heard his majeſty diſcourſe thereof, and what grief he conceiveth, that men whom he ſo greatly favoureth, and whoſe eſtates he ſo much endeavoureth to maintain and ſupport, ſhould ſo greatly forget themſelves, and neglect his majeſty's moſt princely and religious deſire, there being no one thing in the world which he more wiſheth from his heart, than that his people ſhould be inſtructed in the fear of God, and that they, who are poſſeſſed of divers livings, according to their former deſerts, and for the countenancing of their degrees (having ſo many enemies that repine and bark at ſuch their preferments) ſhould diſcharge their duties with all faithfulneſs, to the comfort of their own conſciences, and the preventing of all ſuch exceptions; but the iſſue was this, that I ſhould write to all the biſhops of both provinces, and charge them in his majeſty's name, that as they tender his moſt princely favour towards them, and as they will anſwer the contrary at their perils, preſently they endeavour by all means to inform themſelves, as well concerning the preaching of ſuch, that have two benefices in their own perſons, as alſo the ſufficiency of their curates, and that they admoniſh ſuch as they find any way defective in either, ſpeedily to reform the ſame. How this general direction touched your lordſhip, you in your wiſdom do very well perceive, and I doubt not but that you will accompliſh the ſame for your part of it, according to his majeſty's expectation; and that your lordſhip may be the better furniſhed with arguments, beſides thoſe, which are before mentioned, to perſuade ſuch of your clergy as you ſhall find to be within the compaſs of his majeſty's ſaid reprehenſion, to amend with all ſpeed that which is amiſs; there are two formerly reſolved upon, in his moſt royal judgment and princely determination, which you are to acquaint them with, as there ſhall be cauſe: Firſt, their diſpenſations (if no preſent amendment enſue) are to be called in queſtion, and ſecondly, if any of them have any inſufficient curates, and will not upon your lordſhip's admonition preſently procure better, to your lordſhip's contentment, ſuch as you yourſelf will anſwer for; then it is his majeſty's pleaſure, that you write unto me thereof, and that I and other my brethren, by virtue of his majeſty's commiſſion for cauſes eccleſiaſtical, calling every ſuch perſon before us, who will not conform himſelf accordingly, ſhall out of hand appoint ſuch a ſtipend, out of his living, as ſhall be fit to maintain an able and ſufficient curate, to ſupply his abſence and negligence, whilſt the validity of his diſpenſation ſhall be in diſcuſſing. I truſt (the late canons conſidered) that his majeſty hath received more ſharp informations, than will fall out upon your lordſhip's trial to be true, but his remembrance of the late ſeſſion of parliament, and his deſire to have all calumniators prevented in the next, which enſueth, do make his majeſty exceeding earneſt in theſe points; and therefore his further commandment is, that you ſhall not only inform yourſelf, and do as is aforeſaid, but likewiſe write unto me in the mean time, to be imparted to his majeſty, concerning the truth of the ſaid information, which hath begotten and brought forth theſe his moſt princely cogitations and directions. And thus hoping that when we of the clergy are refined, there will ſome courſe be taken for ſuch as have all the beſt eccleſiaſtical livings in the land, named impropriations, and yet make no conſcience in ſuffering them to be ſerved with very ſimple curates, God knoweth, ſuch as will be content in effect to ſerve the ſame (as the diſdainful ſpeech of many runneth) for ten groats a year and a canvas dublet; I commit your lordſhip to the tuition of almighty God. At Lambeth the 30[th] of April, M.DC.V.

Your lordſhip's loving brother and aſſured friend.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT I.	1605.	JACOB. I. 3.

The archbiſhop of Canterbury's mandate and commiſſion for the viſitation of the dioceſe of Bath and Wells. Reg. Bancroft fol. 181. b.

"SALUTEM in Chriſto." Mr. Doctor James, I have made choice of you to be a commiſſioner in this my viſitation within the dioceſe of Bath and Wells, wherein there be divers things of weight to be conſidered, the burthen whereof I muſt ſpecially lay upon you. For albeit I doubt not, but the reſt of my commiſſioners will be ready to join with you, as occaſion ſhall be offered, yet I muſt look for an accompt of theſe things at your hands alone, being ſpecially appointed for the ordering and cenſuring of ſuch miſdemeanors, as ſhall be preſented unto you, according to the tenor of my commiſſion; and therefore, as I do deſire, that you ſhould have care to ſee all the canons and conſtitutions publiſhed by his majeſty's authority to be carefully and diligently obſerved; ſo in particular, I do require you to ſee that the 43, 44, 45, 46, 47, the 59 and the 74 canons be truly and thorowly put in execution, all of them, concerning the increaſe of the preaching of the word of God; the catechiſing and inſtructing of the younger ſort in the principles and grounds of chriſtian religion; the ſober and diſcreet carriage of the miniſters and preachers; and the means to meet with and prevent that ſo much ſpoken againſt non-reſidency, the defects whereof you know have been

been often, and ſo violently complained of in parliament. And therefore I muſt deſire, that theſe things which are now ſo well ordered and ſettled by authority, may with all diligence be put in execution, and ſo I doubt not but it will give full ſatisfaction to all men of moderate and reaſonable affections; and if you and others, whom it concerneth, will do that herein which is fit, I ſhall be the better able to anſwer for us all in parliament, when occaſion ſhall be offered.

Further you know that there hath been many complaints againſt the taking of greater fees in eccleſiaſtical courts, than were fit, againſt the number of apparitors, and the offenſive proceeding of office by inferior officers and their deputies; all which being now ordered by ſpecial conſtitutions, I do require you diligently to enquire of the offenders againſt any of them, and eſpecially to foreſee that no other, or greater fees be taken by any, of what quality ſoever, in this my viſitation, than the table for your own dioceſe will warrant; wherein if any ſhall be found contemptuous or diſobedient, thoſe I would have you to make known unto myſelf, that their puniſhments may be made examples unto others. And above the reſt, I would have you to look into peculiars and exempt juriſdictions, where many recuſants of both ſorts (as I am credibly informed) do remain, where many moſt ungodly and unlawful marriages are celebrated, and where many notorious and moſt lewd offenders are harboured and protected. I will leave the care of collecting my procurations unto yourſelf, or to ſuch as you ſhall appoint thereunto; and laſtly, tho' in my commiſſion for the viſitation I have been contented to name divers aſſociates unto you; my meaning is not thereby to burthen the country with all their travel at once, but do leave it to your diſcretion, ſo to ſort them, as that in every place where you ſhall ſit, one or two of thoſe miniſters, whom I have therein named, and who are neareſt to the places, where your ſeſſions are kept, may accompany you. So nothing doubting of your beſt endeavour in this ſervice, I bid you heartily farewel. From Lambeth the 28[th] day of May, M.DC.V.

Your very loving friend,

R. CANT.

Archiepiſc Cant. Ric. BANCROFT 1.	Anno Chriſti 1605.	Reg. A[illegible] Jacob I. 3.

Articles for the cathedral church of Wells, to be enquired of in his grace's metropolitical viſitation, etc. Reg Bancroft fol. 181 a.

INPRIMIS, Whether every member of this church, at his firſt admiſſion, doth ſwear to obſerve ſuch ſtatutes as have been hitherto uſed as ſtatutes, and not contrary to the laws of the realm of England?

II. Item, What other benefices eccleſiaſtical the dean, archdeacons, prebendaries, or other eccleſiaſtical perſons of this church have, beſides their rooms and places in this ſaid church?

III. Item, How the 42, 43, and 44 chapters of the conſtitutions made the laſt convocation anno M.DC.IV. and confirmed by his majeſty under the great ſeal of England, for the reſidencies of your dean and other prebendaries, as well upon their prebends, as upon their other benefices, are obſerved?

IV. Item, Whether the number of thoſe that ſerve the quire, and all other miniſters of this church, be kept full, and the quire ſufficiently furniſhed with able ſingers, and daily ſervice there ſung according to the foundation of this church?

V. Item, Whether your divine ſervice be uſed, and the ſacraments adminiſtred in due time, and according to the book of common prayer, and by ſinging and note according to the ſtatutes of this church?

VI. Item, Whether all the members of your church, eſpecially the prebendaries and eccleſiaſtical perſons, do uſe ſeemly garments and attires, as namely all graduates their ſurplice and hood for their degree of ſchool, and other inferiors their ſurplice and cap, according to the canons and conſtitutions ſet forth by his majeſty in the laſt convocation in "anno Domini" M.DC.IV.

VII. Item, Whether the prebendaries and preachers of your church do preach yearly the full number of ſermons appointed by the ſtatutes and ordinances of the ſaid church, and the late conſtitutions eccleſiaſtical, in their own perſons, or by others; and who doth moſt uſually preach them; and how often have you ſermons or lectures in the week in the cathedral church, and by whom, and what be the ſtatutes of this church, in that behalf?

VIII. Item, whether the muniments and evidences of this church be ſafely kept; of what perſons is the foundation of your cathedral church; namely of how many prebendaries, canons, petitcanons, vicars choral, choriſters, virgers, grammar ſchoolmaſter, and ſcholars, or other like; and who is bound to maintain and find them; and are they at this preſent full, and ſerve the church in their own perſons, as by the law they ought to do?

IX. Item, Whether the choriſters be well ordered, and the number of them furniſhed, and who hath the charge of catechiſing, and inſtructing of them in the principles of religion; and whether are they ſo brought up?

X. Item, Whether the officers of this church, namely, ſteward, treaſurers, burſers, accomptants, and ſuch like, do yearly make a true accompt of their receipts, and pay ſuch mony as is due to the church upon their accompts; and whether any ſuch perſon be now indebted to the church, and in how much?

XI. Item,

XI. Item, Whether the cathedral church be ſufficiently repaired both in the body, chancel, and all other iſles and places belonging to the church; and by whoſe default it is unrepaired, and who ought to repair it?

XII. Item, Whether the prebendaries, and other the preachers of this church, in their ſermons, do uſe to pray for the king's majeſty, the queen, prince, and all his highneſs's iſſue; and to give unto his highneſs in their prayer, according to the late conſtitutions, his whole ſtile, and ſo do perſue the particulars in the ſaid conſtitution appointed for that end to be obſerved?

XIII. Item, Whether there be within this church, or the precincts and limits thereof, any uſurers, contrary to the ſtatutes in that behalf made, drunkards, adulterers, fornicators, inceſtuous perſons, ſimoniſts; open recuſants of either ſort, or ſuch as neglect to repair to the church to ſervice, or do not receive the communion thrice yearly, or are vehemently ſuſpected of any of the crimes aforeſaid, or any that be familiarly and daily converſant with recuſants, or notorious papiſts, or harbourers and receivers of any ſuch into their houſes?

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliæ
RIC. BANCROFT 1.	1605.	JACOB. I. 3.

A Proclamation againſt certain calumnious ſurmiſes concerning the church government of Scotland.

WHEREAS we have, ever ſince it pleaſed God to eſtabliſh us in the imperial crown of GreatBritain, equally regarded the good of both the late kingdoms of Scotland and England, now happily unitedin our royal perſon in one monarchy, ever minding to maintain and continue the good and lowable cuſtoms and laws, whereby each of them hath been theſe many ages ſo worthily governed; nevertheleſs ſome malicious ſpirits, enemies to that common tranquillity ſo much deſired by us (forgetting the many proofs both public and private, which we have given of that our gracious affection to that our native and ancient country of North-Britain, of the freedom, liberty, and privileges whereof we have at all occaſions taken ſo ſpecial a patrociny, as the ſolemn aſſemblies of the eſtates of South Britain, and commiſſioners from the eſtates of both kingdoms have been eye witneſſes) have not been aſhamed to labour to pervert the minds of our beſt affected ſubjects; that whereas the inſolent and factious carriage of ſome of them hath merited moſt ſevere animadverſion, they would inſinuate themſelves in the commiſeration of the multitude, by aſſuming unto them a glorious profeſſion of the maintaining of the privileges and authorized diſcipline, intended by us (as they affirm) to be utterly overthrown by a ſudden and unſeaſonable laying upon them at this preſent the rites, ceremonies, and whole eccleſiaſtical order eſtabliſhed in the church of this part of our kingdom of Britain. And as we have ever carefully regarded, how convenient it is to maintain every country in that form of government, which is fitteſt and can beſt agree with the conſtitution thereof, and how dangerous alterations are without good advice and mature deliberation, and that even in matters of order of the church, in ſome ſmall iſlands under our dominions, we have abſtained from ſuffering any alteration; ſo doubt we not, but our good ſubjects will never be thus credulous contrary to the known truth, which hath ever appeared clearly in all our actions, as to be in any doubt, but as in all our proceedings we have been a patron of religion and juſtice (two inſeparable conſervers of all monarchies) ſo hath all our ſtudy and care ever been to retrench and reform all courſes, that carried any prejudice to that integrity, whereat we have ever aimed: and as by ſo many good laws ſet forth in our government, juſtice hath attained to another perfection and ſplendor, than it had in any our predeceſſors times, and with painful and unpleaſant buſineſs, we have in the diſcipline of the church taken away innumerable abuſes and corruptions, which, if they had not been remedied, had brought the purity of religion in extream danger; yet we hope that none dare be ſo impudent as to affirm, that by our ſovereign power, or abſolute commandment we did the ſame (although we enjoyed our authority as freely as any king or monarch of the world) but as the diſeaſe of the civil body was ever cured by the advice of our three eſtates, ſo the defects of the church by the help and counſel of thoſe who had greateſt intereſt in them, ſo as the preſumption of our by-gone actions in our adminiſtration, whilſt we were preſent, the proof of our fatherly care towards this part of our kingdom ſince our reſidence here, may be ſufficient to ſecure us againſt all ſuch malicious calumniations. And however in rule of policy we cannot but judge it convenient that two eſtates ſo inſeparably conjoined, ſhould be drawn to as great conformity in all things, as the good of both may permit; and that no monarchy either in civil or eccleſiaſtical policy hath yet attained to that perfection, that it needs no reformation, or that infinite occaſions may not ariſe, whereupon wiſe princes will foreſee for the benefit of their ſtates, juſt cauſe to alteration; yet are we and have ever been reſolved, not to make any ſudden or haſty change in the government of that part of our kingdom, either civil or eccleſiaſtical, but with grave advice and conſent of our eſtates, and the wiſeſt and beſt ſort of them, whom it moſt properly concerns; much leſs to trouble them with any unneceſſary alteration of indifferent and ceremonial matters, and that upon ſuch foreſeen advantages, and prevention of confuſion and evil to come, as the greateſt enemies of all peace;

peace, obedience to princes, and order in all governments ſhall not obtrude any inconvenience to the contrary. And as by God's holy aſſiſtance we have drawn that part of our kingdom out of infinite troubles, factions, and cruel barbarities, and reduced the uttermoſt borders and confines thereof to God's obedience and acknowledging of our laws (an eſtate never heard of before, ſince this iſland hath been inhabited) ſo by the ſame divine providence and our fatherly care over the whole iſland, we intend to tranſmit the ſame in good order, happy quietneſs, and flouriſhing policy to that poſterity, wherewith God hath bleſſed us, and after them to the world's end; like as for the more verification of our honourable intention, and to ſtop the mouths of theſe unquiet ſpirits, raiſers of that falſe ſcandal of alteration, we have appointed a general aſſembly to be holden at "Dundee" the laſt Tueſday of July, whereat we expect reparation of thoſe diſorders in ſo far as belongeth to their cenſure, and to be freed in time coming of all ſuch calumnies. Given at our honour of Hampton court the 26. day of September in the third year of our reign of great Britain, France, and Ireland. Anno Domini M.DC.V.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 1.	1605.	JACOB. I. 3.

Certain articles of abuſes, which are deſired to be reformed in granting of prohibitions; exhibited by Richard Bancroft, archbiſhop of Canterbury, in the name of the whole clergy to the lords of the privy council. Coke's II. Inſtitut. fol. 601. ſeqq.

I. "HIS majeſty hath power to reform abuſes in prohibitions." The clergy well hoped, that they had taken a good courſe in ſeeking ſome redreſs at his majeſty's hands concerning ſundry abuſes offered to his eccleſiaſtical juriſdiction, by the over frequent and undue granting of prohibitions; for both they and we ſuppoſed (all juriſdiction both eccleſiaſtical and temporal being annexed to the imperial crown of this realm) that his highneſs had been held to have had ſufficient authority in himſelf, with the aſſiſtance of his council, to judge what is amiſs in either of his ſaid juriſdictions, and to have reformed the ſame accordingly; otherwiſe a wrong courſe is taken by us, if nothing may be reformed, that is now complained of, but what the temporal judges ſhall of themſelves willingly yield unto. This is therefore the firſt point, which upon occaſion lately offered before your lordſhips by ſome of the judges, we deſire may be cleared, becauſe we are ſtrongly perſuaded, as touching the validity of his majeſty's ſaid authority, and do hope we ſhall be able to juſtify the ſame, notwithſtanding any thing that the judges or any other can alledge to the contrary.

II. "The forms of prohibitions prejudicial to his majeſty's authority in cauſes eccleſiaſtical." Concerning the form of prohibitions, foraſmuch as both the eccleſiaſtical and temporal juriſdictions be now united in his majeſty, which were heretofore "de facto" though not "de jure" derived from ſeveral heads, we deſire to be ſatisfied by the judges, whether, as the caſe now ſtandeth, the former manner of prohibitions heretofore uſed importing an eccleſiaſtical court to be "aliud forum a foro regio," and the eccleſiaſtical law not to be "legem terrae," and the proceedings in thoſe courts to be "contra coronam et dignitatem regiam," may now without offence and derogation to the king's eccleſiaſtical prerogative be continued, as though either the ſaid juriſdictions remained now ſo diſtinguiſhed and ſevered, as they were before, or that the laws eccleſiaſtical, which we put in execution, were not the king's and the realm's eccleſiaſtical laws, as well as the temporal laws.

III. "A fit time to be aſſigned for the defendant, if he will ſeek a prohibition." As touching the time when prohibitions are granted, it ſeemeth ſtrange to us, that they are not only granted at the ſuit of the defendant in the eccleſiaſtical court after his anſwer, whereby he affirmeth the juriſdiction of the ſaid court, and ſubmitteth himſelf unto the ſame, but alſo after all allegations and proofs made on both ſides, when the cauſe is fully inſtructed and furniſhed for ſentence; yea after ſentence, yea after two or three ſentences given, and after execution of the ſaid ſentence or ſentences, and when the party for his long continued diſobedience is laid in priſon upon the writ of "De excommunicato capiendo;" which courſes, foraſmuch as they are againſt the rules of the common law in like caſes, as we take it, and do tend ſo greatly to the delay of juſtice, vexation and charge of the ſubject, and the diſgrace and diſcredit of his majeſty's juriſdiction eccleſiaſtical, the judges, as we ſuppoſe, notwithſtanding their great learning in the laws, will be hardly able in defence of them to ſatisfy your lordſhips.

IV. "Prohibitions unduly awarded heretofore in all cauſes almoſt of eccleſiaſtical cognizance." Whereas it will be confeſſed, that cauſes concerning teſtaments, matrimony, benefices, churches, and divine ſervice, with many offences againſt the I. II. III. IV. V. VII. IX. and X. commandments, are by the laws of this realm of eccleſiaſtical cognizance; yet there are few of them, wherein ſundry prohibitions have not been granted, and that more ordinarily of latter times, than ever heretofore; not becauſe we, that are eccleſiaſtical judges, do give greater cauſe of ſuch granting of them, than before have been given, but for that the humour of the time is grown to be too eager againſt all eccleſiaſtical juriſdiction. For whereas (for example's ſake) during the reign of the late queen

of worthy memory, there have been 488. prohibitions, and ſince his majeſty's time 82. ſent into the court of the arches; we humbly deſire your lordſhips, that the judges may be urged to bring forth one prohibition of ten, nay, the twentieth prohibition of all the ſaid 48 . and but 2. of the ſaid 82. which upon due conſiderations with the libels in the eccleſiaſtical court, they ſhall be able to juſtify to have been rightly awarded: we ſuppoſe they cannot; our predeceſſors and we ourſelves have ever been ſo careful not to exceed the compaſs and limits of the eccleſiaſtical juriſdiction; which if they ſhall refuſe to attempt, or ſhall not be able to perform, then we refer ourſelves to your lordſhips wiſdoms, whether we have not juſt cauſe to complain, and crave reſtraint of this overlaviſh granting of prohibitions in every cauſe without reſpect. That which we have ſaid of the prohibitions in the court of the arches, we verily perſuade ourſelves may be truly affirmed of all the eccleſiaſtical courts in England, which does ſo much the more aggravate this abuſe.

V. " The multiplying of prohibitions in one and the ſame cauſe, the libel being not altered." Although it hath been anciently ordained by a ſtatute, that when a conſultation is once duly granted upon a prohibition made to the judge of holy church, the ſame judge may proceed in the cauſe, by virtue of that conſultation, notwithſtanding any other prohibition to him delivered, provided that the matter in the libel of the ſame cauſe be not engroſſed, enlarged, or otherwiſe changed; yet notwithſtanding prohibitions and conſultations in one and the ſame cauſe, the libel being no ways altered according to the ſaid ſtatute, are lately ſo multiplied, as that in ſome one cauſe, as aforeſaid, two, in ſome three, in ſome other ſix prohibitions, and ſo many conſultations have been awarded, yea, divers are ſo granted out of one court. As for example, when after long ſuit a conſultation is obtained, it is thought a ſufficient cauſe to ſend out another prohibition in revocation of the ſaid conſultation, upon ſuggeſtion therein contained, that the ſaid conſultation " minus commode emanavit". By which pretty device the judges of thoſe courts, which grant prohibitions, may, notwithſtanding the ſaid ſtatute, upon one libel not altered, grant as many prohibitions as they liſt, commanding the eccleſiaſtical judges in his majeſty's name, not to proceed in any cauſe, that is ſo divers times by them prohibited; whereby the poor plaintiffs do not know, when their conſultations, procured with great charge, will hold, and ſo finding ſuch and ſo many difficulties, are driven to go home in great grief, and to leave the cauſes in Weſtminſter hall, the eccleſiaſtical judges not daring to hold any plea of them. Now may it pleaſe your lordſhips, the premiſes being true, we humbly deſire to hear, what the judges are able to produce for the juſtifying of theſe their proceedings.

VI. " The multiplying of prohibitions in divers cauſes, but of the ſame nature after conſultations formerly awarded". We ſuppoſe, that as well his majeſty's eccleſiaſtical juriſdiction, as alſo very many of his poor but dutiful ſubjects are greatly prejudiced by the granting of divers ſeveral prohibitions and conſultations in cauſes of one of the ſame nature and condition, and upon the ſelf ſame ſuggeſtions. For example, in caſe of beating a clerk, the prohibition being granted upon this ſuggeſtion, that all pleas " de vi et armis " belong to the crown, etc. notwithſtanding a conſultation doth thereupon enſue; yet the very next day after, if the like ſuggeſtion be made upon the beating of another clerk, even in the ſame court another prohibition is awarded. As alſo where 570. prohibitions have been granted ſince the late queen's time into the court of arches, as before is mentioned, and but 113. conſultations afterwards upon ſo many of them obtained; yet it is evident by the ſaid conſultations, that in effect all the reſt of the ſaid prohibitions ought not to have been awarded, as being grounded upon the ſame ſuggeſtions, whereupon conſultations have been formerly granted: and ſo it followeth, that the cauſes, why conſultations were awarded upon the reſt of the ſaid prohibitions, were for that either the plaintiffs in the court eccleſiaſtical were driven for ſaving of further charge to compound, to their loſs, with their adverſaries, or were not able to ſue for them; or being able, yet through ſtrength of oppoſition againſt them, were conſtrained to deſiſt; which is an argument to us, that the temporal judges do wittingly and willingly grant prohibitions, whereupon they know beforehand, that conſultations, are due: and if we miſtake any thing in the premiſes, we deſire your lordſhips, that the judges, for the juſtification of their courſes, may better inform us.

VII. " New forms of conſultations, not expreſſing the cauſe of the granting of them". Whereas upon the granting of conſultations, the judges in times paſt did therein expreſs and acknowledge the cauſes ſo remitted to be of eccleſiaſtical cognizance, which were precedents and judgments for the better aſſurance of eccleſiaſtical judges, that they might afterward hold plea in ſuch caſes, and the like; and were alſo ſome barr as well to the temporal judges themſelves, as alſo to many troubleſome and contentious perſons from either granting or ſeeking prohibitions in ſuch caſes, when ſo it did appear unto them upon record, that conſultations had been formerly granted in them; they the ſaid temporal judges have now altered that courſe, and do only tell us, that they grant their conſultations " certis de cauſis ipſos apud Weſtm. moventibus", not expreſſing the ſame particularly according to their ancient precedenrs. By means whereof the temporal judges leave themſelves at liberty without prejudice, though they deny a conſultation; at another time upon the ſame matter contentious perſons are animated, finding no cauſe expreſſed, why they may not at another time ſeek for a prohibition in the ſame cauſe, and the eccleſiaſtical judges are left at large to think what they liſt, being no way inſtructed, of the nature of the cauſe,

which

which procured the conſultation: the reaſon of which alteration in ſuch conſultations, we humbly intreat your lordſhips, that the judges, for our better inſtruction, may be required to expreſs.

VIII. "That conſultations may be obtained with leſs charge and difficulty." The great expenſes and manifold difficulties in obtaining of conſultations are become very burthenſome to thoſe that ſeek for them; for now a days through the malice of the plaintiffs in the temporal courts, and the covetous humours of the clerks, prohibitions are ſo extended and enlarged, without any neceſſity of the matter (ſome one prohibition containing more words and lines, than forty prohibitions in ancient times) as by means thereof the party in the eccleſiaſtical court, againſt whom the prohibition is granted, becomes either unwilling or unable to ſue for a conſultation, it being now uſual and ordinary, that in the conſultations muſt be recited "in eadem verba" the whole tenour of the prohibition, be it never ſo long; for the which (to omit divers other fees which are very great) he muſt pay for a draught of it in paper 8 d. the ſheet, and for the entry of it 12d. the ſheet. Furthermore the prohibition is quick and ſpeedy; for it is ordinarily granted out of court by any one of the judges in his chamber, whereas the conſultation is very ſlowly and hardly obtained, not without (oftentimes) coſtly motions in open court, pleadings, demurrers, and ſundry judicial hearings of both parties, and long attendance for the ſpace of two or three, nay ſometimes of eight or nine years before it be obtained. The inconvenience of which proceedings is ſo intolerable, as we truſt ſuch as are to grant conſultations, will by your lordſhips means not only do it expeditely, and moderate the ſaid fees; but alſo reform the length of the ſaid conſultations, according to the forms of conſultations in the regiſter.

IX. "Prohibitions not to be granted upon frivolous ſuggeſtions". It is a prejudice and deriſion to both his majeſty's eccleſiaſtical and temporal juriſdictions, that many prohibitions are granted upon trifling and frivolous ſuggeſtions, altogether unworthy to proceed from the one, or to give any hindrance or interruption to the other; as upon a ſuit of tithes brought by a miniſter againſt his pariſhioner, a prohibition flieth out upon ſuggeſtion, that in regard of a ſpecial receipt, called a cup of buttered beer, made by the great ſkill of the ſaid pariſhioner, to cure a grievous diſeaſe called a cold, which ſorely troubled the ſaid miniſter, all his tithes were diſcharged. And likewiſe a woman being convented for adultery committed with one, that ſuſpiciouſly reſorted to her houſe in the night time, the ſuggeſtion of a prohibition in this caſe was, that "omnia placita de nocturnis ambulationibus" belong to the king, etc. Alſo where a legatary ſued for his legacy given in a will, the prohibition was "quia omnia placita de donis et conceſſionibus ſpectant ad forum regium, et non ad forum eccleſiaſticum, dummodo non ſint de teſtamento et matrimonio": as if a legacy were not "donatio de" or "in teſtamento;" with many other of like ſort. The reformation of all which frivolous proceedings ſo chargeable notwithſtanding to many poor men, and the great hindrance to juſtice, we humbly refer to your lordſhips conſideration.

X. "No prohibition to be granted at his ſuit, the who is plaintiff, in the ſpiritual court." We ſuppoſe it to be no warrantable nor reaſonable courſe, that prohibitions are granted at the ſuit of the plaintiff in the eccleſiaſtical court, who having made choice thereof, and brought his adverſary there into trial, doth by all intendment of law and reaſon, and by the uſage of all other judicial places conclude himſelf in that behalf; and although he cannot be preſumed to hope for help in any other cou.t by way of prohibition, yet it is very uſual for every ſuch perſon ſo proceeding only of meer malice, for vexation of the party, and to the great delay and hindrance of juſtice, to find favour for the obtaining of prohibitions, ſometimes after two or three ſentences, thereby taking advantage (as he muſt plead) of his own wrong, and receiving aid from that court, which by his own confeſſion, he before did contemn; touching the equity whereof we will expect the anſwer of the judges.

XI. "No prohibition to be granted but upon due conſideration of the libel." It is, we are perſuaded, a great abuſe, and one of the chief grounds of the moſt of the former abuſes and many other, that prohibitions are granted without ſight of the libel in the eccleſiaſtical court; yea ſometimes before the libel be there exhibited, whereas by the laws and ſtatutes of this realm, as we think, the libel (being a brief declaration of the matter in debate between the plaintiff and defendant) is appointed as the only rule and direction for the due granting of a prohibition; the reaſon whereof is evident, viz. upon diligent conſideration of the libel it will eaſily appear, whether the cauſe belong to the temporal or eccleſiaſtical cognizance; as on the other ſide, without ſight of the libel the prohibition muſt needs range and rove with ſtrange and foreign ſuggeſtions, at the will and pleaſure of the deviſor, nothing pertinent to the matter in demand: whereupon it cometh to paſs, that when the judge eccleſiaſtical is handling a matter of ſimony, a prohibition is grounded upon a ſuggeſtion, that the court trieth "placita de advocationibus eccleſiarum et de jure patronatus." And when the libel containeth nothing but the demand of tithe wool and lamb, the prohibition ſurmiſeth a cuſtom of paying of tithe pigeons. So that if it may be made a matter of conſcience to grant prohibitions only, where they do rightly lie, or to preſerve the juriſdiction eccleſiaſtical, united to his majeſty's crown, it cannot, we hope, but ſeem neceſſary to your lordſhips, that due conſideration be firſt had of the libel in the eccleſiaſtical court, before any prohibition be granted.

XII. "No prohibition to be granted under pretence, that one witneſs cannot be received in the eccleſiaſtical court to ground a judgement upon"

upon." There is a new deviſed ſuggeſtion in the temporal courts commonly received and allowed, whereby they may at their will and pleaſure draw any cauſe whatſoever from the eccleſiaſtical court. For example; many prohibitions have lately come forth upon this ſuggeſtion, that the laws eccleſiaſtical do require two witneſſes, where the common law accepteth of one; and therefore it is "contra legem terrae" for the eccleſiaſtical judge to inſiſt upon two witneſſes to prove his cauſe: upon which ſuggeſtion, although many conſultations have been granted, the ſame being no way as yet able to warrant and maintain a prohibition; yet becauſe we are not ſure, but that either by reaſon of the uſe of it, or of ſome future conſtruction it may have given to it more ſtrength than is convenient, the ſame tending to the utter overthrow of all eccleſiaſtical juriſdiction, we moſt humbly deſire, that by your lordſhips good means, the ſame may be ordered to be no more uſed.

XIII. "No good ſuggeſtion for a prohibition, that the cauſe is neither teſtamentary nor matrimonial." As the former device laſt mentioned endeavoureth to ſtrike away at one blow the whole eccleſiaſtical juriſdiction; ſo there is another as uſual, or rather more frequent than the former, which is content to ſpare us two kind of cauſes to deal in, viz. teſtamentary and matrimonial: and this device inſulteth mightily in many prohibitions, commanding the eccleſiaſtical judge, that be the cauſe never ſo apparently of eccleſiaſtical cognizance, yet he ſhall ſurceaſe; for that is neither a cauſe teſtamentary nor matrimonial, which ſuggeſtion, as it grew at the firſt upon miſtaking and omitting the words "de bonis et catallis," etc. as may appear by divers ancient prohibitions in the regiſter; ſo it will not be denied, but that beſides thoſe two, divers and ſundry other cauſes are notoriouſly known to be of eccleſiaſtical cognizance, and that conſultations are as uſually awarded, if ſuit in that behalf be proſecuted, notwithſtanding the ſaid ſuggeſtion, as their prohibitions are eaſily granted; which as an injury marching with the reſt to wound poor men, protract ſuits, and prejudice the courts eccleſiaſtical, we deſire that the judges will be pleaſed to redreſs.

XIV. "No prohibition upon ſurmiſe only, to be granted either out of the king's Bench or Common Pleas, but out of the Chancery only." Amongſt the cauſes, whereby the eccleſiaſtical juriſdiction is oppreſſed with multitude of prohibitions upon ſurmiſes only, this hath a chief place, in that through encroachment, as we ſuppoſe, there are ſo many ſeveral courts and judges in them, that take upon them to grant the ſame, as in the king's Bench five, and in the Common Pleas as many, the one court oftentimes croſſing the proceedings of the other; whereas we are perſuaded that all ſuch kind of prohibitions, being original writs, ought only to iſſue out of the Chancery, and neither out of the king's Bench, nor Common Pleas. And that this hath been the ancient practice in that behalf, appeareth by ſome ſtatutes of the realm, and ſundry judgments at the common law; the renewing of which practice carrieth with it an apparent ſhew of great benefit and conveniency both to the church and to the ſubject. For if prohibitions were to iſſue only out of one court, and from one man of ſuch integrity, judgment, ſincerity and wiſdom, as we are to imagine the lord chancellor of England to be endued with, it is not likely that he would ever be induced to prejudice and peſter the eccleſiaſtical courts with ſo many needleſs prohibitions, or after a conſultation to ſend out in one cauſe, and upon one and the ſame libel not altered, prohibition upon prohibition, his own act remaining upon record before him to the contrary. The further conſideration whereof, when upon the judges anſwer thereunto, it ſhall be more throughly debated, we muſt refer to your lordſhips honourable direction and wiſdom.

XV. "No prohibition to be awarded under a falſe pretence, that the eccleſiaſtical judges would hold no plea for cuſtoms for tithes." Amongſt many devices, whereby the cognizance of cauſes of tithes is drawn from eccleſiaſtical judges, this is one of the chiefeſt, viz. concerning the tryal of cuſtoms in payment of tithes, that it muſt be made in a temporal court; for upon a quirk and falſe ſuggeſtion in Edward the fourth his time, made by ſome ſerjeants, a conceit hath riſen, which hath lately taken greater ſtrength than before, that eccleſiaſtical judges will allow no plea of cuſtom or preſcription either "in non decimando," or "in modo decimandi;" and thereupon when contentious perſons are ſued in the eccleſiaſtical court for tithes, and do perceive, that upon good proof, judgment will be given againſt them, even in their own pleas, ſometimes for cuſtoms, do preſently (knowing their own ſtrength with jurors in the country) flie unto Weſtminſter hall, and there ſuggeſting, that they pleaded cuſtom for themſelves in the eccleſiaſtical courts, but could not be heard, do procure thence very readily a prohibition. And albeit the ſaid ſuggeſtion be notoriouſly falſe, yet the party prohibited may not be permitted to traverſe the ſame in the temporal court, directly contrary to a ſtatute made in that behalf; neither may the judge prohibited proceed without danger of an attachment, though himſelf do certainly know, either that no ſuch cuſtom was ever alledged before him, or being alledged, that he did receive the ſame, and all manner of proofs offered thereupon: which courſe ſeemeth the more ſtrange unto us, becauſe the ground thereof, laid in Edward the fourth his time, as aforeſaid, was altogether untrue, and cannot with any ſound reaſon be maintained. Divers ſtatutes and judgments at the common law do allow the eccleſiaſtical courts to hold plea of ſuch cuſtoms: all our books and general learning do therewith concur, and the eccleſiaſtical courts, both then and ever ſince even until this day, have and ſtill admit the ſame, as both by our ancient and recent records it doth and may to any moſt manifeſtly

nifeſtly appear. And beſides there are ſome conſultations to be ſhewed in this very poinr, wherein the ſaid ſurmiſe and ſuggeſtion, that the eccleſiaſtical judges will hear no plea of cuſtoms, is affirmed to be inſufficient in law to maintain any ſuch prohibition; and therefore we hope, that if we ſhall be able, notwithſtanding any thing the judges ſhall anſwer thereunto, to juſtify the premiſes, your lordſhips will be a means, that the abuſes herein complained of, having ſo falſe a ground, may be amended.

XVI. "The cuſtoms for tithes are only to be tried in the eccleſiaſtical courts, and ought not to be drawn thence by prohibitions." Although ſome indiſcreet eccleſiaſtical judges, either in the time of king Edward the fourth, or Edward the ſixth, might againſt law have refuſed in ſome one cauſe to admit a plea of cuſtom of tithes, to the prejudice of ſome perſon, whom he favoured, and might thereby peradventure have given occaſion of ſome one prohibition (but whether they did ſo or no, the ſuggeſtion of a lawyer for his fee is no good proof) yet foraſmuch as by three ſtatutes made ſince that time, wherein it is ordained, viz. both that tithes ſhould be truly paid, according to the cuſtom, and the tryal of ſuch payments according to cuſtom, upon any default or oppoſition, ſhould be tried in the king's eccleſiaſtical courts, and by the king's eccleſiaſtical laws, and not otherwiſe, or before any other judges than eccleſiaſtical: we moſt humbly deſire your lordſhips, that if according to the ſaid laws, we be moſt ready to hear any plea of cuſtoms, your lordſhips would be pleaſed, that the judges may not be permitted hereafter to grant any prohibitions upon ſuch falſe ſurmiſes; or if they ſhall anſwer, that we miſtake the ſaid ſtatutes, that then the ſaid three ſtatutes may be thoroughly debated before your lordſhips; leſt under pretence of a right, which they challenge to expound theſe kind of ſtatutes, the truth may be overborn, and poor miniſters ſtill left unto country tryals, there to juſtify the right of their tithes before unconſcionable jurors in theſe caſes.

XVII. "No prohibition to be granted, becauſe the treble value of tithes is ſued for in the eccleſiaſtical court." Whereas it appeareth plainly by the tenor of the ſtatute of Edw. VI. cap. 13. that judges eccleſiaſtical and none other are to hear and determine all ſuits of tithes and other duties of the ſame, which are given by the ſaid act; and that nothing elſe is added to former laws by that ſtatute, but only certain penalties, for example, one of treble value: foraſmuch as the ſaid penalty, being only deviſed as a means to work the better payment of tithes, and for that there are no words uſed in the ſaid ſtatute to give juriſdiction to any temporal court; we hold it moſt apparent, that the ſaid penalty of treble value, being a duty given in the ſaid ſtatute for non-payment of tithes, cannot be demanded in the temporal court but only before the eccleſiaſtical judges, according to the expreſs words of the ſaid ſtatute; and the rather we are ſo perſuaded, becauſe it is moſt agreeable to all laws, and reaſon, that where the principal cauſe is to be decided, there all things incident and neceſſary are to be determined. Beſides it was the practice of all eccleſiaſtical courts in this realm, immediately after the making of the ſaid ſtatute, and hath continued ſo ever ſince, to award treble damages (when there hath been cauſe) without any oppoſition, until about ten years paſt, when or about which time, notwithſtanding the premiſſes, the temporal judges began to hold plea of treble value, and do now accompt it ſo proper and peculiar to their juriſdictions, as by colour thereof they admit ſuits originally for the ſaid penalty, and do make thereby (very abſurdly) the penalty of treble value to be principal, which is indeed but the acceſſory, and the cognizance of tithes to be but the acceſſory, which in all due conſtruction is moſt evident to be the principal, thereby wholly perverting the true meaning and drift of that ſtatute; whereupon if in the ſpiritual court the treble value be now demanded by the libel as a duty, according to that ſtatute, or that ſentence be awarded directly and ſincerely upon the ſaid libel, preſently, as contentious perſons are diſpoſed, a prohibition is granted, and ſome ſharp words are further uſed, as if the eccleſiaſtical judges were in ſome further danger for holding of theſe kind of pleas: and therefore we moſt humbly deſire, that if the judges ſhall inſiſt in their anſwers upon ſuch their ſtraining of the ſaid ſtatute, your lordſhips will be pleaſed to hear the ſame further debated by us with them.

XVIII. "No prohibition to be awarded, where the perſon is ſtopped from carrying away of his tithes by him that ſetteth them forth." As the ſaid ſtatute of Edward the ſixth, laſt mentioned, aſſigneth a penalty of treble value, if a man upon pretence of cuſtom, which cannot be juſtified, ſhall take away his corn, before he hath ſet out his tithes; ſo alſo in the ſaid ſtatute it is provided, that if any man having ſet out his tithes, ſhall not afterwards ſuffer the parſon to carry them away, etc. he ſhall pay the double value thereof ſo carried away, the ſame to be recovered in the eccleſiaſtical court. Howbeit the clearneſs of the ſtatute in this point notwithſtanding means are found to draw this cauſe alſo from the eccleſiaſtical court; for ſuch as of hatred towards their miniſters are diſpoſed to vex them with ſuits at the common law, where they find more favour to maintain their wrangling, than they can hope for in the eccleſiaſtical court, will not fail to ſet out their tithes before witneſſes, but not with any meaning or intent, that the parſon ſhall ever carry them away; for preſently thereupon they will cauſe their own ſervants to load them away to their own barns, and leave the parſon, as he can to ſeek his remedy; which if he do attempt in the eccleſiaſtical court, out cometh a prohibition, ſuggeſting that upon ſeverance and ſetting forth of the tenth part from the nine, the ſame tenths were preſently by law in the parſon's

ſon's poſſeſſion, and being thereupon become a lay chattel, muſt be recovered by an action of treſpaſs at the common law; whereas the whole pretence is grounded upon a mere perverting of the ſtatute, which doth both ordain, that all tithes ſhall be ſet forth truly and juſtly without fraud and guile; and that alſo the parſon ſhall not be ſtopped or hindered from carrying them away; neither of which conditions are obſerved, when the farmer doth ſet them forth, meaning to carry them away himſelf (for that is the fraudulent ſetting of them out) and alſo when accordingly he taketh them away to his own uſe; for thereby he ſtoppeth the parſon to carry them away; and conſequently the penalty of this offence is to be recovered in the ſaid eccleſiaſtical courts, according to the words of the ſaid ſtatute, and not in any court temporal: wherefore we moſt humbly deſire your lordſhips, that either the judges may make it apparent to your lordſhips, that we miſlike this ſtatute in this point, or that our eccleſiaſtical courts may ever hereafter be freed from ſuch kinds of prohibitions.

XIX. "No prohibition to be granted upon any incident plea in an eccleſiaſtical cauſe." We conceive it to be great injury to his majeſty's eccleſiaſtical juriſdiction, that prohibitions are awarded to his eccleſiaſtical courts upon every by, and every incident plea or matter alledged there in barr, or by way of exception, the principal cauſe being undoubtedly of eccleſiaſtical cognizance. For example. In ſuit for tithes in kind, if the limits of the pariſh, agreements, compoſitions and arbitraments, as alſo whether the miniſter that ſueth as parſon, be indeed parſon or vicar, do come in debate by way of barr, although the ſame particulars were of temporal cognizance (as ſome of them we may boldly ſay are not) yet they were in this caſe examinable in the eccleſiaſtical court, becauſe they are matters incident, which come not in that caſe finally to be ſentenced and determined, but are uſed as a mean and furtherance for the deciſion of the main matter in queſtion. And ſo the caſe ſtandeth in other ſuch incident pleas by way of barr; for otherwiſe either party in every cauſe might at his pleaſure by pleading ſome matter temporal by way of exception, make any cauſe eccleſiaſtical whatſoever ſubject to a prohibition, which is contrary to the reaſon of the common law, and ſundry judgments thereupon given, as we hope the judges themſelves will acknowledge, and thereupon yield to have ſuch prohibitions hereafter reſtrained.

XX. "That no temporal judges, under colour of authority to interpret ſtatutes, ought, in favour of their prohibitions, to make cauſes eccleſiaſtical to be of temporal cognizance." Although of late days it hath been ſtrongly held by ſome, that the interpretation of all ſtatutes whatſoever do belong to the judges temporal, yet we ſuppoſe by certain evil effects, that this opinion is to be bounded within certain limits; for the ſtrong conceit of it hath already brought forth this fruit, that even thoſe very ſtatutes, which do concern matters meerly eccleſiaſtical, and were made of purpoſe with great caution to preſerve, enlarge, and ſtrengthen the juriſdiction eccleſiaſtical, have been by colour thereof turned to the reſtraining, weakning, and utter overthrow of the ſame, contrary to the true intent and meaning of the ſaid ſtatutes. As for example. Beſides the ſtrange interpretation of the ſtatutes before mentioned for the payment of tithes, when parties have been ſued in the eccleſiaſtical courts in caſe of an inceſtuous marriage, a prohibition hath been awarded, ſuggeſting under pretence of a ſtatute in the time of king Henry VIII. that it appertaineth to the temporal courts and not to the eccleſiaſtical, to determine what marriages are lawful, and what are inceſtuous by the word of God. As alſo a miniſter being upon point of deprivation for his inſufficiency in the eccleſiaſtical court, a prohibition was granted upon ſuggeſtion, that all pleas of the fitneſs, learning, and ſufficiency of miniſters belong only to the kings temporal courts, relying, as we ſuppoſe, upon the ſtatute of 13. Eliz. by which kind of interpretation of ſtatutes, if the naming, diſpoſing or ordering of cauſes eccleſiaſtical in a ſtatute ſhall make the ſame to be of temporal cognizance, and ſo aboliſh the juriſdiction of the eccleſiaſtical court, without any further circumſtances or expreſs words to warrant the ſame; it followeth, that foraſmuch as the common book and articles of religion are eſtabliſhed and confirmed by ſeveral acts parliament, the temporal judges may challenge to themſelves an authority to end and determine all cauſes of faith and religion, and to ſend out their prohibitions, if any eccleſiaſtical judge ſhall deal or proceed in any of them: which conceit, how abſurd it is, needeth no proof, and teacheth us, that when matters meerly eccleſiaſtical are compriſed in any ſtatute, it doth not therefore follow, that the interpretation of the ſaid matters doth belong to the temporal judges, who by their profeſſion, and as they are judges, are not acquainted with that kind of learning. Hereunto when we ſhall receive the anſwer of the judges, we ſhall be ready to juſtify every part of this article.

XXI. "That perſons impriſoned upon the writ of "De excommunicato capiendo" are undueIy delivered, and prohibitions unduely awarded for their greater ſecurity." Foraſmuch as impriſonment upon the writ of "De excommunicato capiendo" is the chiefeſt temporal ſtrength of eccleſiaſtical juriſdiction, and that by the laws of the realm none ſo committed for their contempt in matters of eccleſiaſtical cognizance, ought to be delivered, until the eccleſiaſtical courts were ſatisfied, or caution given in that behalf; we would gladly be reſolved by what authority the temporal judges do cauſe the ſheriffs to bring the ſaid parties into their courts, and by their own diſcretions ſet them at liberty, without notice thereof firſt given to the eccleſiaſtical judges, or any ſatisfaction made either to the parties, at whoſe ſuit he was impriſoned, or the eccleſiaſtical court, where certain lawful fees

fees are due. And after all this why do they likewiſe ſend out their prohibitions to the ſaid court, commanding that all cenſures againſt the ſaid parties ſhall be remitted, and that they be no more proceeded with, for the ſame cauſes in thoſe courts. Of this our deſire we hope your lordſhips do ſee ſufficient cauſe, and will therefore procure us from the judges ſome reaſonable anſwer.

XXII. "The king's authority in eccleſiaſtical cauſes is greatly impugned by prohibitions." We are not a little perplexed touching the authority of his majeſty in cauſes eccleſiaſtical, in that we find the ſame to be ſo impeached by prohibitions, that it is in effect thereby almoſt extinguiſhed; for it ſeemeth that the innovating humour is grown ſo rank, and that ſome of the temporal judges are come to be of opinion, that the commiſſioners appointed by his majeſty for his cauſes eccleſiaſtical having committed unto them the execution of all eccleſiaſtical juriſdiction annexed to his majeſty's imperial crown, by virtue of an act of parliament made in that behalf, and according to the tenor and effect of his majeſty's letters patents, wherein they are authorized to impriſon and impoſe fines, as they ſhall ſee cauſe, cannot otherwiſe proceed, the ſaid act and letters patents notwithſtanding, than by eccleſiaſtical cenſures only. And thereupon of latter days, whereas certain lewd perſons, two for example's ſake, one for notorious adultery and other intolerable contempts, and another for abuſing of a biſhop of this kingdom with threatning ſpeeches and ſundry railing terms no way to be endured, were thereupon fined and impriſoned by the ſaid commiſſioners, 'till they ſhould enter into bonds to perform further orders of the ſaid court; the one was delivered by an "Habeas corpus" out of the kings Bench, and the other by a like writ out of the Common Pleas; and ſundry other prohibitions have been likewiſe awarded to his majeſty's ſaid commiſſioners upon theſe ſuggeſtions; viz. that they had no authority either to fine or impriſon any man; which innovating conceit being added to this that followeth, that the writ of "De excommunicato capiendo" cannot lawfully be awarded upon any certificate or "Significavit" made by the ſaid commiſſioners, we find his majeſty's ſaid ſupreme authority in cauſes eccleſiaſtical (ſo largely amplified in ſundry ſtatutes) to be altogether deſtitute in effect of any means to uphold it, if the ſaid proceedings by temporal judges ſhall be by them maintained and juſtified; and therefore we moſt humbly deſire your lordſhips, that they may declare themſelves herein, and be reſtrained hereafter (if there be cauſe found) from uſing the king's name in their prohibitions, to ſo great prejudice of his majeſty's ſaid authority, as in debating the ſame before your lordſhips will hereafter more fully appear.

XXIII. "No prohibitions to be granted under pretence to reform the manner of proceedings by the eccleſiaſtical laws in cauſes confeſſed to be of eccleſiaſtical cognizance." Notwithſtanding that the eccleſiaſtical juriſdiction hath been much impeached heretofore through the multitude of prohibitions, yet the ſuggeſtions in them had ſome colour of juſtice, as pretending that the judges eccleſiaſtical dealt with temporal cauſes; but now, as it ſeemeth, they are ſubject to the ſame controllments, whether the cauſe they deal in, be either eccleſiaſtical or temporal, in that prohibitions of late are wreſted out of their own proper courſe, in the nature of a writ of error, or of an appeal. For whereas the true and only uſe of a prohibition is to reſtrain the judges eccleſiaſtical from dealing in a matter of temporal cognizance; now prohibitions are awarded upon theſe ſurmiſes; viz. that the libel, the articles, the ſentence, and the eccleſiaſtical court, according to the eccleſiaſtical laws, are grievous and inſufficient, though the matter there dealt withal be meerly eccleſiaſtical; and by colour of ſuch prohibitions, the temporal judges do alter and change the decrees and ſentences of the judges eccleſiaſtical, and do moderate the expences taxed in the eccleſiaſtical courts, and do award conſultations upon conditions. As for example; that the plaintiff in the eccleſiaſtical court ſhall accept of the one half of the coſts awarded, and that the regiſter ſhall loſe his fees; and that the ſaid plaintiff ſhall be contented with the payment of his legacy, which was the principal ſued for, and adjudged due unto him at ſuch day, as they the ſaid temporal judges ſhall appoint, or elſe the prohibition muſt ſtand. And alſo where his majeſty's commiſſioners for cauſes eccleſiaſtical, have not been accuſtomed to give a copy of the articles to any party before he hath anſwered them; and that the ſtatute of Hen. V. touching the delivering of the libel, was not only publickly adjudged in the king's Bench not to extend to the deliverance of articles, where the party is proceeded with "ex officio," but likewiſe imparted to his majeſty, and afterwards divulged in the Starchamber, as a full reſolution of the judges; yet within 4. or 5. months after a prohibition was awarded to the ſaid commiſſioners out of the king's Bench, upon ſuggeſtion, that the party ought to have a copy of the articles, being called in queſtion "ex officio," before he ſhould anſwer them; and notwithſtanding that a motion was made in full court ſhortly after for a conſultation; yet an order was entred, that the prohibition ſhould ſtand untill the ſaid party had a copy of the ſaid articles given him: which novel and extraordinary courſes do ſeem very ſtrange unto us, and are contrary not only to the whole courſe of his majeſty's laws eccleſiaſtical, but alſo to the very maxims and judgment of the common law, and ſundry ſtatutes of this realm, as we ſhall be ready to juſtify before your lordſhips, if the judges ſhall endeavour to maintain theſe their proceedings.

XXIV. "That temporal judges are ſworn to defend the eccleſiaſtical judges juriſdiction." We may not omit to ſignify unto your lordſhips, as we take it, the temporal judges are not only bound by their ancient oath, that they ſhall

ſhall do nothing to the diſherifon of the crown, but alſo by a latter oath unto the king's ſupremacy, wherein they do ſwear; that to their power they will aſſiſt and defend all juriſdictions, privileges, preeminences, and authorities united and annexed to the imperial crown of this realm; in which words the eccleſiaſtical juriſdiction is ſpecially aimed at; ſo that whereas they do oftentimes inſiſt upon their oath, for doing of juſtice in temporal cauſes, and do ſeldom make mention of the ſecond oath taken by them for the defence of the eccleſiaſtical juriſdiction, with the rights and immunities belonging to the church; we think, that they ought to weigh their ſaid oaths better together, and not ſo far to extend the one, as that it ſhould in any ſort prejudice the other. The due conſideration whereof (which we moſt inſtantly deſire) would put them in mind, any ſuggeſtion to the contrary notwithſtanding, to be as careful not to do any thing that may prejudice the lawful proceedings of the eccleſiaſtical judges in eccleſiaſtical cauſes, as they are circumſpect not to ſuffer any impeachment or blemiſh of their own juriſdictions and proceedings in cauſes temporal.

XXV. "That excommunication is as lawful as prohibition, for the mutual preſervation of both his majeſty's ſupreme juriſdictions." To conclude: whereas for the better preſerving of his majeſty's two ſupreme juriſdictions before mentioned; viz. the eccleſiaſtical and the temporal, that the one might not uſurp upon the other, two means heretofore have of ancient time been ordained, that is to ſay, the cenſure of excommunication, and the writ of prohibition; the one to reſtrain the incroachment of the temporal juriſdiction upon the eccleſiaſtical, the other of the eccleſiaſtical upon the temporal. We moſt humbly deſire your lordſhips that by your means the judges may be induced to reſolve us, why excommunications may not as freely be put in ure for the preſervation of the juriſdiction eccleſiaſtical, as prohibitions are under pretence to defend the temporal, eſpecially againſt ſuch contentious perſons, as do wittingly and willingly upon falſe and frivolous ſuggeſtions, to the delay of juſtice, vexation of the ſubjects, and great ſcandal of eccleſiaſtical juriſdictions, daily procure, without fear either of God or men, ſuch undue prohibitions, as we have heretofore mentioned.

Archiepiſc. Cant. Ric. Bancroft I.	Anno Chriſti 1605.	Reg. Angliae Jacob. I. 3.

An act for a public thankſgiving to almighty God every year on the fifth day of November.

Forasmuch as almighty God hath in all ages ſhewed his power and mercy in the miraculous and gracious deliverance of his church, and in the protection of religious kings and ſtates; and that no nation of the earth hath been bleſſed with greater benefits than this kingdom now enjoyeth, having the true and free profeſſion of the goſpel under our moſt gracious ſovereign lord king James, the moſt great, learned and religious king that ever reigned therein, enriched with a moſt hopeful and plentiful progeny, proceeding out of his royal loins, promiſing continuance of this happineſs and profeſſion to all poſterity. The which many malignant and deviliſh papiſts, Jeſuits, and ſeminary prieſts, much envying and fearing, conſpired moſt horribly, when the king's moſt excellent majeſty, the queen, the prince, and all the lords ſpiritual and temporal, and commons ſhould have been aſſembled in the upper houſe of parliament, upon the fifth day of November, in the year of our Lord M.DC.V. ſuddenly to have blown up the ſaid whole houſe with gunpowder: an invention ſo inhuman, barbarous, and cruel, as the like was never before heard of, and was (as ſome of the principal conſpirators thereof confeſs) purpoſely deviſed and concluded to be done in the ſaid houſe, that where ſundry neceſſary and religious laws for preſervation of the church and ſtate were made, which they falſly and ſlanderouſly term cruel laws enacted againſt them and their religion, both place and perſons ſhould be all deſtroyed and blown up at once; which would have turned to the utter ruin of this whole kingdom, had it not pleaſed almighty God, by inſpiring the kings moſt excellent majeſty with a divine ſpirit, to interpret ſome dark phraſes of a letter ſhewed to his majeſty above and beyond all ordinary conſtruction, thereby miraculouſly diſcovering this hidden treaſon not many hours before the appointed time for the execution thereof. Therefore the kings moſt excellent majeſty, the lords ſpiritual and temporal, and all his majeſty's faithful and loving ſubjects do moſt juſtly acknowledge this great and infinite bleſſing, to have proceeded meerly from God his great mercy, and to his moſt holy name do aſcribe all honour, glory, and praiſe. And to the end this unfeigned thankfulneſs may never be forgotten, but be had in a perpetual remembrance, that all ages to come may yeild praiſes to his divine majeſty for the ſame, and have in memory this joyful day of deliverance;

Be it therefore enacted by the king's moſt excellent majeſty, the lords ſpiritual and temporal, and the commons in this preſent parliament aſſembled, and by the authority of the ſame, that all and ſingular miniſters in every cathedral and pariſh church, or other uſual place for common prayer within this realm of England and the dominions of the ſame, ſhall always upon the fifth day of November ſay morning prayer, and give unto almighty God thanks for this moſt happy deliverance; and that all and every perſon and perſons inhabiting within this realm of England and the dominions of the ſame, ſhall always upon that

day

day diligently and faithfully reſort to the pariſh church or chapel accuſtomed, or to ſome uſual church or chapel, where the ſaid morning prayer, preaching, or other ſervice of God ſhall be uſed, and then and there to abide orderly and ſoberly during the time of the ſaid prayers, preaching, or other ſervice of God there to be uſed and miniſtred.

And becauſe all and every perſon may be put in mind of his duty, and be then better prepared to the ſaid holy ſervice, be it enacted by the authority aforeſaid, that every miniſter ſhall give warning to his pariſhioners publickly in the church at morning prayer, the Sunday before every ſuch fifth day of November, for the due obſervation of the ſaid day; and after morning prayer or preaching upon the ſaid fifth day of November, they read publickly diſtinctly, and plainly this preſent act.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 1.	1605.	JACOB. I. 3.

The oath of allegiance as eſtabliſhed by act of parliament.

I A. B. do truly and ſincerely acknowledge, profeſs, teſtify, and declare in my conſcience before God and the world, that our ſovereign lord king James is lawful and rightful king of this realm, and of all other his majeſty's dominions and countries; and that the pope neither of himſelf, nor by any authority of the church or ſee of Rome, or by any other means with any other hath any power or authority to depoſe the king, or to diſpoſe of any of his majeſty's kingdoms or dominions, or to authoriſe any foreign prince to invade or annoy him, or his countries, or to diſcharge any of his ſubjects of their allegiance and obedience to his majeſty, or to give licence, or leave to any of them to bear arms, raiſe tumults, or to offer any violence or hurt to his majeſty's royal perſon, ſtate, or government, or to any of his majeſty's ſubjects within his majeſty's dominions.

II. Alſo I do ſwear from my heart, that notwithſtanding any declaration or ſentence of excommunication or deprivation made or granted, or to be made or granted by the pope or his ſucceſſors, or by any authority derived, or pretended to be derived from him or his ſee, againſt the ſaid king, his heirs or ſucceſſors, or any abſolution of the ſaid ſubjects from their obedience; I will bear faith and true allegiance to his majeſty, his heirs and ſucceſſors, and him and them will defend to the utmoſt of my power againſt all conſpiracies and attempts whatſoever, which ſhall be made againſt his or their perſons, their crown and dignity, by reaſon or colour of any ſuch ſentence or declaration, or otherwiſe; and will do my beſt endeavour to diſcloſe and make known unto his majeſty, his heirs and ſucceſſors, all treaſons and traiterous conſpiracies, which I ſhall know or hear of, to be againſt him or any of them.

III. And I do further ſwear, that I do from my heart abhor, deteſt, and abjure, as impious and heretical, this damnable doctrine and poſition; that princes, which be excommunicated or deprived by the pope, may be depoſed or murdered by their ſubjects, or any other whatſoever.

IV. And I do believe, and in my conſcience am reſolved, that neither the pope, nor any other perſon whatſoever hath power to abſolve me of this oath, or any part thereof, which I acknowledge by good and full authority to be lawfully miniſtred unto me, and do renounce all pardons and diſpenſations to the contrary.

V. And theſe things I do plainly and ſincerely acknowledge and ſwear, according to theſe expreſs words by me ſpoken, and according to the plain and common ſenſe and underſtanding of the ſame words, without any equivocation, or mental evaſion, or ſecret reſervation whatſoever. And I do make this recognition and acknowledgment heartily, willingly, and truly, upon the true faith of a chriſtian, ſo help me God.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 2	1605.	JACOB. I. 3.

Suſpenſio ab archiepiſcopo Cantuar. facta contra decanum Wellenſem, et alios. Ex reg. Bancroft fol. 138. a.

RICHARDUS providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, univerſis et ſingulis decanis, archidiaconis, canonicis, praebendariis, necnon rectoribus, vicariis, et aliis quibuſcunque in ordine ſacerdotali ſeu preſbyterali conſtitutis, per provinciam noſtram Cant. ubilibet conſtitutis, ſalutem et gratiam. Cum nos in ſacra ſynodali convocatione praelatorum, et totius cleri noſtrae Cant. provinciae, auctoritate regia exercita et celebrata, rite et legitime procedentes, omnes et ſingulos decanos, archidiaconos, capitula, et cleri procuratores, et alios quoſcunque, ad comparendum coram nobis in dicta ſacra ſynodo provinciali noſtrae Cant. provinciae jamdudum inchoat. et celebrat. ac de die in diem, et de loco in locum, uſque ad et in certum diem et locum competent. continuat. et prorogat. jamque efflux. aliaſque legitime et peremptorie monitos et citatos, praeconizatoſque, ac diu et ſufficienter expectatos, et nullo modo comparentes; necnon omnes et ſingulos alios decanos, archi-

diaconos, capitula, et cleri procuratores, et alios quoſcunque in dicta convocatione comparentes, et ab eadem, ſine licentia noſtra in ea parte obtenta, recedentes, aut mandatis noſtris licitis vel procuratoris dictae convocationis minime obtemperantes, pronunciaverimus contumaces, ipſoſque et eorum quemlibet in poenam contumaciarum ſuarum hujuſmodi; et inter alios, magiſtrum Benjaminum Haydon, ſacrae theologiae profeſſorem, decanum eccleſiae cathedralis Wellen. Philippum Biſſe, S. T. P. archidiaconum archidiaconatus Taunton, et Willelmum Hill, S. T. P. unum procuratorum cleri dioec. Bath. et Well.in poenam contumaciarum ſuarum hujuſmodi, in recedendo a dicta convocatione ante diſſolutionem ejuſdem, ſine licentia noſtra in ea parte petita et obtenta, a celebratione divinorum et omnimodo exercitio juriſdictionis et officii eccleſiaſtici, tam activo quam paſſivo, ſuſpenderimus in ſcriptis per nos lectis, juſtitia mediante; vobis igitur conjunctim et diviſim committimus, et firmiter injungendo mandamus, quatenus eoſdem Benjaminum Haydon, Philippum Biſſe, et Willelmum Hill ſic, ut praemittitur, a convocatione hujuſmodi ante diſſolutionem ejuſdem recedentes, auctoritate noſtra a celebratione divinorum et omnimodo exercitio juriſdictionis et officii eccleſiae ſuſpenſos fuiſſe et eſſe, proque ſic ſuſpenſis tam in eccleſia cathedrali Wellen. praedict. quam aliis eccleſiis parochialibus, diebus dominicis et feſtivis, receptionem praeſentium immediate ſequent. inter divinorum ſolennia, dum major in eiſdem eccleſiis ad divina audienda adfuerit populi multitudo, palam et publice denuncietis et declaretis, ſeu ſic denunciari et declarari faciatis cum effectu. De diebus vero receptionis praeſentium et executionis veſtrae earundem, necnon et quid in praemiſſis feceritis, nos aut vicarium noſtrum in ſpiritualibus generalem, et officialem principalem, immediate poſt publicationem et denunciationem praeſentium, debite et auctentice certificetis, ſeu ſic certificet ille veſtrum, qui praeſens noſtrum mandatum fuerit executus. Dat. ſub ſigillo, quo in hac parte utimur, 21. die menſis Martii anno Domini juxta computationem eccleſiae Anglicanae M.DC.V. et noſtrae tranſlationis anno ſecundo.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 2.	1605.	JACOB. I. 3.

Concilium provinciale Eboracenſe. Ex reg. Ebor.

CONCILIUM hoc virtute brevis regii archiepiſcopo Ebor. directi a 4. die menſis Octobris ad 9. menſis Novembris, et ab illo die in 3. diem Decembris continuatum fuit. Archiepiſcopo Eborum mortuo, rex aliud breve cuſtodibus ſpiritualitatis archiepiſcopatus mittit, dat. 22. die Januarii, intimans illis diverſas concilii prorogationes, archiepiſcopo vivente, factas, et mandans debitam executionem omnium eorum, quae virtute brevis exequenda jubentur. Cuſtodes et capitulum Ebor. 4. die menſis Februarii comparentes in eccleſia metropolitica B. Petri Ebor. Johannem Briſtolenſem epiſcopum, decanum hujus eccleſiae, in praeſidem ſive praeſidentem convocationis elegerunt, eandem electionem domino regi debite ſignificandam decernentes, cum requiſitione et ſupplicatione pro ejus regio conſenſu eidem electioni adhibendo, et pro literis ſuis regiis commiſſionalibus ad ulterius in eadem convocatione pro bono dictae provinciae Ebor. tractand. concludend. et finiend.

Hoc facto, concilium ad 10. deinde ad 19. tum ad 21. menſis Februarii dies; poſtea ad 5. menſis Martii continuabatur. Eo die Willielmus Goodwin, cancellarius et canonicus reſidentiarius, hujus eccleſiae et epiſcoporum Dunelm. et Carliol. procurator, in prolocutorem ſynodi provincialis eligebatur. Deinde literae regiae patentes, praelatis et clero prov. Ebor. licentiam canones condendi concedentes, legebantur, quae hujus erant tenoris:

"James, by the grace of God king of England, Scotland, France, and Ireland, defender of the faith, etc. to all men, to whom theſe preſents ſhall come, greeting. Whereas in and by one act of parliament, made in the five and twentieth year of the reign of king Henry the VIII. reciting, that whereas the king's humble and obedient ſubjects, the clergy of the realm of England, had not only acknowledged, according to the truth, that the convocations of the ſame clergy were, always had been, and ought to be aſſembled by the king's writ, but alſo, ſubmitting themſelves to the king's majeſty, had promiſed in "verbo ſacerdotii," that they would never from thenceforth preſume to attempt, alledge, or put in ure, or enact, promulge, or execute any new canons, conſtitutions, ordinances provincial, or other, or by whatſoever other name they ſhould be called in the convocation, unleſs the king's moſt royal aſſent and licence might to them be had to make, promulge, and execute the ſame; and that the ſaid king did give his moſt royal aſſent and authority in that behalf. It was therefore enacted by the authority of the ſaid parliament according to the ſaid ſubmiſſion and petition of the ſaid clergy, amongſt other things, that they, nor any of them from thenceforth ſhould enact, promulge, or execute any ſuch canons, conſtitutions, or ordinances provincial, by whatſoever name or names they might be called in the convocations in time coming, which always ſhould be aſſembled by authority of the king's writ, unleſs the ſaid clergy might have the king's moſt royal aſſent and licence to make, promulge, and execute ſuch canons, conſtitutions, ordinances provincial or ſynodal, upon pain of every one of the ſaid clergy, doing contrary to the ſaid act, and being thereof convict, to ſuffer impriſonment and make fine of the king's will. And further by the ſaid act is provided, that no canons, conſtitutions, and ordinances ſhould be made or put in execution within this realm by authority

authority of the convocations of the clergy, contrary or repugnant to the king's prerogative royal, or the cuſtoms, laws, or ſtatutes of this realm, any thing contained in the ſaid act to the contrary thereof notwithſtanding; and laſtly it is alſo provided by the ſaid act, that ſuch canons, conſtitutions, ordinances, and ſynodals provincial, which then were already made, and which then were not contrary or repugnant to the laws, ſtatutes, and cuſtoms of this realm, nor to the damage or hurt of the king's prerogative royal, ſhould then ſtill be uſed and executed, as they were before the making of the ſaid act, until ſuch time as they ſhould be viewed, ſearched or otherwiſe ordered, or determined by the perſons mentioned in the ſaid act, or the more part of them, according to the tenor, form, and effect of the ſaid act, as by the ſaid act amongſt divers other things more fully and at large it doth and may appear. Know ye, that we for divers urgent and weighty cauſes and conſiderations us thereunto ſpecially moving, of our ſpecial grace, certain knowledge, and meer motion, by virtue of our prerogative royal, and ſupreme authority in cauſes eccleſiaſtical, have given and granted, and by theſe preſents do give and grant full, free, and lawful liberty, licence, power, and authority unto the reverend father in God John, biſhop of Briſtol, and dean of our metropolitical church of St. Peter in our city of York, preſident of this preſent convocation for the province of York for this preſent parliament now aſſembled, and to the reſt of the biſhops of the ſame province, and to all deans of cathedral churches, archdeacons, chapters, and colleges, and the whole clergy of every ſeveral dioceſe within the ſaid province, that they the ſaid biſhop of Briſtol, preſident of the ſaid convocation, and the reſt of the ſaid biſhops of the ſame province, or the greater number of them, whereof the ſaid preſident of the ſaid convocation to be one, and the reſt of the clergy of this preſent convocation within the ſaid province of York, or the greater number of them, ſhall and may from time to time, during this preſent parliament confer, treat, debate, conſider, conſult, and agree of and upon ſuch canons, orders, ordinances, and conſtitutions, as the ſaid biſhop of Briſtol, preſident of the ſaid convocation, and the reſt of the ſaid biſhops of the ſaid province, or the greater number of them, whereof the ſaid preſident of the ſaid convocation to be one, and the reſt of the clergy of this preſent convocation, within the ſaid province of York or the greater number of them ſhall think neceſſary, fit and convenient for the honour and ſervice of almighty God, the good and quiet of the church, and the better government thereof, to be from time to time obſerved, performed, fulfilled, and kept as well by the archbiſhops of York, the biſhops and their ſucceſſors, and the reſt of the whole clergy of the ſaid province of York in their ſeveral callings, offices, functions, miniſtries, degrees, and adminiſtrations, as alſo by all and every dean of the arches, and other judge of the ſaid archbiſhop's courts, guardians of ſpiritualties, chancellors, deans and chapters, archdeacons, commiſſaries, officials, regiſters, and all and every other eccleſiaſtical officers, and their inferior miniſters whatſoever, of the ſame province of York, in their and every of their diſtinct courts, and in the order, manner, and form of their and every of their proceedings, and by all other perſons within this realm, as far as lawfully being members of the church it may concern them; and further to confer, treat, debate, conſider, conſult, and agree of and upon ſuch other points, matters, cauſes, and things, as we from time to time ſhall deliver or cauſe to be delivered unto the ſaid biſhop of Briſtol, preſident of the ſaid convocation, in writing under our ſign manual, or privy ſignet, to be debated, conſidered, conſulted, and agreed upon; the ſaid ſtatute or any other ſtatute, act of parliament, proclamation, proviſion or reſtraint heretofore had, made, provided, or ſet forth, or the vacancy of the ſee of York, or any other cauſe, matter, or thing whatſoever to the contrary notwithſtanding. And we do alſo by theſe preſents give and grant unto the ſaid biſhop of Briſtol, preſident of the ſaid convocation, and to the reſt of the biſhops of the ſaid province of York, and unto all deans of cathedral churches, archdeacons, chapters, and colleges, and the whole clergy of every ſeveral dioceſe within the ſaid province full, free, and lawful liberty, licence, power, and authority, that they the ſaid biſhop of Briſtol, preſident of the ſaid convocation, and the reſt of the ſaid biſhops of the ſame province, or the greater number of them, whereof the ſaid preſident of the ſaid convocation to be one, and the reſt of the clergy of this preſent convocation within the ſaid province of York, or the greater number of them, all and every the ſaid canons, orders, ordinances, conſtitutions, matters, cauſes, and things ſo by them from time to time conferred, treated, debated, conſidered, conſulted, and agreed upon, ſhall and may ſet down in writing, in ſuch form as heretofore hath been accuſtomed; and the ſame ſo ſet down in writing to exhibit and deliver, or cauſe to be exhibited and delivered unto us, to the end that we upon mature conſideration by us to be taken thereupon, may allow, approve, confirm, and ratify, or otherwiſe diſallow, annihilate, and make void ſuch and ſo many of the ſaid canons, orders, ordinances, conſtitutions, matters, cauſes, and things ſo to be by force of theſe preſents conſidered, conſulted, and agreed upon, as we ſhall think fit, requiſite, and convenient. Provided always that the ſaid canons, orders, ordinances, conſtitutions, matters, and things, or any of them ſo to be conſidered, conſulted, or agreed upon as aforeſaid, be not contrary or repugnant to the doctrine, orders, and ceremonies of the church of England already eſtabliſhed. Provided alſo, and our expreſs will, pleaſure and commandment is, that the ſaid canons, orders, ordinances, conſtitutions, matters, cauſes, and things, or any of them ſo to be by force of theſe preſents conſidered, conſulted, or agreed upon, ſhall not be of any

force

force, effect, or validity in the law, but only ſuch and ſo many of them, and after ſuch time, as we by our letters patents under our great ſeal of England ſhall allow, approve, and confirm the ſame; any thing before in theſe preſents contained to the contrary thereof in any wiſe notwithſtanding. In witneſs whereof we have cauſed theſe our letters to be made patents. Witneſs ourſelf at Weſtminſter the 18th day of February, in the third year of our reign of England, France, and Ireland, and of Scotland the nine and thirtieth,

Per ipſum regem.

COPPIN.

His peractis, ſynodus provincialis in diem 7. et ab hoc in 19. menſis Martii continuabatur. Quo die et diebus praeteritis in domo capitulari eccleſiae metropoliticae B. Petri Ebor. per Will. Goodwin, S. T. P. prolocutorem, publice lectis omnibus et ſingulis canonibus ſive conſtitutionibus eccleſiaſticis, de quibus tractatum, concluſum, et conſenſum eſt, per reverendum in Chriſto patrem et dom. dom. Richardum, prov. div. London. epiſcopum, praeſidentem convocationis provinciae Cant. et caeteros epiſcopos et clerum ejuſdem provinciae de licentia ſpeciali sereniſſimi domini noſtri regis A. D. M.DC.III. et poſtea per literas regias patentes publicatis, confirmatis, et obſervari mandatis, atque mature jam et antea examinatis et ponderatis, idem reverendus pater epiſcopus, et caeteri ejuſdem convocationis, tunc comparentes, unanimis eorum conſenſu et aſſenſu, praefatas conſtitutiones eccleſiaſticas ratificarunt et firmiter obſervari in et per totam hanc provinciam Ebor. mandarunt, prout per eorum decretum ſeu certificatorium tunc etiam publice perlectum latius conſtat et apparet, et cui nomine et cognomine eorum ſubſcripſerunt. Cujus verus tenor ſequitur, et eſt talis :

Whereas we the preſident and clergy of the convocation of the province of York, authorized by his majeſty's commiſſion in this behalf, have diligently viewed, and deliberately examined the conſtitutions and canons eccleſiaſtical, and every of them treated, concluded, and agreed upon by the reverend father in God Richard, by God's providence late biſhop of London, preſident of the convocation of the province of Canterbury, and the reſt of the biſhops and clergy of the ſame province, by his majeſty's licence in their ſynod begun at London anno Domini M.DC.III. and ſince that publiſhed, for the due obſervation thereof, by his majeſty's authority under the great ſeal of England, and by his majeſty's ſaid authority commanded to be diligently obſerved by all his ſubjects of this realm of England within both provinces of Canterbury and York in all points, wherein they do or may concern every or any of them. We his majeſty's loyal ſubjects, furthering, as much as in us lieth, the honour and ſervice of almighty God, the peace of God's church, and better government of the ſame, and finding the ſaid conſtitutions and canons very fit and requiſite for the good of the church to be obſerved within and throughout all the province of York (yielding in all points reſpectively to the archbiſhop of York, to every biſhop of the province of York, and to his or their chancellors and commiſſaries, and others having eccleſiaſtical juriſdiction within the ſaid province, ſuch and the ſame authority, as by force of the ſaid canons and conſtitutions was, and is ſeverally attributed to the archbiſhop of Canterbury, to the biſhops, and to others exerciſing eccleſiaſtical juriſdiction in that province) do thereby decree and ordain, that all and ſingular the ſaid conſtitutions and canons eccleſiaſtical, and the contents of them, and every of them, be for ever hereafter of full power, force and authority within this province of York, and be accounted and numbered among the conſtitutions and canons of the province of York; and that they, and every of them, be from henceforth truly and diligently obſerved, executed, and equally kept by all and ſingular perſons, not only of the clergy, but of the laity, within the province of York, ſo far forth as it doth, or may concern them, and every, or any of them in their ſeveral functions, degrees, and ſtates, upon the perils and penalties therein expreſſed, and other cenſures eccleſiaſtical to be inflicted upon all and every of the tranſgreſſors thereof, according to the meaſure and quality of their offence. In teſtimony whereof we ourſelves, and for the whole clergy within the province of York lawfully aſſembled and deputed in this behalf, have willingly and "ex animo" ſubſcribed in this ſchedule of parchment annexed, to the canons and conſtitutions; humbly praying the king's moſt excellent majeſty graciouſly to accept our moſt humble duty and ſervice therein, and to give his highneſs's royal aſſent to the ſame.

Perſons preſent at this act.

The reverend father in God John, biſhop of Briſtol, preſident of the convocation.

Mr. Dr. Goodwin prolocutor thereof, proctor for the biſhop of Durham and Carliſle, and for the chapter of this church.

Mr. Banks another proctor for the ſame chapter.

Mr. Harwood and Mr. Belwood, proctors for the clergy of the juriſdiction of the dean and chapter of the church

Mr. Parkinſon for Richmond, etc.

Mr. Dr. Colmer, Mr. William Morton, and Mr. Ribank, parties for them of the church and dioceſe of Durham.

Mr, Whittle, proctor for them of the church and dioceſe of Cheſter.

Mr. Lowther and Mr. Maplet, proctors for them of the church and dioceſe of Carliſle.

And Mr. Archdeacon Remington, Mr. Lindley, Mr. Nobſon, and Mr. Nelſon, proctors for them of Southwell church and Nottingham archdeaconry.

Synodus

2

Synodus provinciae Cantuar. Ex MS. Mil. Smith apud epiſc. Tho. Aſſaven.

Synodus provinciae Cantuar. ad ſecundum diem Aprilis continuata, ſub initium hujus anni vix aliquid praeter ſuſpenſionem et abſolutionem non comparentium tractavit; inter hos D. Tooker, decanus Lichfeld. et M. Robotham eam a ſynodo obtinuerunt; inter illos doctor Stern, ſuffraganeus epiſcopus Colceſtrenſis, ab officio ſuſpenſus eſt.

Viceſimo octavo die menſis Maii "the prolocutor deſires the archbiſhop, that whereas by reaſon of the long continuance of the convocation, the clerks of the convocation had been at extraordinary expences, that a competent ſum might be allowed by the parſons and vicars over and above the uſual and accuſtomed allowance towards their great charges. The archbiſhops and biſhops thereupon order, that for the firſt ſeſſion they ſhould have the old and ordinary allowance, and for the other ſeſſions after, the moiety of the firſt old allowance." His ita geſtis, convocatio ad 19. menſis Novembris ſequentis prorogabatur.

Interea inferior convocationis domus libellum ſupplicem regi offerebat, de tollendis prohibitionibus, ut ſeq.

Petition of the lower houſe of convocation to his majeſty againſt prohibitions.

Moſt humbly beſeeching your moſt excellent majeſty, your moſt faithful ſubjects, the clergy of your lower houſe of convocation, for themſelves and the reſt of their brethren in the miniſtry; that, whereas they have been very much of late years defrauded of their tithes, and debarred from obtaining their right due unto them by your excellent laws of this church, through prohibitions procur'd by thoſe, which wrong them out of your majeſty's temporal courts, to your ſuppliants great hindrance, moleſtation, and utter impoveriſhing in time, if remedy be not provided; beſides the ſtopping of juſtice, occaſion of perjury, and further wrong, and overthrow of your eccleſiaſtical juriſdiction, as though it were an unjuſt uſurpation of foreign power againſt your majeſty and crown, and not the due execution of your majeſty's own rightful power and juſt juriſdiction in cauſes eccleſiaſtical: it may pleaſe your moſt excellent majeſty, upon due notice given, and in tender conſideration of our grievances herein, to take ſome ſpeedy order for the help and relief of the ſame in ſuch manner, as to your highneſs's wiſdom, piety, and clemency ſhall ſeem juſt, fit, and convenient.

And your majeſty's ſuppliants ſhall evermore (as they are bound) with all due thankfulneſs pray unto God for your majeſty's long and happy life, and proſperous reign.

Duo inprimis poſt hanc prorogationem in ſynodo proponebantur; primum ſeſſione III. Novemb. 21. "The archbiſhop tells the lower houſe, that the king had conſented to put a reſtraint upon prohibitions."

Secundum ſeſſione xi. Februarii 18. "The archbiſhop declares to both houſes the king's pleaſure for ſinging and organ ſervice in cathedrals."

Deinde per varias prorogationes virtute brevis regii convocatio continuata fuit uſque ad Februarii diem decimum, anno M.DC.IX.

Synodus provinciae Ebor. Ex reg. Ebor.

Synodus provinc. Ebor. die Mercurii 9. die menſis Aprilis, M.DC.VI. in eccleſia metropolitica B. Petri Ebor. coacta, poſt tractatum inter praelatos et clerum habitum, unanimi conſenſu pro defenſione regnorum et dominiorum domini regis, necnon pro eorum erga regiam ſuam ſublimitatem obſervantia et obſequio quatuor ultronea et ſpontanea et voluntaria ſubſidia regiae ſuae munificentiae dederunt et conceſſerunt. Poſtea virtute brevis regii dat. 28. Maii directi epiſcopo Briſtol. cuſtodi ſpiritualitatis archiepiſcopatus Ebor. ſynodus provinciae hujus ad 19. diem menſis Novembris prorogabatur. Antequam autem dies ille ingrueret, aliud breve regium dat. 14. Novemb. directum Tobiae Matthews, archiepiſcopo Ebor. emanavit, prorogationes ſynodorum provinciae hujus tam tempore Matthaei Hutton, archiepiſcopi, quam cuſtodum ſpiritualitatis enarrans, ac novo archiepiſcopo mandans juxta vim et formam ultimi brevis regii in ſynodo procedere. Ea poſt varias deinde prorogationes per literas regias patentes dat. 2. die Martii ad 10. diem Aprilis, M.DC.VII. continuata eſt.

Abſolutio magiſtri Hill Procurator B. Wellenſ. etc. ab archiepiſcopo Cant. facta. Ex reg. Bancroft fol. 139. a.

Richardus, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, univerſis et ſingulis decanis, archidiaconis, canonicis, praebendariis, necnon rectoribus, vicariis, et aliis quibuſcunque in ordine ſacerdotali ſeu preſbyterali conſtitutis, per provinciam noſtram Cant. ubilibet conſtitutis, ſalutem et gratiam. Cum nos in ſacra ſynodali convocatione praelatorum et totius cleri noſtrae Cant. provinciae auctoritate regia nuper exercita et celebrata, rite et legitime procedentes, magiſtrum Willielmum Hill, ſacrae theologiae pro-

feſſorem, unum procuratorum cleri dioec. Bathon. et Wellen. propter manifeſtam ſuam contumaciam in recedendo a dicta convocatione ante diſſolutionem ejuſdem, ſine licentia noſtra in ea parte petita et obtenta, pronunciaverimus contumacem, ipſumque in poena contumaciae ſuae hujuſmodi a celebratione divinorum, et omnimodo exercitio juriſdictionis, et officii eccleſiaſtici, tam activo quam paſſivo, ſuſpenderimus in ſcriptis; eundemque poſtea ex certis cauſis nos in ea parte ſpecialiter moventibus, ad humilem petitionem ejuſdem Willielmi Hill a ſententia ſuſpenſionis hujuſmodi abſolverimus, et eccleſiae, functioni, et officio reſtituerimus, juſtitia mediante; vobis igitur conjunctim et diviſim committimus, ac firmiter injungendo mandamus, quatenus eundem magiſtrum Willielmum Hill ſic, ut praemittitur, auctoritate noſtra a dicta ſententia ſuſpenſionis abſolutum et reſtitutum fuiſſe et eſſe, proque ſic abſoluto et reſtituto tam in eccleſia cathedrali Wellenſi, quam aliis eccleſiis parochialibus, diebus dominicis et feſtivis, receptionem praeſentium immediate ſequentibus, inter divinorum ſolennia, dum major in eiſdem eccleſiis ad divina audienda adfuerit populi multitudo, palam et publice denuncietis et declaretis, ſeu ſic denunciari et declarari faciatis cum effectu. De diebus vero receptionis praeſentium et executionis veſtrae earundem, necnon et quid in praemiſſis feceritis, nos aut vicarium noſtrum in ſpiritualibus generalem, et officialem principalem, cum ad hoc congrue fueritis requiſiti, debite et auctentice certificetis, ſeu ſic certificet ille veſtrum, qui praeſens noſtrum mandatum fuerit executus. Dat. ſub ſigillo, quo in hac parte utimur, undecimo die menſis Aprilis, anno Domini M.DC.VI. et noſtrae tranſlationis anno ſecundo.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 2.	1606.	JACOB. I. 4.

Bulla papae Pauli quinti contra ſacramentum fidelitatis. Ex Foulis Romiſh Treaſons lib. X. cap. III.

DILECTI filii, ſalutem et apoſtolicam benedictionem. Magno animi moerore nos ſemper affecerunt tribulationes et calamitates, quas pro retinenda catholica fide jugiter ſuſtinuiſtis, ſed cum intelligamus omnia hoc tempore magis exacerbari, afflictio noſtra mirum in modum aucta eſt, etc. Non poteſtis abſque evidentiſſima graviſſimaque divini honoris injuria obligare vos juramento, quod ſimiliter maximo cum cordis noſtri dolore audivimus propoſitum vobis fuiſſe praeſtandum infraſcripti tenoris, videlicet:

Ego A. B. etc.

Quae cum ita ſint, vobis ex verbis ipſis perſpicuum eſſe debet, quod hujuſmodi juramentum ſalva fide catholica et ſalute animarum veſtrarum praeſtari non poteſt, cum multa contineat quae fidei et ſaluti aperte adverſantur.

Propterea admonemus vos, ut ab hoc atque ſimilibus juramentis praeſtandis omnino caveatis; quod quidem eo acrius exigimus a vobis, quia experti veſtrae fidei conſtantiam, quae tanquam aurum in fornace perpetuae tribulationis igne probata eſt. Pro comperto habemus, vos alacri animo ſubdituros eſſe quaecunque atrociora tormenta, ac mortem denique ipſam conſtanter oppetituros potius, quam Dei majeſtatem ulla in re laedatis, etc.

Praecipimus vobis, ut illarum literarum verba ad amuſſim ſervetis et ſimpliciter, prout ſonant, et jacent, accipiatis et intelligatis, ſublata omni facultate aliter illa interpretandi, etc. Datum Romae apud ſanctum Marcum ſub annulo piſcatoris 10. calend. Oct. M.DC.VI. pontificatus noſtri anno ſecundo.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 3.	1607.	JACOB. I. 5.

Inhibitio contra quoſdam ludimagiſtros facta per archiepiſcopum Cantuar. Ex reg. Bancroft fol. 146. a.

RICHARDUS, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, univerſis et ſingulis clericis et literatis quibuſcunque per provinciam noſtram Cant. ubilibet conſtitutis, ſalutem. Cum in ſeptuageſimo octavo canone libri Conſtitutionum ſive Canonum eccleſiaſticorum tractat. et concluſ. in ſynodo London. inchoata anno ſalutis M.DC.III. regnique ſereniſſimi in Chriſto principis et domini noſtri, domini Jacobi, Dei gratia Angliae, Franciae, et Hiberniae regis, fidei defenſoris, etc. primo, et Scotiae XXXVII, ac poſtea ab eadem regia majeſtate approbat. et confirmat. ſtatutum et ordinatum ſit, quod in omni eccleſia parochiali vel capella, in qua curatus extiterit, qui in magiſterii aut bacalareatus gradu conſtitutus, vel alias habilis et idoneus ad docend. ſit, et ad augenda victus ſui ſubſidia, puerosque in principiis rectae fidei inſtituendos, operam munuſque illud docendi lubens volet ſuſcipere, nulla facultas ſive licentia ad pueros illius parochiae, in qua talis curatus exiſtit erudiend. cuivis, niſi dicto curato per loci ordinarium concedatur; cumque dilectus nobis in Chriſto Robertus Walker, preſbyter, in artibus magiſter, curatus eccleſiae parochialis de Torrington magna, et capella ſancti Aegidii eidem annexa, in comitatu Devon. Exon. dioec. noſtraeque Cant. provinciae propter exilitatem ſtipendii ſui ibidem curis inſerviendis, et meliorem ſuam ſuſtentationem, docendi munus infra parochiam de Torrington magna praedict. exercuerit et exercet

ercet in praeſenti, auctoritate licentiae reverendi in Chriſto patris confratris noſtri domini Willelmi, Exon. epiſcopi moderni, illius loci ordinarii et dioeceſani, ſibi in ea parte factae et conceſſae, abſque tamen clauſula inſerta in eadem inhibendi aliis infra parochiam praedictam docentibus, ſeu doceri volentibus; cumque quidam Thomas Potter, Antonius Hudſon, et Johannes Jeoffrey docendi munus infra parochiam de Torrington magna praedicta ſine aliqua licentia ſaltem legitima, ac contra formam canonis praedicti diu exercuerint et exercent in praeſenti, in dicti Roberti Walker praejudicium non modicum; cumque praeterea dictus Robertus Walker ad hujuſmodi mala et incommoda curanda et evitanda petitionem ſuam in ſcriptis concept. circa viceſimum quartum diem Octobris, A. D. M.DC.IV. nobis exhibuerit, ac licentiam noſtram ad hujuſmodi docendi munus exercend. cum inhibitione inſerta contra omnes alios docentes infra parochiam praedictam petierit et poſtulaverit; ac licet petitio dicti Roberti Walker nobis tanquam juſta ac rationi et canoni praedict. conſona videretur; dictum tamen Robertum Walker, ejuſque cauſam, una cum petitione ſua praedicta examinationi et conſiderationi praedicti confratris noſtri domini Exon. epiſcopi alias retulerimus, et remiſerimus; cumque dilectus Robertus Walker querelam ſuam priorem renovando aliam nobis nuper exhibuerit petitionem, noſtramque opem imploraverit, quatenus ſibi providere, eique docendi facultatem, ac noſtras literas inhibitorias contra perſonas praenotatas, et alios quoſcunque ludimagiſtri officium infra parochiam praedictam exercent. in praejudicium dicti Roberti Walker, concedere dignaremur; nos nolentes eidem parti querelanti in ſua deeſſe juſtitia, ſicut nec debemus, vobis igitur conjunctim et diviſim committimus, ac firmiter injungendo mandamus, quatenus inhibeatis, ſeu inhiberi faciatis peremptorie praefatis Thomae Potter, Antonio Hudſon, et Johanni Jeoffry in ſpecie, ac omnibus aliis et ſingulis ludimagiſtris, officium infra parochiam de Torrington magna praedicta exercentibus, ſeu exercere volentibus in genere, quibus nos etiam tenore praeſentium ſic inhibemus, ne ipſi a tempore executionis ſeu intimationis praeſentium, praetextu aut colore cujuſvis licentiae, aliquos pueros in literis grammaticalibus, aut in arte ſive facultate legendi aut ſcribendi edoceant, aut ludimagiſtri officium ullatenus infra parochiam de Torrington magna praedicta exerceant, ſeu eorum aliquis ſic docere aut exercere praeſumat, quamdiu praedictus Robertus Walker curae animarum parochianorum de Torrington magna praedicta deſervierit, aut docendi munus ibidem exercuerit, ſub poena juris et majoris contemptus. Et quid in praemiſſis feceritis, nos aut vicarium noſtrum in ſpiritualibus generalem, et officialem principalem, vel alium judicem in hac parte competent. quemcunque debite certificetis, ſeu certificet ille veſtrum, qui praeſens noſtrum mandatum fuerit executus, quoties et quando ad id ex parte dicti Roberti Walker fueritis requiſiti. Dat. ſeptimo die menſis Maii, anno M.DC.VII. et noſtrae tranſlationis anno tertio.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 3.	1607.	JACOB. I. 5.

Bulla papae Pauli quinti contra ſacramentum fidelitatis. Ex Foulis Romiſh treaſons lib. X. cap. 3.

DELECTI filii, ſalutem et apoſtolicam benedictionem. Renunciatum eſt nobis, reperiri nonnullos apud vos, qui cum ſatis declaraverimus per literas noſtras anno ſuperiore et 10. calend. Octobris in forma brevis datas, vos tuta conſcientia praeſtare non poſſe juramentum, quod a vobis tunc exigebatur, et praeterea ſtricte praeceperimus ne ullo modo illud praeſtaretis; nunc dicere audent hujuſmodi, literas de prohibitione juramenti non ex animi noſtri ſententia noſtraque propria voluntate ſcriptas fuiſſe, ſed potius aliorum intuitu atque induſtria, eaque de cauſa iidem perſuadere nituntur, mandata noſtra dictis literis non eſſe attendenda.

Perturbavit ſane nos hic nuncius, eoque magis, quia experti obedientiam veſtram, filii noſtri unice dilecti, qui ut hinc ſanctae ſedi obedieritis, opes, facultates, dignitatem, libertatem, vitam denique ipſam pie et generoſe nihili feciſtis, nunquam ſuſpicati eſſemus potuiſſe vocari apud vos in dubium fidem literarum noſtrarum apoſtolicarum, ut hoc praetextu vos ex mandatis noſtris eximeretis.

Verum agnoſcimus verſutiem atque fraudem adverſarii humanae ſalutis, eiſque potius, quam veſtrae voluntati tribuimus hanc renitentiam. Eapropter iterum ad vos ſcribere decrevimus, ac denuo vobis ſignificare literas noſtras apoſtolicas anno praeterito 10. calend Octob. datas de prohibitione juramenti, non ſolum motu proprio, et ex certa noſtra ſcientia, verum etiam poſt longam et gravem deliberationem de omnibus, quae in illis continentur, adhibitam, fuiſſe ſcriptas, et ob id teneri vos illas omnino obſervare, omni interpretatione ſecus ſuadente rejecta.

Haec autem eſt mera, pura, integraque voluntas noſtra, qui de veſtra ſalute ſoliciti ſemper cogitamus ea, quae magis vobis expediunt. Et ut cogitationes et conſilia noſtra illuminet is, a quo chriſtiano gregi cuſtodiendo noſtra fuit praepoſita humilitas indeſinenter oramus; quem etiam jugiter precamur, ut in vobis filiis noſtris ſummopere dilectis fidem, conſtantiam, mutuamque inter vos charitatem et pacem augeat, quibus omnibus cum omni charitatis affectu peramanter benedicimus. Datum Romae apud ſanctum Marcum ſub annulo piſcatoris 10. calend. Septemb. M.DC.VII. pontificatus noſtri anno tertio.

PETRUS STRAZO.

An

An order ſet down by king James the firſt, for the tranſlating of the Bible.
Burnet's hiſt. reform. vol. 2. app. p. 366.

The places and perſons agreed upon for the Hebrew, with the particular books by them undertaken.

Place	Persons	Books
Weſtminſter,	Mr. Dean of Weſtm. Mr. Dean of Pauls, Mr. Dr. Saravia, Mr. Dr. Clark, Mr. Dr. Leifield, Mr. Dr. Teigh, Mr Burleigh, Mr. King, Mr. Thompſon, Mr. Beadwell,	Pentateuchon. The ſtory from Joſhua to the firſt book of Chronicles excluſive.
Cambridge,	Mr. Lively, Mr. Richardſon, Mr. Chatterton, Mr. Dillingham, Mr. Harriſon, Mr. Andrews, Mr. Spalding, Mr. Burge,	From the firſt of the Chronicles with the reſt of the ſtory and the Hagiography; videlicet, Job, Pſalms, Proverbs, Canticles, Eccleſiaſtes.
Oxford,	Dr. Harding, Dr. Reynalds, Dr. Holland, Dr. Kilbye, Mr. Smith, Mr. Brett, Mr. Fairclough,	The four or greater Prophets with the Lamentations, and the twelve leſſer Prophets.
Cambridge,	Dr. Denport, Dr. Branthwair, Dr. Radcliffe, Mr. Ward, Mr. Downs, Mr. Boyes, Mr. Ward reg.	The prayer of Manaſſe and the reſt of the Apocrypha.

The places and perſons agreed upon for the Greek, with the particular books by them undertaken.

Place	Persons	Books
Oxford,	Mr. Dean of Chriſt-Church, Mr. Dean of Wincheſter, Mr. Dean of Worceſter, Mr. Dean of Windſor. Mr. Savile, Dr. Perne, Dr. Ravens, Mr. Haviner,	The four Goſpels, Acts of apoſtles, Apocalyps.
Weſtminſter,	Dean of Cheſter, Dr. Hutchinſon, Dr. Spencer, Mr. Fenton, Mr. Rabbett, Mr. Sanderſon, Mr. Dakins,	The Epiſtles of St. Paul. The canonical Epiſtles.

The rules to be obſerved in the tranſlation of the Bible.

I. The ordinary Bible read in the church, commonly called "the biſhop's Bible," to be followed, and as little altered, as the truth of the original will permit.

II. The names of the prophets, and the holy writers, with the other names of the text to be retained, as nigh as may be, accordingly as they were vulgarly uſed.

III. The old eccleſiaſtical words to be kept, videlicet, the word "Church" not to be tranſlated "Congregation," etc.

IV. When a word hath divers ſignifications, that to be kept, which has been moſt commonly uſed by moſt of the ancient fathers, being agreeable to the propriety of the place, and the analogy of the faith.

V. That the diviſion of the chapters be altered either not at all, or as little as may be, if neceſſity ſo require.

VI. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without ſome circumlocution ſo briefly and fitly be expreſſed in the text.

VII. Such quotations of places to be marginally ſet down, as ſhall ſerve for the fit reference of one ſcripture to another.

VIII. Every particular man of each company to take the ſame chapter or chapters, and having tranſlated or amended them ſeverally by himſelf, where he thinketh good, all to meet together, confer what they have done, and agree for their parts, what ſhall ſtand.

IX. As any one company hath diſpatched any one book in this manner, they ſhall ſend it to the reſt to be conſidered of ſeriouſly and judiciouſly; for his majeſty is very careful in this point.

X. If any company upon the review of the book ſo ſent, doubt or differ upon any place, to ſend them word thereof, note the place, and withal ſend the reaſons; to which if they conſent not, the difference to be compounded at the general meeting, which is to be of the chief perſons of each company, at the end of the work.

XI. When any place of ſpecial obſcurity is doubted of, letters to be directed by authority to

to ſend to any learned man in the land for his judgment of ſuch a place.

XII. Letters to be ſent from every biſhop to the reſt of his clergy, admoniſhing them of this tranſlation inhand, and to move and charge as many as be ſkilful in the tongues, and have taken pains in that kind, to ſend his particular obſervations to the company either at Weſtminſter, Cambridge, or Oxford.

XIII. The directors in each company to be the dean of Weſtminſter and Cheſter for that place, and the king's profeſſors in the Hebrew or Greek in either univerſity.

Theſe tranſlations to be uſed, when they agree better with the text, than the biſhops Bible; videlicet: Tindall, Matthews, Coverdales, Whitchurches, Geneva.

XV. Beſides the ſaid directors before mentioned, three or four of the moſt ancient and grave divines in either of the univerſities, not employed in tranſlating, to be aſſigned by the vice-chancellor, upon conference with the reſt of the heads, to be overſeers of the tranſlations as well Hebrew as Greek, for the better obſervation of the fourth rule above ſpecified.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 3.	1607.	JACOB. I. 5.

Convocatio cleri provinciae Ebor.

CONVOCATIO haec per breve regium dat. apud Weſtm. 6. die Julii a 10. die Aprilis ad 17. diem Novembris, et ab eo die per aliud ad undecimum diem Februarii prorogabatur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 4.	1608.	JACOB. I. 6.

King James's letter to the biſhop of London about the repair of St. Paul's church. Ruſhworth's Collect. ii. vol. p. 90. and Frankl. Annal. p. 388.

JAMES, Rex.

RIGHT reverend father in God, right truſty and well beloved, we greet you well. The deſire we have to remove the ſcandal that hath long lien upon our city of London eſpecially, but in a manner upon the whole realm, for the neglect of the repairing of the ſteeple of St. Paul's church, moved us to quicken them by our letters to think upon ſome means, how the ſame might be taken in hand, and to offer of our own bounty to contribute liberally towards it; by occaſion whereof we have been informed, that the whole body of the church is not only in decay, but in ſome danger of ruin in ſome parts thereof, if the ſame be not in time prevented, which grieved us not a little, that in a time of peace and plenty, which this realm hath of late years enjoyed, and in the flouriſhing eſtate of the church, ſo much neglect ſhould be uſed by thoſe, to whoſe care it appertaineth to preſerve in their eſtate and decency ſuch monuments, as though they be not of the eſſence of religion, yet never were neglected, but with blemiſh and diſgrace as well to the miniſters, as to the religion itſelf, to the uſe whereof they are dedicated, and do not leave unattainted the honour and zeal of thoſe princes, in whoſe time ſuch error happen, becauſe it is no ſmall part of their charge to have an eye to the preſervation, as in general of all public monuments, ſo eſpecially of thoſe, that have been deſigned to the honour and ſervice of God; from the ſenſe whereof it ariſeth that at this time we ſummon the duties of you, whom it concerneth, and require you to enter into preſent conſideration, how the decays of that church may be forthwith repaired, and the ſame reſtored not only to ſtrength and ſafety, but to ſuch decency, as is comely for ſo worthy and famous a monument of the piety of our anceſtors. For it is not unknown to us, that among the poſſeſſions, which appertain to that ſee, there be lands eſpecially appropriated to the fabric of the church, which if they had been continually employed to that uſe, thoſe decays would not have got ſo far; notwithſtanding if the former neglects have made the decay greater than the yearly revenue of thoſe lands can repair, we ſhall be willing to give furtherance to any other means of ſupply, which ſhall be preſented unto us. But becauſe we would not have their ruins to run on, but ſome ſpeedy cauſe to be taken for the redreſs thereof, and to the end we may underſtand what the ſtate of the ſtructures of that church is; we require you to cauſe the ſame to be viewed by ſkilful perſons, and a ſurvey to be made in writing of all the decays thereof, and what the charge of the reparation may amount unto, and likewiſe a certificate to be made to us of ſuch poſſeſſions of the church, as be appropriated to the fabric thereof, and what yearly rent they be of, that we may ſee how the means do ſtand in proportion of the charge, and what will be requiſite for ſupply; all which to be preſented to us at our return and ſetling at our winter abode, and aſſuring yourſelf, that we will not fail to call for an account thereof. Given under our ſignet at Tuddington the 24th of July, in the ſixth year of our reign of Great Britain, France, and Ireland.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT. 4.	1608.	JACOB. I. 6.

The council's letter to the archbiſhop of Canterbury about arms to be provided by the clergy. Reg. Bancroft fol. 154. b.

"SALUTEM in Chriſto." Underſtanding of ſome particular points not fully extended in a late letter written by the lords of his majeſty's moſt honourable privy council to the lieutenants and commiſſioners of muſters in the ſeveral counties, touching a view to be taken of the clergies forces among the reſt, I have according to my duty obtained from their lordſhips a more full explication of their lordſhips meaning in that point, the copy whereof enſueth:

To our very good lord, the lord archbiſhop of Cant. After our right hearty commendations to your lordſhip; whereas in the letters of late written from us, by his majeſty's commandment, for a general view and muſter to be taken at this time of all the forces of this realm both of horſe and foot, we gave order amongſt other directions to the lieutenants and commiſſioners of muſters in the ſeveral counties, that ſuch of the clergy as have been heretofore appointed to find arms, and others of them that are meet in like ſort to be charged, might be ordered to cauſe the ſame to be ſhewed at theſe muſters; foraſmuch as ſome queſtion hath ſithence been moved, as your lordſhip knoweth, of the manner and order meet to be obſerved of the clergy in this ſervice of muſters, and by that occaſion we have been deſired to deliver our direction more particularly in that behalf; we do therefore hereby ſignify unto your lordſhip, that we think it meet, that you do forthwith direct your letters to the biſhops of the ſeveral dioceſes within the province of Cant. requiring them to inform themſelves of all ſuch clergymen, in their ſeveral biſhopricks, as well non-reſidents as others, as are fit to be charged with the finding of horſe, arms, or other furnitures, and thereupon to rate and cauſe them to be rated according to their abilities for that ſervice; which being done, it ſhall ſuffice that the biſhops do only ſend unto the lieutenants of thoſe counties in their dioceſes, or in ſuch counties, where there are no lieutenants to the commiſſioners of the muſters due and orderly certificates, containing as well the names of ſuch eccleſiaſtical perſons, as they have rated, as alſo the ſeveral proviſions of horſe, arms, and furnitures, that the ſaid clergymen be appointed to have in readineſs; whereupon order may be taken for a view and muſter to be had of them, either with the reſt of the forces of the county, or apart by themſelves, as ſhall be thought moſt expedient for his majeſty's ſervice, and without any unneceſſary charge or trouble of the ſaid clergymen, herein we pray your lordſhip to give direction accordingly. And ſo wiſh you right heartily well to fare. From Hampton court the 19. of September, M.DC.VIII.

Your lordſhips very loving friends, etc.

Your lordſhip hereby fully underſtandeth their lordſhips pleaſure, what courſe is to be held in this buſineſs, with their lordſhips ſaid directions, I pray you be careful to ſee ſpeedily accompliſhed in ſuch ſort, as that his majeſty may thereby receive good ſatisfaction; whereof not doubting, I commit your lordſhip to the tuition of almighty God. At Lambeth the 21. of September, M.DC.VIII.

Your lordſhip's loving brother,

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 5.	1608.	JACOB. I. 6.

Orders enjoined by the lord archbiſhop of Cant. in his metropolitical viſitation of the dioceſe of Wincheſter, to be obſerved by the warden and ſcholars of St. Mary college of Oxford near Wincheſter, anno M.DC.VIII. Reg. Bancroft fol. 220. b.

I. INPRIMIS, That no timber trees growing in the woods or upon the lands of the college, be given to any whatſoever upon any occaſion, nor that any of the ſaid timber trees be ſold, but upon very extraordinary and urgent occaſions, and then not without the conſent of the more part of the fellows, unleſs it be for the neceſſary reparations of the college-houſes; to be allowed by the warden, at the motion of the rider or one of the burſers.

II. Item, That the fellow, which rideth the progreſs with the warden, be not only made privy to all the fines raiſed upon the grants of copyholds, but give his conſent, for the time that he is a rider, to the pitching of the fines aſſeſſed either by the warden, or the ſteward, and that neither the ſteward, nor he, who occupieth that place, ſhall by any means without the warden and the rider of the progreſs, rate or appoint any fines for copyhold lands, to the uſe of the college, or any other; alſo that an extract of the grants of copyholds, and of fines raiſed thereon, ſhall yearly be made, that at the time of ſuperviſion they may be preſented and delivered to the warden and ſuperviſors of New college in Oxford, if they ſhall think good to call for them, that ſo it may appear what ſincere dealing there is for the profit of the college.

III. Item, That the warden's allowance for his

his diet be continued according to the rate lately agreed upon in writing by the warden, ſubwarden, and fellows, and this to be allowed to the warden, as well in his abſence as in his preſence, becauſe he is contented with a leſſer rate than formerly he hath had, and now requireth no allowance for feſtival and gaudy days; ſaving that when he lyeth abroad upon the charge and expence of the college, the proportion and allowance made unto him at home, ſhall be but according to the rate and number of thoſe, who remain at home upon the college allowance.

IV. Item, That the diet and allowance for the fellows be according to the proportion lately agreed upon in writing by the warden, ſubwarden, and fellows, and ſo to continue, unleſs it ſhall appear, that the houſe is not able to bear the charge thereof, and then to be ordered by the conſent of the warden, ſubwarden, and major part of the fellows; and that the diet of the fellows ſhall not be taken, but only in the college hall, except it be in time of ſickneſs to be taken in their chambers, by the allowance of the warden, or in his abſence, of the ſubwarden, and that no bread and beer be carried out of the college either into any of the fellows private houſes, or to any other place.

V. Item, That no three of conſanguinity or affinity with the warden or any other of the fellows, ſhall hereafter be permitted to be fellows of that houſe together, and that no two of any ſuch conſanguinity or affinity be choſen, or ſuffered to be officers in any one year: conſanguinity in this place being not meant to be farther extended, than to couſin germans, nor affinity farther than to the ſame proportion of degree.

VI. Item, That the ſtore of the college in lead, glaſs, ſtone, timber, and ſuch like neceſſaries for building be not taken or imployed by the warden or any other member of that houſe, without the conſent of the three officers or the moſt part of the fellows, and that by no means they be imployed to any private uſe out of the ſaid college; except they be firſt bought and paid for by the party, that will ſo uſe them.

VII. Item, That neither the warden nor any fellow of that houſe, make any new additions, alterations, or buildings at the college charge, to thoſe, that are already ſet up in the college, without conſent of the moſt part of the fellows.

VIII. Item, That the park called Stoke park, be not alienated, leaſed, or applied to any private man's uſe, but that the wood and all other profits riſing from the ſame, be converted to the public good of the houſe; and that it ſhall not be lawful for the occupier of that park to till or convert any part of that park to his private uſe, but ſuch as ſhall be allotted by the warden and more part of the fellows, to be continued or altered, as they ſhall find cauſe: and at every audite it ſhall be ſtraightly examined by thoſe, who take the accompts, whether the beſt profit be made for the college, or no; and that the ſaid accompts ſo examined ſhall be ready to be ſhewed to the ſupervisors, if they will call for them.

IX. Item, That the college horſes maintained in the ſaid park, and likewiſe kept in the college ſtable, be not imployed to any private man's uſe, neither ſhall the warden put any other horſes of his own, or his friends, into the ſaid park, ſaving ſuch as are allowed unto him by the college, neither ſhall any fellow, or other perſon belonging to that college, put any horſe of his own, or of any other into the ſaid park, upon any pretence whatſoever.

X. Item, That the wardens of both colleges and all the other electors yearly do not ſingly and for themſelves, name any ſcholar to be choſen into that college, or to be ſped from thence unto New college in Oxford, but that they jointly concur for the electing of thoſe which are moſt worthy, and that no man ſhall repute, or as far as in him lieth, give cauſe, that other men repute this or that place, which is to be filled, to be the private place, nomination, election, or deſignment of any one elector, but to be the joint and public choice and election of the whole number, or at leaſt of the greateſt part of them.

XI. Item, That no ſchoolmaſter, uſher, chaplain, clerk, choiriſter, or ſervant of that college be elected or accepted into the ſame for any mony or reward, directly or indirectly, and that neither uſher nor ſchoolmaſter be admitted into that college, before they have ſubſcribed to the articles mentioned in the 77th canon, and that neither the ſchoolmaſter, uſher, or any fellow of that houſe at any time extort, challenge, or inſert into his accompts, or any ways take or receive any ſum of money, for chamber rent, or for being tutor to any of the ſcholars within, or without the college.

XII. Item, That neither the warden, nor any officer, or fellow of that houſe obtrude on the college their bad or unclean wheat, and barley made into malt, growing at their parſonages, for ſuch prizes as pleaſeth themſelves, to the hurt of the reſt of the fellows, and ſcholars there, as well in their diet as in their expences; and that it ſhall not be lawful for any ſervant of that houſe, be he baker or brewer, or any other, to accept and receive to the college uſe any ſuch corn, without the overſight and allowance of the warden, ſubwarden, and burſers for the time being, and the price firſt agreed upon by them.

XIII. Item, That the warden journeying to London, and abiding there about the buſineſs of the college, as well the cauſes of his going, as his expences for the time, be duly conſidered by thoſe, unto whom by ſtatute it appertaineth; who are carefully to look, that no ſuperfluous burthen be laid upon the college.

XIV. Item, That no grant of land, houſe, or of any other inheritance of the ſaid college, nor any weighty cauſe, which may prejudice or indanger that houſe, be concluded without the deliberate and expreſs conſent of the greater part of all the fellows of the ſaid college, collegiately aſſembled; and that nothing be ſeal-

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ed with the common ſeal of that college, but in the preſence of all ſuch as are at that time fellows of the college.

XV. Item, That no man ſhall receive any part of the college rents, but ſuch as are appointed thereto by the ſtatutes of that college, and that the rents ſo received ſhall preſently be locked up in the common cheſt, and not taken thence, but by the conſent of thoſe whom the founder hath appointed for that purpoſe; and that no bargain for wheat, mault, or any other victuals or proviſions ſhall be taken upon truſt to the uſe of the college, at any other prices, than ſhall be firſt agreed upon by the warden, ſubwarden, and burſers, and that whoſoever ſhall be ſent or truſted to make proviſions in groſs for the college (other than for the week's expences) upon his return, or within two days after any ſuch bargain made, ſhall yield a true accompt thereof unto the ſaid warden, ſubwarden, and burſers, or to ſo many of them as be then at home.

XVI. Item, That before all elections of fellows and officers, a ſufficient time and public or perſonal warning be given to all the fellows, that they may aſſemble to the ſaid election, and that no man be accounted or admitted, as lawfully elected to any fellowſhip or office in that college, without the conſent of the warden, and the greater part of thoſe, which at that time are fellows of the ſaid college.

XVII. Item, That the common ſervants of the college, as the bakers, brewers and butlers, be not entertained with the wardens liveries or wages, but that they be obedient and ſubject to the ſubwardens and burſers check and correction, when they do amiſs, as other the college ſervants ſhould be, and are.

XVIII. Item, That the ſuperviſors do yearly come to the election on the Monday night, and depart on the Friday morning next following, and that no fellow of the college at the election time do bring in any ſtrangers to meals.

XIX. Item, That the fellows, when they go out of town, ſhall ſignify the ſame unto the warden, as for other reaſons, ſo alſo that in the mean time commons may be ſpared, to the behoof of the college.

XX. Item, That for ſo much as the commoners ought not, by the ſtatute, to be burthenſome to the college, they ſhall every one of them hereafter pay for their commons four ſhillings by the week, in the ſame manner, that the former weekly ſums for their commons were paid.

XXI. Item, That the accompts for every quarter be duly caſt up; and eſpecially that the accompts for Michaelmas quarter be ended and perfected before the beginning of the audit.

XXII. Item, That the burſers, upon the ending of their accompts, ſhall pay and ſatisfy all things due to the college, or put in ſufficient caution within one month to do the ſame, or to loſe all benefit, which they ſhould reap in and of the college, till all things be ſatisfied.

XXIII. Item, That the cook do monthly yield an accompt of his veſſels, and the burſers yearly bring in their inventary, and ſo alſo the warden to do for thoſe things that be within his charge.

XXIV. Item, That each fellow, while it is their courſe to celebrate divine ſervice, ſhall lie within the college, and for the week of their courſe, be every day preſent at morning prayer at ſix of the clock, and ſo to give good example and encouragement unto other for frequenting the ſame.

Archiepiſc. Cant. RIC. BANCROFT 5.	Anno Chriſti 1608.	Reg. Angliae JACOB. I. 6.

Orders enjoined by the moſt reverend the lord archbiſhop of Cant. in his metropolitical viſitation anno M.DC.VIII. *to be obſerved by the dean and chapter of the cathedral church of Canterbury.* Reg. Bancroft fol. 226. b.

I. THAT the epiſtle and goſpel be every Sunday and holy day read, according to the book of Common Prayer, in ſome convenient place near the communion table, and in copes.

II. That upon ſolemn feaſt days the ſermon be made before the communion, the moveable pulpit being placed either in the preſbytery or quire, and every afternoon of ſuch days, there be a ſermon for the city in the ordinary place.

III. That the almſmen do attend daily at the church, and that thoſe, who do altogether diſcontinue, be paid no wages, till they have given a reaſon of that their diſcontinuance; that ſuch among them as are either notorious drunkards, or infamous livers, and are likewiſe negligent at divine ſervice, be ſeverely admoniſhed, and if thereupon they be not reformed, that then they alſo have no wages paid them.

IV. That the poor ſinging men, eſpecially ſuch as are cunning, diligent, and inoffenſive, having but mean ſtipends, may have, for their better encouragement and ſuſtenance, ſome more ſufficient allowance appointed them, at the diſcretion of the dean and chapter, and that they certifie, what they will allow them.

V. That the choriſters be not admitted upon their maſters allowance, but that the dean do appoint them to be examined and approved by ſome others of the quire, and that their ſaid maſter do not take of them a year's wages at their firſt entrance.

VI. That the ſaid maſter, under pretence of going to the grammar or writing ſchool, do not ſuffer any of his ſcholars to be abſent in the afternoons, without the privity and ſpecial licence of the dean; and that for playing days he doth obſerve the order, which is ſet down for the grammar ſchool.

VII. That the regiſter, or chapter clerk, be ſworn, as are other members and officers of the church, with addition "de ſecretis capituli non revelandis."

VIII. That the uſual ſtock of the church be duly kept in the officer's hands, and that accompt be accordingly given of it at every audit.

IX. That the particular bills of expences be written in a book, and that at the audit, every prebendary preſent and at home, be called to the view of the accompt and the examination of the particular bills of expences, and that after the accompt made and audit ended, the ſaid book of particular expences be left in the dean's cuſtody.

X. That none dwelling within the church do keep ſwine, or other cattel, to run at large in any of the common courts.

XI. That ſuch houſes as have been heretofore daytime ſhops, be demiſed, as formerly they have been, and that none be ſuffered, married-perſons or widdow-women eſpecially, to inhabit and lodge in them.

XII. That the wall, allowed Mr. archdeacon in the Coventgarden, be no further extended than to the end of Dr. Hovenday's ſtable, and that no more of that garden be taken in, than doth range with the ſaid wall, and ſhall be for the eaſe of ſeveral tenants, they being at the charge to build up, and continue on the like wall, in all reſpects, to the archdeacons; provided that in the ſaid wall no door be made into the church by any tenant or inhabitant now or hereafter, except the ſame ſhall be firſt allowed by the dean and chapter, and though ſo allowed, yet, upon inconvenience found, no longer to be ſuffered, than ſhall be with the liking of the dean, the lord archbiſhop being made acquainted with that inconvenience, and approving the ſame.

XIII. That great care be had for the preſervation of all the church woods, that none be ſold but by the conſent of the dean and chapter, being firſt ſurveyed by the dean, or one appointed by him, and by the officer for the time being.

XIV. That eſpecial regard be had in allotting of wood for private uſe, no prebendary to have yearly above three acres; and thoſe to be ſpent within his houſe; except the archdeacon who is charged with greater hoſpitality than the reſt, he to have five acres, and the dean ſix acres.

XV. That no timber trees be felled in any of the church woods, but by the conſent of the dean and chapter, and that by the appointment and ſetting out of the officer for the time being and of the dean, or one aſſigned by him.

XVI. That ſuch timber trees as are yearly brought in for the ſervice of the church, be taken by no prebendary, tho' an officer, nor imployed to any private uſe, except the ſame ſhall be firſt allowed by the dean and treaſurer; and that the ſtore of the church in lead, lath, ſtone, brick, lime, and other neceſſaries for building, be likewiſe not taken upon any private occaſion, but by the ſaid conſent.

XVII. That the keeper of the ſtore be a ſworn officer, and at every audit do give in the particulars of his accompts, as other officers do.

XVIII. That no addition to private houſes, or alteration or building be made within or about the church, but by the conſent of the dean and chapter, and that no officer do the ſame about his own houſe in the year of his office.

XIX. That the archdeacon of Cant. have place in the quire next the dean and vicedean, likewiſe at all meetings within and without the church, and that the prebendaries, though they be no doctors, have precedence of the doctors, both in the quire, preaching place, and at other meetings within the church.

In witneſs hereof we have hereunto put our archiepiſcopal ſeal, given at our manor of Lambeth the fourth day of January, in the year of our Lord God, after the computation of the church of England, M.DC.VIII. and of our tranſlation the fifth.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 5.	1608.	JACOB. I. 6.

Convocatio cleri provinciae Ebor.

CONVOCATIO cleri provinciae Ebor. per breve regium ab undecimo die Februarii ad 28. diem Octobris, et ab illo ad 10. Februarii prox. continuabatur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 5.	1609.	JACOB. I. 7.

Convocatio praelatorum et cleri provinciae Cantuar. Ex MS. Mil. Smith apud epiſc. Aſſaven.

CONVOCATIO praelatorum et cleri provinciae Cantuar. ad decimum diem Februarii anno M.DC.IX. per prorogationes varias continuata, nihil edidit ſcitu dignum donec die nono menſis Maii, anno M.DC.X. domus ſuperior ſynodi colloquium inſtitueret cum inferiori de moderno valore eccleſiarum, et de pluralitate beneficiorum; cujus epitomen videas in literis archiepiſcopi Cantuar. infra ex regiſtro deſcriptam.

In triceſima ſexta ſeſſione, Julii 4. "Croſhaw, clerk, was convented for publiſhing an erroneous book. He confeſſes and is ready to retract. The archbiſhop accepts his ſubmiſſion,

orders him to retract, and diſmiſſes him."

Sequenti die 24. menſis Julii convocatio per breve regium ad 17. Octobris prorogabatur, in cujus 14. ſeſſione menſis Decembris per aliud breve, ſede archiepiſcopali vacante, decano et cap. Cantuar directum continuabatur ad 11. diem Februarii; quo die per aliud breve ab epiſcopo London. commiſſionario cuſtodum ſpiritualitatis ſedis Cant. diſſolvebatur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae.
RIC. BANCROFT 6.	1610.	JACOB. I. 8.

An act for the better furniſhing the court of convocation with members fit for ſo high and neceſſary an aſſembly. Out of a MS. in Sir Simon D'ew's library containing grievances relating to ſeveral matters in church and ſtate laid before the parliament M.DC.X. [Mr. Turner of the Temple ſaid to be the deviſor of theſe notes.]

FORASMUCH as the lawful aſſemblies of the the clergy of this realm by the king's writ in the court commonly called the Convocation, is well obſerved not only to be warranted by the word of God, and the example of the primitive church, to be of moſt worthy ſervice and uſe for the ordering of matters touching the inſtitution of the ſoul, and divine knowledge, for the reformation of conſcience, and for the direction of the clergy in the execution of their duties, in the adminiſtration of the word to the edification of the people with the more profit and fruit in their particular congregations, and conſequently moſt neceſſary that the members of the ſaid court choſen to holy ſervice ſhould be of the worthieſt perſons both for life and doctrine; be it therefore enacted, that from henceforth no eccleſiaſtical perſon ſhall be choſen and ſent to the ſaid court of convocation, as a member of the ſaid court, to treat of matters belonging to the juriſdiction thereof, but ſuch as ſhall be reſident upon their cures, and ſhew their honeſt and true care over their congregations by their weekly labour amongſt them in the due adminiſtration of the word. And that no perſon whatſoever be from henceforth allowed to have any voice in the choice or election of any perſon to be of the court or aſſembly, but ſuch as then ſhall be reſident alſo as aforeſaid, and weekly exerciſing their miniſtry in their cures.

A proclamation for the due execution of all former laws againſt recuſants, giving them a day to repair to their own dwellings, and not afterwards to come to the court, or within ten miles of London without ſpecial licence; and for diſarming them as the law requireth. And withal that all prieſts and Jeſuites ſhall depart the land by a day, no more to return into the realm; and for the miniſtring of of the oath of allegiance according to the law.

THOUGH the principal care that a religious and wiſe king ought to have, ſhould be for the maintenance and propagation by all godly, lawful, and honeſt means, of the true catholic and chriſtian religion, and to that effect as he muſt plant good ſeed with the one hand, ſo to diſplant and root out with the other, as far as he can, the cockle and tares of hereſy, that do ordinarily grow up amongſt the Lord's wheat; yet hath our nature been ever ſo inclined to clemency, eſpecially we have ever been ſo loth to ſhed blood in any caſe that might have any relation to conſcience (though but of a deceived and diſguiſed conſcience) as notwithſtanding the care and zeal that we have ever carried for the maintenance and propagation of this our ancient and true catholic religion, which we profeſs, yet hath our ſaid natural clemency ever witholden us from putting the law to that due execution againſt popiſh prieſts and recuſants, which their evil deſerts at divers times towards us, and their inſolent and proud carriage, eſpecially of late, did juſtly deſerve at our hands.

But not that their evil behaviour at home, manifeſted firſt by the prieſts treaſon immediately after our entry into this kingdom, and next at the horrible powder treaſon, the unnatural cruelty whereof is never to be forgotten, joined to this horrible and lamentable accident abroad, we mean the deviliſh and unnatural murder of the late French king our deareſt brother, hath ſo ſtirred up the hearts of our loving people repreſented by the houſes and body of parliament, as both the houſes thereof have joined in making an humble petition to us to be more wakeful than heretofore we have been, upon the courſes and ſteps of the papiſts. And to this effect, that we would be pleaſed to put in due execution hereafter without any longer conveniency the good and wholeſome laws of this realm made againſt them, the moſt part whereof were made before our entry into this kingdom, and ſo were we at our coronation ſworn to the maintenance of them: we have juſt reaſon according to their humble deſire, to be more careful than heretofore we have been in ſeeing our ſaid laws put in due execution. For ſince in this caſe, our conſcience, in regard to religion, our honour, in regard there is

is nothing craved, but the execution of our laws, our ſafety, and not only of us but of all our poſterity, in regard to the papiſts bloody doctrine, that make martyrs and ſaints of ſuch as kill their own kings, the anointed of God; ſo as we now ſee to our horror their deteſtable doctrine, ſo oft put in practice, and ſo that butcherly theoric and practic ſo linked together, that a ſinful or wicked man can by no means ſo well redeem his ſoul from eternal damnation, as by murthering a king that is either an heretic by their interpretation, or a fautor of heretics: theſe three motives we ſay, ſo juſtly grounded upon conſcience, honour, and ſafety, together that the motion hereof hath moved from our people, cannot but ſtir up that princely and provident care in us, which every religious, juſt, and wiſe king ought to have upon ſuch reſpects and conſiderations.

And therefore being informed, that at this time eſpecially, there is a greater reſort made of recuſants to this our city of London, than hath been at any time heretofore, notwithſtanding that by the laws of our realm they ought all to be confined, and remain within five miles of their dwelling places; it is our expreſs will and pleaſure to diſcharge like as by theſe preſents we do diſcharge, all by-paſt licences granted unto them for their repairing hither. And although this time of parliament, and the creation of our eldeſt ſon be ſo unfit and dangerous a time for their abode here, as hereupon our parliament hath humbly moved us, that they might all be ſent home and diſcharged this city, before the creation of our ſaid deareſt ſon; yet have we thought good to retain ſo much of our accuſtomable clemency, weighing ſo little any of their malicious plots, or the hazard thereof during that time in compariſon of our ſaid clemency, as in conſideration of ſuch important buſineſs as they may have concerning their particular eſtates in the next term, we are contented to give them time untill the laſt day of June, which is after the end of the next term; betwixt and which time, they are to repair again to their own dwelling houſes and places of confining, according to the law, not preſuming at any time hereafter, to repair to this our city and chamber of London, or to our court, or to the court of our deareſt wife the queen, or of the prince our dear ſon whereſoever, or within ten miles of London, without ſpecial licence had thereunto, under pain of the ſevere execution of our laws upon the contravenors, and of higheſt contempt againſt our authority joined thereunto.

And we are likewiſe pleaſed upon the ſaid humble petition of our ſaid loving ſubjects aſſembled in parliament, ſtraightly to charge and command our juſtices of peace in all parts of this our realm, that according to our laws in that behalf, they do take from all popiſh recuſants convicted, all ſuch armour, gunpowder, and ammunition of any kind, as any of them hath either in their own hands, or in the hands of any other for them, and ſee the ſame ſafely kept, and diſpoſed according to the law; leaving them for their neceſſary defence of their houſe and perſons, ſo much as by the laws is preſcribed; wherein as our ſaid juſtices have been hitherto too remiſs, ſo if we ſhall find this our expreſs commandment neglected, or not diligently executed, as is fit, and as the importance thereof doth require, we will make them know by ſevere puniſhment, what it is to be careleſs of our royal commandments in caſes of this nature.

And becauſe that prieſts and Jeſuits do more abundantly ſwarm as well throughout our whole kingdom, as within our city of London, than ever they did heretofore, not only coming daily home in flocks, to the high contempt of our authority and laws, but even a number of thoſe particular perſons amongſt them, who after they have been kept in priſons and convicted by our laws, yet were out of our clemency, put forth of the country again upon condition not to return, have notwithſtanding preſumed to return again into this country, in high contempt of our great clemency and favour extended towards them, thereby as it were, ſeeking and begging at our hands their own juſt puniſhment; we have therefore thought good, for ſtaying the like abuſes and inconveniences in time to come, to give from henceforth free paſſage and courſe to all ſuch laws as are now in force, and ought to be put in execution againſt ſuch offenders. And yet being ever willing to mix ſome part of our clemency with the rigour of the law, notwithſtanding that in the firſt year, and afterwards in the fourth year of our reign, we did by two ſeveral gracious proclamations give a certain day to all prieſts and Jeſuits, for tranſporting themſelves out of our dominions between and the ſaid day, at that time intimating all rigour unto them, that ſhould thereafter return within our kingdom; yet are we content notwithſtanding their contempt of this former grace twice before offered unto them, yet to renew the ſame now again this third time: and do therefore by theſe preſents declare and publiſh, that it ſhall be lawful for all manner of Jeſuits, ſeminaries, and other prieſts whatſoever now in this kingdom, as well thoſe whom we ſhall vouchſafe to deliver out of priſon, as thoſe that are not yet apprehended, freely and ſafely to depart forth of our realm, ſo as they make their repair unto any of our ports between the day of the date of this proclamation, and the fourth day of July next, for the ſame purpoſe there to tranſport themſelves with the firſt opportunity into any foreign parts; admoniſhing and aſſuring all ſuch Jeſuits, ſeminaries, and prieſts of what ſort ſoever, departing upon this our pleaſure ſignified, as alſo all other that have been heretofore releaſed by our gracious favour in the ſame condition, that if any of them ſhall hereafter return into this our realm again, that their blood ſhall then be upon their own heads, and upon thoſe that ſhall ſend them, ſeeing that by ſo doing they ſhall not only incurr the danger of our laws, but alſo a high and treble contempt of our gracious favour and clemency now extended towards them.

And in general, ſince no man can pretend ignorance

ignorance of our laws, that all Jeſuits and prieſts of what order ſoever, and their ſenders, may hereby be admoniſhed to beware any further to tempt our mercy, in preſuming to repair any more within this our kingdom, in regard of their known peril, and of the care that we are reſolved to have for preſerving of our good ſubjects from their danger of body and ſoul, ſince their errand can be no other here, but only for diverting of our good ſubjects hearts from their due obedience both to God and us.

And laſtly, becauſe the horror and deteſtation of the powder treaſon in the minds of our parliament bred amongſt other things, that oath of allegiance to be taken by our ſubjects, ſo highly impugned by the pope and his followers, as we are inforced by our own pen to take in hand the maintenance of our cauſe for that oath, which howſoever odious it was to the pope, yet was it only deviſed as an act of great favour and clemency towards ſo many of our ſubjects, who though blinded with the ſuperſtition of popery, yet carried a dutiful heart towards our obedience; for hereby was there a ſeparation and diſtinction made between that ſort of papiſts and the other pernicious ſort, that couple together that damnable doctrine and deteſtable practice before mentioned; therefore in conſideration that the ſaid oath ſerveth to make ſo true and merciful a diſtinction between theſe two ſorts of papiſts, as is already ſaid, we cannot but hold it moſt convenient for the weal of all our good ſubjects, and diſcovery of bad people, that greater care ſhall be uſed hereafter in the general miniſtration of this oath to all our ſubjects, than hath been heretofore uſed.

And therefore it is our expreſs will and pleaſure, and accordingly we do hereby ſtraightly charge and command all and ſingular our biſhops, juſtices of aſſiſe, juſtices of peace, and all other our officers, whom it may concern, to miniſter the ſame to all ſuch perſons, and in all ſuch caſes, as by the law they are enabled, knowing that the meaning of the law was not only to authorize them to do it when they would, and to forbear it at their pleaſure, but to require it at their hands, as a neceſſary duty committed to them, and impoſed upon them, as perſons of chief and principal truſt under us, for the good and ſafety of us and our ſtate. Given at our palace of Whitehall the ſecond day of June, in the eighth year of our reign of great Britain, France, and Ireland, anno Domini M.DC.X.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
RIC. BANCROFT 6.	1610.	JACOB. I. 8.

The archbiſhop of Canterbury's letter about pluralities and other matters relating to the church. Reg. Bancroft fol. 172. b.

SALUTEM in Chriſto." That which I ſhould have ſignified to your lordſhip at your being here, had we met together, I am now to impart unto you in this ſort. Upon the grievances exhibited unto his majeſty by the lower houſe of parliament, he hath been pleaſed to undertake much on our behalf, and to lay a great burthen upon me, which I am not otherwiſe able to bear, but by the aſſiſtance of your lordſhip and others our brethren the biſhops. Theſe are therefore, in diſcharge of mine own duty, very heartily to pray and require your lordſhip, that you forthwith inform yourſelf, how many miniſters have two benefices within your dioceſe, and whether every one of them hath a preaching miniſter to ſupply his abſence where he doth not reſide himſelf, according to the XLI. and XLVII. conſtitutions; and if herein you find any want, ſend preſently for the parties, and charge them by virtue of the ſaid canons, and in his majeſty's name, as they will avoid his diſpleaſure, that without any delay they ſupply that defect. Perhaps ſome may give unto your lordſhip froward anſwers, and either refuſe or delay to give you ſatisfaction herein; which if they do, I require you, in his majeſty's name, to ſuſpend them for their contempt, and to certify me thereof preſently, that I may give order to ſtay all inhibitions in that caſe. If any ſuch perſon keep the benefice in his own hands, whereupon he doth not reſide, then I would have you to ſequeſter the fruits of it, and to allow out of them a reaſonable portion for a curate that is a preacher. If a pluraliſt, having one benefice in your lordſhip's dioceſe, be reſident in another, then you to call him by proceſs; if he be a delinquent herein, I heartily deſire your lordſhip to uſe your beſt diligence in this matter, to the end that notice thereof may be had throughout your dioceſe before the next ſeſſion of parliament; and fail not to write unto me before that time what you have done therein, and upon any wilfulneſs ſhewed to your lordſhip, or other impediment, whereby you cannot prevail with ſome party, let me preſently be informed of his name, and I will ſend for him myſelf. Secondly, you are to inform me of the names and degrees of all thoſe that have two benefices within your dioceſe, or but one in your dioceſe and another in another dioceſe. Thirdly, it is his majeſty's ſtraight charge, that you require all your prebendaries to be reſident upon their benefices, and there to preach every Sunday, according to the tenor of two canons made in that behalf; and taking the courſe beforementioned, write unto me the names of ſuch as ſhall refuſe to obey you herein. Fourthly, you muſt be careful and diligent in the adminiſtring of the oath of allegiance, according to the truſt repoſed in you by the ſtatute made this ſeſſion, which I pray you procure forthwith, as ſoon as the ſame, together with the reſt ſhall be printed: they are now in the preſs. Fifthly

your lordſhip is to uſe the beſt means and help you can, by the aſſiſtance of all your officers, that his majeſty may receive from you, to be delivered unto him by me, the number of all recuſants men and women within your dioceſe, in as exact a manner as you can poſſibly procure it, and this not only to be done this vacation, but every year hereafter: it is his majeſty's direct commandment. Sixthly, you are to give order to your officers, to uſe their beſt endeavours and diligence, that all recuſants in every pariſh may be preſented unto them, and then take ſome pains yourſelf to ſee, that they be all truly certified to the judges and juſtices in their ſeſſions and aſſiſes, to the end they may be there indicted and convicted; and when your lordſhip doth make your certificate, as is aforeſaid, write to the judges and juſtices, as having received direction therein from me; then they will be careful for the indicting and conviction of ſuch, as ſhall be preſented unto them; letting them know, that if I may be certified of any ſlackneſs herein of them, I will aſſuredly acquaint his majeſty with it. I have heard that when recuſants are preſented, there is ſome negligence in ſetting down their true names, whereby they oftentimes eſcape from being proceeded with; I pray your lordſhip give your beſt directions for the prevention hereof. If any gentleman, who keepeth any recuſants in his houſe, ſhall refuſe to deliver to the churchwardens, or to any, whom your lordſhip ſhall ſend unto him, the true names of them; write unto me thereof, and I will cauſe him to be ſent for by the lords of his majeſty's privy council. Seventhly, until by the means aforeſaid, that all recuſants within your dioceſe ſhall be convicted, take ſuch order in any wiſe with them, as that they may be all excommunicated, and accordingly denounced in your cathedral church, and ſend me the names of all that ſhall be ſo denounced, with their qualities, callings, and abilities, that I may make ſuch uſe thereof, as ſhall be fit for the good of the church. Eightly, I will be bold as of myſelf ſtraightly to charge you, that foraſmuch as our excommunications of recuſants are utterly by them contemned, and for that they find more favour, than I would wiſh, to the increaſing of their obſtinacy, you do forthwith give your order, if you liſt in my name, to all the miniſters of your dioceſe, that they do not bury neither in the church nor the churchyard, nor ſuffer to be buried, as much as in them lieth, any popiſh recuſants, that die excommunicated. We that are biſhops, have much to anſwer before God for our ſlackneſs hitherto in this point; the law therein being our warrant. Ninthly, I muſt likewiſe charge you to examine very narrowly the proceedings of your chancellors, commiſſaries, archdeacons, and officials; for whilſt we repoſe ſo much truſt in them as we do, and they intend little, I mean eſpecially chancellors, commiſſaries, and officials, but their own profit, many true complaints and miſchiefs do indeed thereof enſue. If in your lordſhip's care to reform theſe kinds of abuſes, you find any chancellors, commiſſaries, or officials ſtubborn and diſobedient, write unto me thereof, for we may no longer, to our utter diſcredit, leave theſe abuſes unreformed, and I am well aſſured, that wherein we ſhall want ability, his majeſty will yield unto us ſufficient ſtrength. Tenthly, it being more than notorious, that many parſons and vicars, and eſpecially ſuch as have two benefices, do ſuffer their houſes to run into decay, where they do not reſide themſelves; it is his majeſty's pleaſure, that you take preſent care in that behalf, by appointing all your underofficers to look upon preſentments already made of ſuch defects, and otherwiſe, by all ways and means to inform yourſelf, and thereupon to call the parties offending herein before you, and to take ſuch order as that either they themſelves ſhall preſently repair their houſes, or elſe do you ſequeſter their livings, allotting a fit portion for them to live upon, and cauſing the reſt to be ſo imployed; for beſides that ſuch neglecting of their houſes doth argue too much greedineſs, and is a great ſcandal to the beſt affected in their pariſh, it is very injurious to their ſucceſſors. Eleventhly, there have been many conſtitutions formerly made concerning the apparel of miniſters, but never was their pride in that reſpect ſo great as now it is, from the dean to every curate, nothing being left that way to diſtinguiſh a biſhop from any of them; you ſhall find deans uſually either in their velvet, damaſk, or ſattin caſſocs, with their ſilk netherſtocks; nay ſome archdeacons and inferiour miniſters, having two benefices, are likewiſe for the moſt part ſo attired; to omit that their wives, in the coſt and vanity of their apparel, do exceed as much and more, which is one principal motive why there is ſuch exclamation againſt double beneficed men, and ſuch as beſide their two benefices have ſome other preferment "ſine cura". What to move your lordſhip in this behalf I well know not, but as any ſo attired ſhall come before you, let him know particularly, and in my name, that they do grealy forget themſelves in theſe ſo chargeable vanities, many of them having more care, to their own ſcorn, ſo to garniſh themſelves and their wives, than to furniſh their ſtudies with ſuch books, as might en ble them the better to diſcharge their duties, as well for the confirmation of the truth, as for the refuting of all their oppoſites and adverſaries. Aſſuredly if at our next ſeſſion, your lordſhip, and ſo the reſt of my brethren ſhall not be able to inform me, that upon this my letter and admonition there is ſome hope, that theſe abuſes will be redreſſed, I will be an humble ſuitor unto his majeſty, that ſome ſtraight order, by his direction, may be taken in that behalf, for that this ſo chargeable a vanity ſhould not be ſtill continued; whilſt many other men endure great want, it is very intolerable; ſeeing that by ſuch their bravery in apparel, they do procure no manner of credit unto themſelves, but rather, upon my knowledge, [great envy and heartburning againſt their calling and eſtates. Theſe and ſome other abuſes being oft objected unto me,

do oftentimes plunge me, as being always ready to cover and excuſe our imperfections of the clergy; but I muſt be forced to leave them, if they will not be content to be adviſed by me. Twelfthly, I have been content, that all biſhop Jewel's works ſhould be printed together in one volume, to the end that every pariſh in England might have one of them. In the late queen's time of worthy memory, every pariſh was driven to buy "Eraſmus's Paraphraſe upon the New Teſtament," and the ſaid biſhops "Reply againſt Harding;" one of the ſaid books delivering plainly to every man's underſtanding the true ſenſe and meaning of the whole New Teſtament, and the other containing a very notable and learned confutation of all the principal points almoſt of popery; and therefore foraſmuch as the ſame true cauſes, which moved her late majeſty to impoſe the ſaid books upon every pariſh, do remain ſtill in force, there being more recuſants now than at that time; I have thought it my duty very heartily to intreat your lordſhip, ſo to deal with the chancellor, commiſſary, archdeacons, and officials, as by their means, and your own, with the reſt of the preachers and miniſters of your dioceſe, they may induce their pariſhioners to be willing, every pariſh to buy one of the works of biſhop Jewel; and I am ſo far perſuaded of your lordſhip's ability to prevail with your clergy herein, as I did likewiſe in as hearty manner deſire you to ſend for as many of the ſaid books ready bound unto Mr. Norton, as there are pariſhes in your dioceſe, that hereby the ſaid pariſhes may have thoſe books near at hand, which will the better encourage them to buy them. What you ſhall be content to do herein, I know his majeſty will take in very good part, being ever of his moſt princely goodneſs ready to like and approve of that, which may tend to the inſtruction and benefit of his loving ſubjects; and beſides, you ſhall bind me very much hereby unto you, in that I gave encouragement to the printing of the ſaid works in one volume, to the end, that the whole realm might in that ſort be furniſhed with them; and for the prices of them I will take order that they ſhall be reaſonable. Laſtly, his majeſty is not well pleaſed with the negligence generally of almoſt all the biſhops in England, touching the collections preſcribed heretofore by his majeſty, for the building of the church and chapels of Arthure in Cumberland; and therefore I pray you in any wiſe call your officers before you, and take a ſtrict accompt of them; firſt, how many collections have been made, and where the money remaineth; for I am perſuaded that in many dioceſes, much doth reſt in the collectors hands. Beſides, there be ſundry dioceſes wherein there hath been no collection at all, and in ſome not paſt one or two. Let me receive your lordſhip's particular letter to be ſhewed to his majeſty, how his pleaſure and directions touching this collection, have been accompliſhed in your particular dioceſe, after you have informed yourſelf of the premiſſes, and done the beſt you can in this matter. I muſt tell your lordſhip, that I am to ſend to his majeſty, by his commandment, a copy of this letter, and that I keep likewiſe a copy of it my ſelf, to the end, that both his majeſty may know what I have done, and I be able to juſtify myſelf for the diſcharge of mine own duty, and ſo leave the blame and burthen upon them, who ſhall through their negligence deſerve it; and ſo with my hearty commendations and prayer I commit your lordſhip to the tuition of almighty God. At Lambeth the 27th of July, M.DC.X.

Archiepiſc. Cant. Ric. Bancroft 6.	Anno Chriſti 1610.	Reg. Angliae Jacob. I. 8.

A letter for Contributions toward the prince's library. Reg. Bancroft fol. 174. a.

THE prince is earneſtly affected to have ſuch a library, as is fit for his highneſs, whereof I having notice, did hold it very convenient, that the abler ſort of the clergy, as well as we that are biſhops, ſhould give unto his highneſs ſome books towards the furniſhing of the ſaid library; and becauſe they ſhall not be able to know what books the prince doth want, deal with the abler ſort of double beneficed men in my name, to ſend up unto me every one of them five pound a piece to be beſtowed for them upon ſuch books as I ſhall know are meet, having the catalogue of all his books to be preſented afterwards by me unto his highneſs in their names. I truſt they will give me ſo much credit, offering unto them my ſervice herein. I have not hitherto been ready to move any extraordinary charge, but in this caſe I hold it very convenient, that his highneſs being ſo wiſe, judicious, and worthy a prince, ſhould have ſome little glimpſe of our love and duty towards him. I did not think it fit to mention this point in my letter, as holding it convenient that no more ſhould be acquainted with it than ſuch men, as you mean ſhall contribute. Your lordſhip well knoweth that the prince will take it very kindly that your chancellor, and the richer ſort of commiſſaries of yours and other dioceſes ſhould beſtow ſome law books upon his highneſs; and accordingly I think fit that ſome of them ought to give 20 marks, ſome 10l. and the leaſt 20 nobles. I therefore pray your lordſhip to deal with yours accordingly, and to cauſe them forthwith to ſend up the mony unto me, aſſuring them that their names, their books, and the prices of them ſhall not be omitted in the general book, which is to be exhibited to his highneſs of the whole contribution.

I

Literae

Literae patentes regiae pro conſecratione trium epiſcoporum Scotiae, cum archiepiſcopi Cantuarienſis mandato. Ex reg. Bancroft fol. 175. a.

Jacobus, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae rex, fidei defenſor, etc. dilectis nobis reverendis in Chriſto patribus, Georgio, epiſcopo London. Lanceloto, epiſcopo Elien. Richardo, epiſcopo Roffen. et Henrico, epiſcopo Wigorn. ſalutem. Cum nominatio, praeſentatio, et diſpenſatio archiepiſcopatus Glaſguenſis, epiſcopatus Gallovidien. et Brechinen. in regno noſtro Scotiae ad nos ſolum et in ſolidum de jure coronae regni noſtri Scotiae ſpectet et pertineat; cumque ſedes archiepiſcopalis, et ſedes epiſcopales praedict. aliquamdiu vacaverint, et in praeſenti vacent, noſque dilectos et fideles ſubditos noſtros regni noſtri Scotiae, magiſtrum Johannem Spottiſwood ad ſedem archiepiſcopalem Glaſguen. magiſtrum Gawinum Hamilton ad ſedem epiſcopalem Gallovidien. magiſtrum Andream Lambe ad ſedem epiſcopalem Brechinen. regia noſtra auctoritate pariter et favore nominaverimus, et deſignaverimus; eiſdem Johanni Spottiſwood, Gawino Hamilton, Andreae Lambe, verbi Dei miniſtris et concionatoribus (de quorum probitate morum, ſacrarum literarum ſcientia, et rerum tam ſpiritualium, quam temporalium adminiſtrand. prudentia nobis ſatis conſtat) ſtilum, titulum et dignitatem archiepiſcopatus et epiſcopatuum praedict. reſpective dederimus, contulerimus, et confirmaverimus, cum ſuis juribus, privilegiis, juriſdictionibus, et pertinentiis quibuſcunque: cumque ex certis juſtis et legitimis rationibus et cauſis, nos et animum noſtrum in ea parte moven. magnopere cupiamus, ut iidem Johannes Spottiſwood, Gawinus Hamilton, et Andreas Lambe jam in hoc regno noſtro Angliae commorantes, in archiepiſcopum et epiſcopos reſpective juxta ritum et formam eccleſiae noſtrae Anglicanae ordinentur et conſecrentur; vobis igitur hoc tenore praeſentium ſignificamus, rogantes, et ſub fide et dilectione, quibus nobis tenemini, requirentes, quatenus eundem Johannem Spottiſwood in archiepiſcopum, et eoſdem Gawinum Hamilton et Andream Lambe in epiſcopos juxta ritum et formam conſecrationis in eccleſia noſtra Anglicana recept. et uſitat. ordinare, auctorizare, et conſecrare velitis cum favore; monentes vos nihilominus, ut in hoc conſecrationis negotio ita caute et prudenter procedatis, ut eccleſiae in regno noſtro Scotiae, ejuſve privilegiis et immunitatibus nullum inde praejudicium generetur. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud Weſtm. quinto decimo die Octobris, anno regni noſtri Angliae, Franciae, et Hiberniae octavo, et Scotiae quadrageſimo quarto.

Richardus, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, reverendis in Chriſto patribus ac venerabilibus confratribus noſtris, dominis Georgio, epiſcopo London. Lanceloto, epiſcopo Elien. Richardo, epiſcopo Roffen. et Henrico, epiſcopo Wigorn. ſalutem, et fraternam in Domino charitatem. Cum ſereniſſimus in Chriſto princeps dominus noſter, dominus Jacobus, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae rex, fidei defenſor, etc. dilectos et fideles ſubditos ſuos regni ſui Scotiae, magiſtrum Johannem Spottiſwood, ad ſedem archiepiſcopalem Glaſguenſem magiſtrum Gawinum Hamilton ad ſedem epiſcopalem Gallovidien. et magiſtrum Andream Lambe ad ſedem epiſcopalem Brechinen. in dicto ſuo regno Scotiae jam vacant. et ad nominationem, praeſentationem, et diſpoſitionem dicti domini noſtri regis de jure coronae dicti regni ſui Scotiae ſpectant. et pertinent. nominaverit et deſignaverit; iiſdem Johanni Spottiſwood, Gawino Hamilton, et Andreae Lambe, verbi Dei miniſtris et concionatoribus, ſtilum, titulum, et dignitatem archiepiſcopatus, et epiſcopatuum praedict. reſpective dederit, contulerit, et confirmaverit, cum ſuis juribus, privilegiis, juriſdictionibus, et pertinentiis quibuſcunque: cumque dictus ſereniſſimus dominus noſter rex, ex certis juſtis et legitimis rationibus, et cauſis animum ſuum in ea parte moventibus, magnopere cupiverit, ut iidem Johannes Spottiſwood, Gawinus Hamilton, et Andreas Lambe jam in hoc regno ſuo Angliae commorantes, in archiepiſcopum et epiſcopos reſpective, juxta ritum et formam eccleſiae Anglicanae per vos ordinentur auctorizentur, et conſecrentur, prout per ſuas literas patentes regias, magno ſuo ſigillo Angliae ſigillatas, vobis in ea parte inſcriptas et directas plenius apparet; nos exoptantes dicti domini noſtri regis beneplacito, quantum in nobis eſt, ſatisfacere, ejuſque pium deſiderium cum ea, qua fieri poterit, matura celeritate debitum effectum conſequi, et ut praedictos venerabiles et reverendos viros Johannem Spottiſwood in archiepiſcopum, ac Gawinum Hamilton, et Andream Lambe in epiſcopos, juxta tenorem, vim, formam, et effectum dictarum literarum regiarum patentium, ordinare, auctorizare, conſecrare, in quacunque eccleſia, capella, ſive oratorio divino cultui decenter diſpoſito, et ornato, per provinciam noſtram Cant. ubilibet conſtitut. aliquo die dominico ad veſtrum arbitrium eligendo, libere et licite poſſitis et valeatis, licentiam et facultatem noſtras hac vice concedimus et impertimur per praeſentes; non obſtantibus quibuſcunque in contrarium facientibus, juribus noſtris archiepiſcopalibus Cant. et eccleſiae noſtrae cathedralis et metropoliticae Chriſti Cant. dignitate et honore in omnibus ſemper ſalvis. In cujus rei teſtimonium ſigillum, quo in hac parte utimur, praeſentibus apponi fecimus. Dat in manerio noſtro de Lambehith decimo nono die menſis Octobris, anno Domini M.DC.X. et noſtrae tranſlationis anno ſexto.

Synodus

Archiepiſc. Cant. RIC. BANCROFT 6. | Anno Chriſti 1610. | Reg. Angliae JACOB. I. 8.

Synodus provinciae Eboracenſis.

SYNODUS provin. Ebor. a 10. die Februarii per breve regium ad 10. Novembris, et ab eo die ad 10. Februarii prox. continuabatur. In hac ſynodo die 10. Februarii in eccleſia metropolitica B. Petri Ebor. coacta, archiepiſcopi commiſſio Johanni, epiſcopo Sodorenſi, et aliis directa, lecta ac recepta fuit, conſtituens eos praeſides ſynodi, eo quod archiepiſcopus parliamento 9. die Februarii convocato intereſſe debebat. Poſt diverſas deinde prorogationes die Martis 17. Julii, M.DC.X. in domo capitulari eccleſiae metropol. B. Petri Ebor. comparentes, praelati et clerus ſubſidium ſex ſolidorum per libram domino regi dederunt, et ulterius voluntario et unanimi eorum conſenſu conceſſerunt ſubſidium praedictum in tam amplis modo et forma, prout praelati et clerus Cantuarienſis provinciae regiae ſuae majeſtati conceſſerunt, ac ſub conditionibus limitationibus, et proviſionibus in convocatione eorundem praelatorum et cleri Cantuar. provinciae comprehenſis, et non aliter, neque alio modo. Poſt conceſſionem hujus ſubſidii breve regium dat. apud Weſtm. 24. die Julii, anno regni VIII. ſynodum in 17. diem Octobris, et ab eo die in 9. Novemb. aliud breve continuavit, et demum per breve regium datum undecimo die Februarii concilium provinciale diſſolvitur.

Archiepiſc. Cant. GEO. ABBOT 2. | Anno Chriſti 1612. | Reg. Angliae JACOB. I. 10.

Articles to be enquired of in the cathedral church of Briſtol, in the metropolitical viſitation of the moſt reverend father in God, George, by God's permiſſion archbiſhop of Cant. and primate of all England, in the year of our Lord God M.DC.XII. Reg. I. Abbot fol. 229. a.

I. INPRIMIS, Of what number of perſons doth your cathedral church ſtand?

II. Item, Whether have you any laws, ſtatutes, or ordinances in your church, and by whom the ſame were made?

III. Item, Whether doth every member of your church, at his firſt admiſſion to the ſame, ſwear to obſerve ſuch ſtatutes and ordinances of the church, ſo far as they concern himſelf, and are not contrary to the laws of this land?

IV. Item, What other benefice or eccleſiaſtical preferment have the dean, archdeacon, prebendaries, and other eccleſiaſtical perſons of the church, beſides their rooms, and places in the ſame.

V. Item, How are the XLII. XLIII. and XLIV. canons for the reſidency of the dean, as well in the ſaid cathedral church, as upon their benefices, and * in the convocation anno M.DC.IV. and confirmed by his majeſty under the great ſeal of England, kept and obſerved?

VI. Item, What time of reſidence is every reſidentiary in your church bound unto? and whether do not they diſpence one with another for their reſidency, or ſome time thereof every year?

VII. Item, Whether be not all the reſidentiaries in your church many times abſent at one time, ſo that none is to be ſeen in the church there for divers weeks together, to do the ſervice due to the church, or to keep hoſpitality there?

VIII. Item, Whether do they at the time of their living there according to their ſtatutes, and the laudable cuſtoms of this church, keep hoſpitality there?

IX. Item, Whether there be not a general neglect among the ſaid canons of coming to evening prayer Sundays, holydays, and other week days?

X. Item, What extraordinary leaſes have you paſt within theſe five years laſt paſt? and whether have you not entered into bonds and covenants to make or renew any leaſe hereafter, whoſe term is not yet expired, contrary to the true intent of the laws and ſtatutes of this land? and what leaſes, covenants, and grants have been thus made, and to whom?

XI. Item, Whether your prebendaries in the time of their lying from their cathedral church, do preach upon their benefice, and keep hoſpitality there, as by the laws of the church and realm they are bound?

XII. Item, Whether ſermons be duly had in your cathedral church upon the Sabbaths, and holydays? and how oft in the year have you the communion miniſtred amongſt you in the cathedral church? and how often have you ſermons or lectures on the week days in your cathedral church aforeſaid, and by whom? and what are the ſtatutes of your church in this behalf?

XIII. Item, How cometh it to paſs, that when as the mayor and aldermen of this city were wont, to the credit of this place, to reſort to your cathedral church, and there to hear divine ſervice, now they forbear the ſame? and and who gave the cauſe of their forbearing thereof? and whether there have been any means made for the reconciliation of either corporation to the other again?

* Forte deſunt: *The reſt of the canons made,* aut quid ſimile.

XIV. Item

XIV. Item, Whether there be any of your whole number, that be any ways affected to the Romiſh religion, and thereupon frequent not divine ſervice, nor receive the ſacrament of the Lord's ſupper?

XV. Item, What is the number of thoſe which are to attend in the quire, or of other officers belonging to the church? and whether be thoſe places ſupplyed with perſons fit and ſufficient for the ſame, and if not, by whoſe fault it is?

XVI. Item, Whether the choriſters be well ordered, and the number of them furniſhed? and who hath the charge of catechiſing, and inſtructing of them in principles of religion? and whether are they ſo brought up?

XVII. Item, Whether is there care had for the due repairing of the cathedral church or chancel, and other iſles, chapels, and edifices thereto adjoining, for ſtone, timber, glaſs, lead and iron, and all other neceſſaries thereto, or any part thereof belonging? and if there be default, by whom it is, and who ought to repair it?

XVIII. Item, Whether the officers of your church, namely the ſteward, treaſurers, receivers, burſers, accomptants, and ſuch like, do yearly make a true accompt, and pay ſuch mony, as is due to the church upon their account? and whether any ſuch perſon be now indebted to the church; who it is, and how much?

XIX. Item, Whether there be any of your number that are detected, or grievouſly ſuſpected of any infamous crime, to the reproach of religion, or the place where they now live?

XX. Item, Whether any of the body of this church, or any other belonging to this church, be known, or vehemently ſuſpected to have bought for mony, or other reward, the room or place, which he now holdeth among you, or any other his eccleſiaſtical preferments?

XXI. Item, Whether the muniments and evidences of your church be ſafely kept and preſerved from the gnawing of rats, mice, or other ſuch vermin, and be kept dry from the injury of rain, and other ſuch like offenſive weather? and whether they be ſo fit and orderly diſpoſed in your muniment houſe, or be ſo regiſtred in your books and leigers, as that when need ſhall be, you may eaſily find out the ſame without much ſearch?

XXII. Item, Whether the biſhop's palaces, your own prebendary houſes, and other edifices and chambers to either of them belonging, are kept in all due and neceſſary reparations? and if there be any notorious ruins and decays in the ſame, how long have the ſame continued, and what is the cauſe the ſame is not repaired and amended?

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Geo. Abbot 3.	1614.	Jacob. I. 12.

Convocatio praelatorum et cleri provinciae Cantuar. et Ebor. Ex MS. Mil. Smith apud epiſc. Tho. Aſſaven. et ex reg. Ebor.

Convocatio praelatorum et cleri provinciae Cantuar. per breve regium ad ſextum diem Aprilis in eccleſia S. Pauli London. ſummonita, et per undecim ſeſſiones continuata, poſt electionem D. Moreton prolocutoris duo praecipue tractavit; unum ſeſſione 4. de horrendis blaſphemiis cujuſdam Griffin, qui excommunicatus confeſſuſque ſubmiſit et recantavit eas; alterum ſeſſione 9. converſionem doctoris Alabaſtri ab eccleſia Romana. Deinde octavo die Junii ejuſdem anni convocatio haec per breve regium ab archiepiſcopo fuit diſſoluta.

Praelati et clerus provinciae Ebor. per breve regium dat. apud Weſtm. 19. die Februarii, anno regni XI. ad novum concilium provinciale apud Ebor. tenendum et inchoandum 6. die Aprilis convocantur, et per aliud breve dat. 8. die Junii, anno regni XII. hoc concilium diſſolvi jubetur; quod factum fuit 15. die Junii, M.DC.XIV.

Conſultatio eccleſiaſtica et veluti ſynodalis determinatio quarundam ordinationum, regularum, et documentorum deſervientium eccleſiae potiſſimum Ardmachanae. Intervenientibus et aſſiſtentibus reverendis D. D. vicariis partim generalibus partim et foraneis, et decanis ruralibus, adhibitis et ſelectis quibuſdam theologis, et juris pontificii conſultoribus, tum et diverſorum ordinum regularium obſervantiae Ciſtercienſis, ſancti Franciſci, et ſocietatis Jeſu patribus. Inchoata in congregatione quaſi provinciali habita Vadiponti per dies plures, et ibidem terminata in menſe Februario, anno M.DC.XIV. Ex MS. Coll. Trin. Dublin. F. I. 113.

Ad lectorem.

Veteri verbo veriſſime dictum eſt: ingens telum neceſſitas: quae nobis nunc imponitur per temporis iniquitatem, ut nullum omnino remedium negligi patiatur. Abſente ſiquidem primate totius regni, archiepiſcopo Ardmachano, quem hactenus detinuerunt Romae publica negotia, noſtrae ſolicitudinis eſſe videbatur, praeſertim cum vacarent omnes ſuffraganeae ſedes illius provinciae, quaerere viam idoneam, et capeſſere quam poſſumus maxime conſentaneam ſacris canonibus, et juri et rationi accommodatam, ad gubernationem cleri et populi

populi catholici in ordine ad aeternam ſalutem. Hoc eo magis nobis debuit eſſe curae, quod ipſe illuſtriſſimus primas plenitudinem ſuae juriſdictionis nobis commiſerit, qua freti admonuimus omnes vicarios generales, cum quibuſdam foraneis et aliis eminentioribus de clero hujus provinciae perſonis, ut omnes concorditer et diſcrete adunati ad conſultandum de ſtatu eccleſiaſtico tractarent de iis rebus, quae inpraeſentiarum uſu venirent. Non enim immemores eſſe potuimus antiqui moris et conſuetudinis tum cleri Romani mortuo vel relegato ſummo pontifice, tum etiam inferiorum eccleſiarum in receſſu vel morte ſuorum antiſtitum: illum quidem eccleſiae univerſalis ſupremo quodam regiminis et directionis imperio praeſediſſe; iſtos vero et matricis eccleſiae magiſterio imbutos, ne ſede vacante omnes peſſum irent, providiſſe. Quorum nos imitatione ducti, et tradita nobis in hac parte poteſtate uniformiter cum vicariis et aliis, qui convenerant, quaſi provinciali coetu congregati, ordinationis quaſdam regulas et conſtitutiones, quibus clerus catholicus et populus ei commiſſus juvari poſſit et dirigi, ſalvo meliori judicio et auctoritate ſedis apoſtolicae, cujus cenſurae nos libenter ſubjicimus [ordinamus.]

Breviculum conſultationis provincialis.

Terminatur haec conſultatio 4. capitum diſtinctione cum appendice.

Prima diſt. capitalis verſatur circa ordinem hierarchicum et juriſdictionalem ſervandum in hac provincia, abſente praeſule et deficientibus epiſcopis ſuffraganeis, ad confuſionem vitandam.

Secunda diſt. capitalis verſatur circa ſacrorum curam, et ſacramentorum debitam et uniformem adminiſtrationem.

Tertia diſt. capitalis circa morum reformationem, et abuſuum quorundam ſive novorum ſive inveteratorum abolitionem.

Quarta diſt. capitalis verſatur circa jejuniorum, abſtinentiarum, feſtorum ordinationem, et obſervationem; cui ſubnectitur conſtitutio antiqua de decimis et ſupellectile eccleſiaſtica.

Appendix conſultationis de Trid. reformatione matrimonii. Itemque de calendario Gregoriano.

Prima diſt. continet quinque documenta.

Primum concernit diſpoſitionem eccleſiae juriſdictionis et hierarchiae.

Quoniam adeo dura et difficilis eſt praeſentium temporum conditio, ut nec ſtet in omnibus incommodis, nec commune ubique remedium, quod optandum eſſet, adhiberi poſſit, ut quoad fieri poſſibile eſt, eccleſiaſticae diſciplinae ordo confuſione profligata reparetur, et imago ſaltem ac ſimulacrum legitimae hierarchiae poſſit adumbrari, poſtquam pro ſingulis dioeceſibus hujus provinciae jam deſignati ſunt vicarii generales ſeu officiales quoque pro jure et munere ſuo in defectu vel abſentia propriorum epiſcoporum membris regiminis curae et juriſdictionis adminiſtratio intra proprios limites ſuorum diſtrictuum. Communi conſilio deprehenſum eſt expedire, ut per eoſdem vicarios generales adhibeatur delectus idonearum perſonarum cum ſufficientia literaturae, probitatis, et prudentiae, quibus cum ſubordinatione ad vicarios generales imponatur cura, ac decanis ruralibus cujuſque dioeceſis. Sub foraneis in quolibet decanatu deputari poſſunt parochi, qui ſacramenta adminiſtrent, juxta exigentiam populorum inibi commorantium. Hi vero parochi non tam a foraneis ſeu ruralibus decanis, quam ab ipſis vicariis generalibus ob majorem ſecuritatem et cautelam delegandi erunt. Omnes autem tam vicarii generales, quam foranei et parochi advocabunt frequenter, et imitabuntur regulares et alias perſonas zelo et doctrina conſpicuas, ad concionandum, catechizandum, opitulandum in muniis eccleſiaſticis melius obeundis juxta ipſorum opportunitatem, ac locorum indigentiam iiſdem cooperariis juxta ſuas facultates hilariter et amice in neceſſariis ſubveniant.

Documentum ſecundum concernit directionem perſonarum eccleſiaſticarum, ne ſe ingerant negotiis publicae adminiſtrationis, aut curis mere ſecularibus, quae ad ipſos non pertinent.

Curent omnes ſacerdotes, ne publice vel privatim de negotiis ſtatus tractent, aut de negotiis politiae temporalis; neve ullo alio modo regiae majeſtati, aut aliis, qui ſub eo reipublicae in temporalibus praeſunt, ſe aliter exoſos reddant, quam quae ſui officii praeſtando nimirum ſpiritualia tantummodo miniſteria exhibendo, relinquentes Caeſari, quae Caeſaris ſunt, et tum reddentes Deo, quae Dei ſunt. — Curent ſecundo, ne ſe immiſceant temporali gubernationi, aut regimini domus, ſeu familiae cujuſcunque ſecularis, ſeu privati hominis; nec pro eo quantumvis nobili exerceant officium oeconomi, receptoris, computiſtae, procuratoris, aut negotiorum geſtoris; nec domibus, praediis, paſcuis, nec terris ad firmam tenendis, locandis, conducendis, hypothecandis, amphyteadicandis, vel pecuniis ad intereſſe exponendis, neglecto miniſterio ſacrae vocationis ſuae, vacare praeſumant.

Caveant tertio, ne ſint negotiatores proxenetae, internuncii in tractatibus et contractibus omnino ſecularibus, neve inſtar aſſeclae, aut aulici, mancipii, joculatoris, aut hiſtrionis inſerviant cujuſcunque conditionis aut eminentiae homini, quae omnia ſibi non licere ſciant; a quibus ſi non deſtiterint admoniti, juxta contemptus gravitatem ab ordinario puniri poſſe, et debere ordinamus.

Documentum tertium partim morale, partim doctrinale de juramento regiae poteſtatis et juriſdictionis temporalis.

Tametſi veneremur approbemus, et omnino retinendam exiſtimemus ſanctionem illam concil. Tolet. qua ſtatuitur, ut qui contra ſalutem principis gentis, et patriae aliquid machinatur, ab epiſcopo, iſque ad extremum ordinis clericorum, aut monachorum mox omnium dignitate et honore privetur, juxta laudabilis juris et praxis eccleſiae catholicae conſuetudinem, quae ſemper deteſtata eſt proditiones et impias rebellium machinationes; non poſſumus tamen abſque evidentiſſima graviſſimaque divini honoris injuria

juria obligare nos juramento, quod vocant "De primatu regis eccleſiaſtico," ſive illud ſecundum nuperam illam formulam ſub nomine et auctoritate Jacobi regis noſtri conceptam, quae vulgo nuncupatur, "Oath of Allegiance," ſive ſecundum anteriorem formulam Henricianam, ſic enim appellatur, quod a noſtro rege Henrico octavo, proh dolor! fuit incepta, quae ſub principibus Edwardo, Elizabetha, ſucceſſive regnantibus perſeveravit, diciturque "Oath of Supremacy," quod ſalva fide catholica et ſalute animarum praeſtari non poteſt; cum utrumque multa contineat, quae fidei et ſaluti adverſentur. Itaque nec voce nec ſcripto, aut chirographo alterutrum admittere, ſed nec fas eſt, nec decet futili tergiverſatione fluctuantis animi diſſimulare fidem et conſcientiam circam illam rem, et ſubſtantiam utriuſque juramenti, quaſi incerti ſint catholici, ſit licitum necne jurare ſic? cum certi omnes eſſe debeant illicitum eſſe, nec recipi oportere a catholicis, quandocunque illud illis clam vel palam jurandum proponitur ab his, qui dominandi poteſtatem acceperunt; quinimo clare et ſine ambagibus reſpuere illud neceſſe eſt, quoties per diſſimulationem, retractationem, vel conniventiam ſubtraheretur honor Dei debitus vel utilitas proximo impendenda, vel ſcandali probabile periculum timeretur.

Documentum quartum ejuſdem continens declarationem et directionem officii ſubditorum circa communicationem in ritibus adeundo templa, vel audiendo conciones haereticorum. Caetera deſunt.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GEO. ABBOT 5.	1615.	JACOB. I. 13.

Articles of religion agreed upon by the archbiſhops, and biſhops, and the reſt of the clergy of Ireland in the convocation holden at Dublin in the year of our Lord God* M.DC.XV. *for the avoiding of diverſities of opinions, and eſtabliſhing of conſent touching true religion.*

Of the holy ſcriptures, and the three Creeds.

I. THE ground of our religion, and the rule of faith, and all ſaving truth is the word of God, contained in the holy ſcripture.

II. By the name of holy ſcripture we underſtand all the canonical books of the Old and New Teſtament, viz.

Of the Old Teſtament.

The 5 books of Moſes.	Eſther.
Joſhua.	Job.
Judges.	Pſalms.
Ruth.	Proverbs.
The firſt and ſecond of Samuel.	Eccleſiaſtes.
	The Song of Solomon.
The firſt and ſecond of Kings.	Iſaiah.
	Jeremiah his Propheſie and Lamentation.
The firſt and ſecond of Chronicles.	Ezechiel.
Eſra.	Daniel.
Nehemiah.	The 12. leſs Prophets.

Of the New Teſtament.

The Goſpels according to	Philippians.
	Coloſſians.
Matthew.	Theſſalonians II.
Mark.	Timothy II.
Luke.	Titus.
John.	Philemon.
The Acts of the Apoſtles.	Hebrews.
	The epiſtles of S. James.
The Epiſtles of S. Paul to the Romans.	St. Peter II.
	St. John III.
Corinthians II.	St. Jude.
Galatians.	The Revelation of St. John.
Epheſians.	

All which we acknowledge to be given by the inſpiration of God, and in that regard to be of moſt certain credit and higheſt authority.

III. The other books, commonly called Apocryphal, did not proceed from ſuch inſpiration; and therefore are not of ſufficient authority to eſtabliſh any point of doctrine, but the church doth read them as books containing many worthy things for example of life, and inſtruction of manners.

Such are theſe following,

The third book of Eſdras.	Baruch, with the epiſtle of Jeremiah.
The fourth book of Eſdras.	The Song of the three Children.
The book of Tobias.	Suſanna.
The book of Judith.	Bell and the Dragon.
Additions to the book of Eſther.	The Prayer of Manaſſes.
The book of Wiſdom.	The firſt book of Maccabees.
The book of Jeſus the Son of Sirach, called Eccleſiaſticus.	The ſecond book of Maccabees.

IV. The ſcriptures ought to be tranſlated out of the original tongues into all languages, for the common uſe of all men; neither is any perſon to be diſcouraged from reading the Bible in in ſuch a language as he doth underſtand; but ſeriouſly exhorted to read the ſame with great humility and reverence, as a ſpecial means to bring him to the true knowledge of God, and of his own duty.

* In theſe articles are comprehended, almoſt word for word, the nine articles agreed on at Lambeth the 20th of November, anno M.D.XCV.

V. Al-

V. Although there be ſome hard things in the ſcripture (eſpecially ſuch as have proper relation to the times, in which they were firſt uttered, and prophecies of things, which were afterwards to be fulfilled) yet all things neceſſary to be known unto everlaſting ſalvation, are clearly delivered therein; and nothing of that kind is ſpoken under dark myſteries in one place, which is not in other places ſpoken more familiarly and plainly, to the capacity both of learned and unlearned.

VI. The holy ſcriptures contain all things neceſſary to ſalvation, and are able to inſtruct ſufficiently in all points of faith that we are bound to believe, and all good duties that we are bound to practiſe.

VII. All and every the articles contained in the Nicene Creed, the Creed of Athanaſius, and that which is commonly called the Apoſtles Creed, ought firmly to be received and believed; for they may be proved by moſt certain warrant of holy ſcripture.

Of faith in the holy Trinity.

VIII. There is but one living and true God everlaſting, without body, parts, or paſſions, of infinite power, wiſdom, and goodneſs, the maker and preſerver of all things, both viſible and inviſible. And in unity of this Godhead, there be three perſons of one and the ſame ſubſtance, power, and eternity; the Father, the Son, and the Holy Ghoſt.

IX. The eſſence of the Father doth not beget the eſſence of the Son; but the perſon of the Father begetteth the perſon of the Son, by communicating his whole eſſence to the perſon begotten from eternity.

The Holy Ghoſt proceeding from the Father and the Son, is of one ſubſtance, majeſty, and glory with the Father and the Son, very and eternal God.

Of God's eternal decree and predeſtination.

XI. God from all eternity, did by his unchangeable counſel ordain whatſoever in time ſhould come to paſs; yet ſo as thereby no violence is offered to the wills of the reaſonable creatures, and neither the liberty nor the contingency of the ſecond cauſes is taken away, but eſtabliſhed rather.

XII. By the ſame eternal counſel God hath predeſtinated ſome unto life, and reprobated ſome unto death; of both which there is a certain number, known only to God, which can neither be increaſed nor diminiſhed.

XIII. Predeſtination to life, is the everlaſting purpoſe of God, whereby, before the foundations of the world were laid, he hath conſtantly decreed in his ſecret counſel to deliver from curſe and damnation thoſe, whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt unto everlaſting ſalvation, as veſſels made to honour.

XIV. The cauſe moving God to predeſtinate unto life, is not the foreſeeing of faith, or perſeverance, or good works, or of any thing which is in the perſon predeſtinated, but only the good pleaſure of God himſelf. For all things being ordained for the manifeſtation of his glory, and his glory being to appear both in the works of his mercy and of his juſtice, it ſeemed good to his heavenly wiſdom to chooſe out a certain number, towards whom he would extend his undeſerved mercy, leaving the reſt to be ſpectacles of his juſtice.

XV. Such as are predeſtinated unto life, be called according unto God's purpoſe (his Spirit working in due ſeaſon) and through grace they obey the calling, they be juſtified freely, they be made ſons of God by adoption, they be made like the image of his only begotten ſon Jeſus Chriſt, they walk religiouſly in good works, and at length by God's mercy they attain to everlaſting felicity. But ſuch as are not predeſtinated to ſalvation, ſhall finally be condemned for their ſins.

XVI. The godly conſideration of predeſtination and our election in Chriſt is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their minds to high and heavenly things; as well becauſe it doth greatly confirm and eſtabliſh their faith of eternal ſalvation to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God: and on the contrary ſide, for curious and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of God's predeſtination, is very dangerous.

XVII. We muſt receive God's promiſes in ſuch wiſe, as they be generally ſet forth unto us in holy ſcripture; and in our doings, that will of God is be followed, which we have expreſly declared unto us in the word of God.

Of the creation and government of all things.

XVIII. In the beginning of time, when no creature had any being, God by his word alone, in the ſpace of ſix days, created all things, and afterwards by his providence doth continue, propagate, and order them according to his own will.

XIX. The principal creatures are angels and men.

XX. Of angels, ſome continued in that holy ſtate, wherein they were created, and are by God's grace for ever ſtabliſhed therein; others fell from the ſame, and are reſerved in chains of darkneſs unto the judgment of the great day.

XXI. Man being at the beginning created according to the image of God (which conſiſteth eſpecially in the wiſdom of his mind, and the true holineſs of his free will) had the covenant of the law ingrafted in his heart; whereby God did promiſe unto him everlaſting life, upon condition that he performed entire and perfect obedience unto his commandments, according to that meaſure of ſtrength wherewith he was endued in his creation; and threatned death unto him, if he did not perform the ſame.

Of

Of the fall of man, original ſin, and the ſtate of man before juſtification.

XXII. By one man ſin entered into the world, and death by ſin, and ſo death went over all men, for as much as all have ſinned.

XXIII. Original ſin ſtandeth not in the imitation of Adam (as the Pelagians dream) but is the fault and corruption of the nature of every perſon, that naturally is engendred and propagated from Adam: whereby it cometh to paſs, that man is deprived of original righteouſneſs, and by nature is bent unto ſin. And therefore in every perſon born into the world, it deſerveth God's wrath and damnation.

XXIV. This corruption of nature doth remain even in thoſe that are regenerated, whereby the fleſh always luſteth againſt the ſpirit, and cannot be made ſubject to the law of God. And howſoever for Chriſt's ſake, there be no condemnation to ſuch as are regenerate, and do believe; yet doth the apoſtle acknowledge, that in it ſelf this concupiſcence hath the nature of ſin.

XXV. The condition of man after the fall of Adam is ſuch, that he cannot turn, and prepare himſelf, by his own natural ſtrength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleaſing and acceptable unto God, without the grace of God preventing us, that we may have a good will, and working with us, when we have that good will.

XXVI. Works done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſing unto God, for as much as they ſpring not of faith in Jeſus Chriſt, neither do they make men meet to receive grace, or (as the ſchool-authors ſay) deſerve grace of congruity; yea rather, for that they are not done in ſuch ſort as God hath willed and commanded them to be done, we doubt not but they are ſinful.

XXVII. All ſins are not equal, but ſome far more heinous than others, yet the very leaſt is of its own nature mortal, and without God's mercy, maketh the offender liable unto everlaſting damnation.

XXVIII. God is not the author of ſin: howbeit, he doth not only permit, but alſo by his providence govern and order the ſame, guiding it in ſuch ſort by his infinite wiſdom, as it turneth to the manifeſtation of his own glory, and to the good of his elect.

Of Chriſt, the mediator of the ſecond covenant.

XXIX. The Son, which is the Word of the Father, begotten from everlaſting of the Father, the true and eternal God, of one ſubſtance with the Father, took man's nature in the womb of the bleſſed virgin, of her ſubſtance: ſo that two whole and perfect natures, that is to ſay, the Godhead and manhood, were inſeparably joined in one perſon, making one Chriſt very God and very man.

XXX. Chriſt in the truth of our nature was made like unto us in all things, ſin only excepted, from which he was clearly void both in his life and in his nature. He came as a lamb without ſpot, to take away the ſins of the world by the ſacrifice of himſelf once made, and ſin (as St. John ſaith) was not in him. He fulfilled the law for us perfectly: for our ſakes he endured moſt grievous torments immediately in his ſoul, and moſt painful ſufferings in his body. He was crucified, and died to reconcile his Father unto us, and to be a ſacrifice not only for original guilt, but alſo for all our actual tranſgreſſions. He was buried and deſcended into hell, and the third day roſe from the dead, and took again his body, with fleſh, bones, and all things appertaining to the perfection of man's nature; wherewith he aſcended into heaven, and there ſitteth at the right hand of his Father, unti lhe return to judge all men at the laſt day.

Of the communicating of the grace of Chriſt.

XXXI. They are to be condemned, that preſume to ſay, that every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law, and the light of nature. For holy ſcripture doth ſet out unto us only the name of Jeſus Chriſt, whereby men muſt be ſaved.

XXXII. None can come unto Chriſt, unleſs it be given unto him, and unleſs the Father draw him. And all men are not ſo drawn by the Father, that they may come unto the Son; neither is there ſuch a ſufficient meaſure of grace vouchſafed unto every man, whereby he is enabled to come unto everlaſting life.

XXXIII. All God's elect are in their time inſeparably united unto Chriſt by the effectual and vital influence of the Holy Ghoſt, derived from him, as from the head, unto every true member of his myſtical body. And being thus made one with Chriſt, they are truly regenerated, and made partakers of him and all his benefits.

Of juſtification and faith.

XXXIV. We are accounted righteous before God, only for the merit of our Lord and ſaviour Jeſus Chriſt, applied by faith; and not for our own works or merits. And this righteouſneſs, which we ſo receive of God's mercy and Chriſt's merits, embraced by faith, is taken, accepted, and allowed of God for our perfect and full juſtification

XXXV. Although the juſtification be free unto us, yet it cometh not ſo freely unto us, that there is no ranſom paid therefore at all. God ſhewed his great mercy in delivering us from our former captivity, without requiring of any ranſom to be paid, or amends to be made on our parts: which thing by us had been impoſſible to be done. And whereas all the world was not able of themſelves to pay any part towards their ranſom, it pleaſed our heavenly Father, of his infinite mercy, without any deſert of ours, to provide for us the moſt precious merits of his own Son, whereby our ranſom might be fully paid, the law fulfilled, and his juſtice fully ſatisfied. So that Chriſt is now the righteouſneſs of all them that truly believe in him. He for them paid their ranſom

ſom by his death. He for them fulfilled the law in his life, that now in him, and by him every true chriſtian man may be called a fulfiller of the law; foraſmuch as that which our infirmity was not able to effect, Chriſt's juſtice hath performed. And thus the juſtice and mercy of God do embrace each other. The grace of God not ſhutting out the juſtice of God in the matter of our juſtification; but only ſhutting out the juſtice of man (that is to ſay, the juſtice of our own works) from being any cauſe of deſerving our juſtification.

XXXVI. When we ſay that we are juſtified by faith only, we do not mean, that the ſaid juſtifying faith is alone in man, without true repentance, hope, charity, and the fear of God (for ſuch a faith is dead, and cannot juſtifie) neither do we mean, that this our act to believe in Chriſt, or this our faith in Chriſt, which is within us, doth of it ſelf juſtify us, or deſerve our juſtification unto us (for that were to account our ſelves to be juſtified by the virtue or dignity of ſome thing that is within our ſelves) but the true underſtanding and meaning thereof is, that although we hear God's word, and believe it, although we have faith, hope, charity, repentance, and the fear of God within us, and add never ſo many good works thereunto; yet we muſt renounce the merit of all our ſaid virtues, of faith, hope, charity, and all our other virtues, and good deeds, which we either have done, ſhall do, or can do, as things that be far too weak and imperfect, and inſufficient to deſerve remiſſion of our ſins, and our juſtification: and therefore we muſt truſt only in God's mercy, and the merits of his moſt dearly beloved Son, our only redeemer, ſaviour, and juſtifier Jeſus Chriſt. Nevertheleſs, becauſe faith doth directly ſend us to Chriſt for our juſtification, and that by faith, given us of God, we embrace the promiſe of God's mercy, and the remiſſion of our ſins (which thing none other of our virtues or works properly doth) therefore the ſcripture uſeth to ſay, that "faith without works;" and the ancient fathers of the church to the ſame purpoſe, that "only faith" doth juſtify us.

XXXVII. By juſtifying faith we underſtand not only the common belief of the articles of the chriſtian religion, and a perſuaſion of the truth of God's word in general; but alſo a particular application of the gracious promiſes of the goſpel, to the comfort of our own ſouls; whereby we lay hold on Chriſt, with all his benefits, having an earneſt truſt and confidence in God, that he will be merciful unto us for his only Son's ſake. So that a true believer may be certain, by the aſſurance of faith, of the forgiveneſs of his ſins, and of his everlaſting ſalvation by Chriſt.

XXXVIII. A true lively juſtifying faith, and the ſanctifying Spirit of God is not extinguiſhed, nor vaniſheth away in the regenerate, either finally or totally.

Of ſanctification and good works.

XXXIX. All that are juſtified, are likewiſe ſanctified; their faith being always accompanied with true repentance and good works.

XL. Repentance is the gift of God, whereby godly ſorrow is wrought in the heart of the faithful, for offending God, their merciful Father, by their former tranſgreſſions, together with a conſtant reſolution for the time to come to cleave unto God, and to lead a new life.

XLI. Albeit that good works, which are the fruits of faith, and follow after juſtification, cannot make ſatisfaction for our ſins, and endure the ſeverity of God's judgment; yet are they pleaſing to God, and accepted of him in Chriſt, and do ſpring from a true and lively faith, which by them is to be diſcerned, as a tree by the fruit.

XLII. The works which God would have his people to walk in, are ſuch as he hath commanded in his holy ſcripture, and not ſuch works as men have deviſed out of their own brain, of a blind zeal, and devotion, without the warrant of the word of God.

XLIII. The regenerate cannot fulfil the law of God perfectly in this life: for in many things we offend all; and if we ſay, we have no ſin, we deceive our ſelves, and the truth is not in us.

XLIV. Not every heinous ſin, willingly committed after baptiſm, is ſin againſt the Holy Ghoſt and unpardonable. And therefore to ſuch as fall into ſin after baptiſm, place for repentance is not to be denied.

XLV. Voluntary works, beſides, over, and above God's commandments, which they call works of ſupererogation, cannot be taught without arrogancy, and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his ſake, than of bounden duty is required.

Of the ſervice of God.

XLVI. Our duty towards God is to believe in him, to fear him, and to love him with all our heart, with all our mind, and with all our ſoul, and with all our ſtrength, to worſhip him, and to give him thanks, to put our whole truſt in him, to call upon him, to honour his holy name and his word, and to ſerve him truly all the days of our life.

XLVII. In all our neceſſities we ought to have recourſe unto God by prayer; aſſuring our ſelves, that whatſoever we aſk of the Father in the name of his Son (our only mediator and interceſſor) Chriſt Jeſus, and according to his will, he will undoubtedly grant it.

XLVIII. We ought to prepare our hearts before we pray, and underſtand the things that we aſk when we pray; that both our hearts and voice may together ſound in the ears of God's majeſty.

XLIX. When almighty God ſmiteth us with affliction, or ſome great calamity hangeth over us, or any other weighty cauſe ſo requireth; it is our duty to humble our ſelves in faſting, to bewail our ſins with a ſorrowful heart, and to addict our ſelves to earneſt prayer, that it might

pleaſe

pleaſe God to turn his wrath from us, or ſupply us with ſuch graces, as we greatly ſtand in need of.

L. Faſting is a withholding of meat, drink, and all natural food, with other outward delights, from the body, for the determined time of faſting. As for thoſe abſtinencies which are appointed by public order of our ſtate, for eating of fiſh and forbearing of fleſh at certain times and days appointed, they are no ways meant to be religious faſts; nor intended for the maintenance of any ſuperſtition in the choice of meats; but are grounded meerly upon politic conſiderations, for proviſion of things tending to the better preſervation of the commonwealth.

LI. We muſt not faſt with this perſuaſion of mind, that our faſting can bring us to heaven, or aſcribe outward holineſs to the work wrought. For God alloweth not our faſt for the work's ſake (which of it ſelf is a thing meerly indifferent) but chiefly reſpecteth the heart, how it is affected therein. It is therefore requiſite, that firſt, before all things we cleanſe our hearts from ſin, and then direct our faſt to ſuch ends, as God will allow to be good; that the fleſh may thereby be chaſtiſed, the ſpirit may be more fervent in prayer, and that our faſting may be a teſtimony of our humble ſubmiſſion to God's majeſty, when we acknowledge our ſins unto him, and are inwardly touched with ſorrowfulneſs of heart, bewailing the ſame in the affliction of our bodies.

LII. All worſhip deviſed by man's phantaſy, beſides or contrary to the ſcriptures (as wandring on pilgrimages, ſetting up of candles, ſtations, and Jubilees, Phariſaical ſects, and feigned religions, praying upon beads, and ſuch like ſuperſtition) hath not only no promiſe of reward in ſcripture, but contrarywiſe threatnings and maledictions.

LIII. All manner of expreſſing God the Father, the Son, and the Holy Ghoſt in an outward form is utterly unlawful. As alſo all other images deviſed or made by man to the uſe of religion.

LIV. All religious worſhip ought to be given to God alone; from whom all goodneſs, health, and grace ought to be both aſked and looked for, as from the very author and giver of the ſame, and from none other.

LV. The name of God is to be uſed with all reverence and holy reſpect: and therefore all vain and raſh ſwearing is utterly to be condemned. Yet notwithſtanding upon lawful occaſions, an oath may be given, and taken, according to the word of God, juſtice, judgment, and truth.

LVI. The firſt day of the week, which is the Lord's day, is wholly to be dedicated to the ſervice of God: and therefore we are bound therein to reſt from our common and daily buſineſs; and to beſtow that leiſure upon holy exerciſes, both public and private.

Of the civil magiſtrate.

LVII. The king's majeſty, under God, hath the ſovereign and chief power, within his realms and dominions, over all manner of perſons, of what eſtate, either eccleſiaſtical or civil, ſoever they be; ſo as no other foreign power hath or ought to have any ſuperiority over them.

LVIII. We do profeſs that the ſupreme government of all eſtates within the ſaid realms and dominions, in all cauſes as well eccleſiaſtical as temporal, doth of right appertain to the king's highneſs. Neither do we give unto him hereby the adminiſtration of the word and ſacraments, or the power of the keys; but that prerogative only, which we ſee to have been always given unto all godly princes in holy ſcripture by God himſelf; that is, that he ſhould contain all eſtates and degrees committed to his charge by God, whether they be eccleſiaſtical or civil, within their duty, and reſtrain the ſtubborn and evil doers with the power of the civil ſword.

LIX. The pope neither of himſelf, nor by any authority of the church or ſee of Rome, or by any other means with any other, hath any power or authority to depoſe the king, or diſpoſe any of his kingdoms or dominions, or to authorize any other prince to invade or annoy him, or his countries, or to diſcharge any of his ſubjects of their allegiance and obedience to his majeſty, or to give licence or leave to any of them to bear arms, raiſe tumult, or to offer any violence or hurt to his royal perſon, ſtate, or government, or to any of his ſubjects within his majeſty's dominions.

LX. That princes, which be excommunicated or deprived by the pope, may be depoſed or murdered by their ſubjects, or any other whatſoever, is impious doctrine.

LXI. The laws of the realm may puniſh chriſtian men with death for heinous and grievous offences.

LXII. It is lawful for chriſtian men, at the commandment of the magiſtrate, to bear arms, and to ſerve in juſt wars.

Of our duty towards our neighbour.

LXIII. Our duty towards our neighbours, is to love them as our ſelves, and to do to all men as we would they ſhould do to us; to honour and obey our ſuperiors, to preſerve the ſafety of mens perſons, as alſo their chaſtity, goods and good names; to bear no malice nor hatred in our hearts; to keep our bodies in temperance, ſoberneſs, and chaſtity; to be true and juſt in all our doings; not to covet other mens goods, but labour truly to get our own living, and to do our duty in that eſtate of life, unto which it pleaſeth God to call us.

LXIV. For the preſervation of the chaſtity of mens perſons, wedlock is commanded unto all men that ſtand in need thereof. Neither is there any prohibition by the word of God, but that the miniſters of the church may enter into the ſtate of matrimony; they being no where commanded by God's law, either to vow the eſtate of ſingle life, or to abſtain from marriage. Therefore it is lawful alſo for them, as well as for all other chriſtian men, to marry at their own diſcretion, as they ſhall judge the

the ſame to ſerve better to godlineſs.

LXV. The riches and goods of chriſtians are not common, as touching the right, title and poſſeſſion of the ſame, as certain Anabaptiſts falſly affirm. Notwithſtanding every man ought of ſuch things as he poſſeſſeth, liberally to give alms to the poor, according to his ability.

LXVI. Faith given, is to be kept, even with heretics and infidels.

LXVII. The popiſh doctrine of equivocation and mental reſervation is moſt ungodly, and tendeth plainly to the ſubverſion of all human ſociety.

Of the church and outward miniſtry of the goſpel.

LXVIII. There is but one catholick church (out of which there is no ſalvation) containing the univerſal company of all the ſaints that ever were, are, or ſhall be, gathered together in one body, under one head Chriſt Jeſus; part whereof is already in heaven triumphant, part as yet militant here on earth. And becauſe this church conſiſteth of all thoſe, and thoſe alone, which are elected by God unto ſalvation, and regenerated by the power of his Spirit, the number of whom is known only unto God himſelf; therefore it is called the catholic or univerſal, and the inviſible church.

LXIX. But particular and viſible churches, (conſiſting of thoſe who make profeſſion of the faith of Chriſt, and live under the outward means of ſalvation) be many in number: wherein the more or leſs ſincerely according to Chriſt's inſtitution the word of God is taught, the ſacraments are adminiſtred, and the authority of the keys is uſed; the more or leſs pure are ſuch churches to be accounted.

LXX. Although in the viſible church the evil be ever mingled with the good, and ſometimes the evil have chief authority in the miniſtration of the word and ſacraments; yet for as much as they do not the ſame in their own name, but in Chriſt's, and miniſter by his commiſſion and authority, we may uſe their miniſtry both in hearing the word, and in receiving the ſacraments. Neither is the effect of Chriſt's ordinance taken away by their wickedneſs; nor the grace of God's gifts diminiſhed from ſuch, as by faith, and rightly do receive the ſacraments miniſtred unto them; which are effectual, becauſe of Chriſt's inſtitution and promiſe, although they be miniſtred by evil men. Nevertheleſs it appertaineth to the diſcipline of the church, that enquiry be made of evil miniſters, and that they be accuſed by thoſe that have knowledge of their offences, and finally being found guilty, by juſt judgments be depoſed.

LXXI. It is not lawful for any man to take upon him the office of public preaching or miniſtring the ſacraments of the church, unleſs he be firſt lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by men, who have public authority given them in the church to call and ſend miniſters into the Lord's vineyard.

LXXII. To have public prayer in the church, or to adminiſter the ſacraments in a tongue not underſtood of the people, is a thing plainly repugnant unto the word of God, and the cuſtom of the primitive church.

LXXIII. That perſon, which by public denunciation of the church is rightly cut off from the unity of the church, and excommunicate, ought to be taken of the whole multitude of the faithful as a heathen and publican, until by repentance he be openly reconciled and received into the church by the judgment of ſuch as have authority in that behalf.

LXXIV. God hath given power to his miniſters not ſimply to forgive ſins (which prerogative he hath reſerved only to himſelf) but in his name to declare and pronounce unto ſuch as truly repent, and unfeignedly believe his holy goſpel, the abſolution and forgiveneſs of ſins. Neither is it God's pleaſure, that his people ſhould be tied to make a particular confeſſion of all their known ſins unto any mortal man; howſoever any perſon grieved in his conſcience, upon any ſpecial cauſe, may well reſort unto any godly and learned miniſter, to receive advice and comfort at his hands.

Of the authority of the church, general councils, and biſhop of Rome.

LXXV. It is not lawful for the church to ordain any thing that is contrary to God's word, neither may it ſo expound one place of ſcripture, that it be repugnant to another. Wherefore although the church be a witneſs, and a keeper of holy Writ, yet as it ought not to decree any thing againſt the ſame; ſo beſides the ſame, ought it not to enforce any thing to be believed upon neceſſity of ſalvation.

LXXVI. General councils may not be gathered together without the commandment and will of princes: and when they be gathered together (for as much as they be an aſſembly of men not always governed with the Spirit and word of God) they may err, and ſometimes have erred, even in things pertaining to the rule of piety. Wherefore things ordained by them, as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be ſhewed that they be taken out of holy ſcripture.

LXXVII. Every particular church hath authority to inſtitute, to change, and clean to put away ceremonies and other eccleſiaſtical rites, as they be ſuperfluous, or be abuſed; and to conſtitute other, making more to ſeemlineſs, to order, or edification.

LXXVIII. As the churches of Jeruſalem, Alexandria, and Antioch have erred; ſo alſo the church of Rome hath erred, not only in thoſe things which concern matter of practice and point of ceremonies, but alſo in matters of faith.

LXXIX. The power which the biſhop of Rome now challengeth, to be ſupreme head of the univerſal church of Chriſt, and to be above all emperors, kings, and princes, is an uſurped power, contrary to the ſcriptures and word of God,

God, and contrary to the example of the primitive church; and therefore is for moſt juſt cauſes taken away, and aboliſhed within the king's majeſty's realms and dominions.

LXXX. The biſhop of Rome is ſo far from being the ſupreme head of the univerſal church of Chriſt, that his works and doctrine do plainly diſcover him to be that man of ſin, foretold in the holy ſcriptures, whom the Lord ſhall conſume with the Spirit of his mouth, and aboliſh with the brightneſs of his coming.

Of the ſtate of the Old and New Teſtament.

LXXXI. In the Old Teſtament the commandments of the law were more largely, and the promiſes of Chriſt more ſparingly and darkly propounded; ſhadowed with a multitude of types and figures, and ſo much the more generally and obſcurely delivered, as the manifeſting of them was further off.

LXXXII. The Old Teſtament is not contrary to the New: for both in the Old and New Teſtament everlaſting life is offered to mankind by Chriſt, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for tranſitory promiſes: for they looked for all benefits of God the Father through the merits of his Son Jeſus Chriſt, as we now do; only they believed in Chriſt, which ſhould come, we in Chriſt already come.

LXXXIII. The New Teſtament is full of grace and truth, bringing joyful tidings unto mankind, that whatſoever formerly was promiſed of Chriſt, is now accompliſhed; and ſo inſtead of the ancient types and ceremonies, exhibiteth the things themſelves, with a large and clear declaration of all the benefits of the goſpel. Neither is the miniſtry thereof reſtrained any longer to one circumciſed nation, but is indifferently propounded unto all people, whether they be Jews or Gentiles. So that there is now no nation which can truly complain, that they be ſhut forth from the communion of ſaints, and the liberties of the people of God.

LXXXIV. Although the law given from God by Moſes, as touching ceremonies and rites be aboliſhed, and the civil precepts thereof be not of neceſſity to be received in any commonwealth; yet notwithſtanding, no chriſtian man whatſoever is freed from the obedience of the commandments, which are called moral.

Of the ſacraments of the New Teſtament.

LXXXV. The ſacraments ordained by Chriſt, be not only badges or tokens of chriſtian mens profeſſion; but rather certain ſure witneſſes, and effectual or powerful ſigns of grace and God's good will towards us, by which he doth work inviſibly in us, and not only quicken, but alſo ſtrengthen and confirm our faith in him.

LXXXVI. There be two ſacraments ordained of Chriſt our Lord in the goſpel, that is to ſay, "Baptiſm and the Lord's ſupper."

LXXXVII. Thoſe five, which by the church of Rome are called ſacraments, to wit, "confirmation, penance, orders, matrimony, and extreme unction, are not to be accounted ſacraments of the goſpel; being ſuch as have partly grown from corrupt imitation of the apoſtles, partly are ſtates of life allowed in the ſcriptures, but yet have not like nature of ſacraments with baptiſm and the Lord's ſupper; for that they have not any viſible ſign or ceremony ordained of God, together with a promiſe of ſaving grace annexed thereunto.

LXXXVIII. The ſacraments were not ordained of Chriſt to be gazed upon, or to be carried about; but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholeſome effect and operation; but they that receive them unworthily, thereby draw judgment upon themſelves.

Of baptiſm.

LXXXIX. Baptiſm is not only an outward ſign of our profeſſion, and a note of difference, whereby chriſtians are diſcerned from ſuch as are no chriſtians; but much more a ſacrament of our admiſſion into the church, ſealing unto us our new birth (and conſequently our juſtification, adoption, and ſanctification) by the communion, which we have with Jeſus Chriſt.

XC. The baptiſm of infants is to be retained in the church, as agreeable to the word of God.

XCI. In the adminiſtration of baptiſm, exorciſm, oil, ſalt, ſpittle, and ſuperſtitious hallowing of the water, are for juſt cauſes aboliſhed; and without them the ſacrament is fully and perfectly adminiſtred, to all intents and purpoſes, agreeable to the inſtitution of our ſaviour Chriſt.

Of the Lord's ſupper.

XCII. The Lord's ſupper is not only a ſign of the mutual love, which chriſtians ought to bear one towards another; but much more a ſacrament of our preſervation in the church, ſealing unto us our ſpiritual nouriſhment and continual growth in Chriſt.

XCIII. The change of the ſubſtance of bread and wine into the ſubſtance of the body and blood of Chriſt, commonly called Tranſubſtantiation, cannot be proved by holy writ; but is repugnant to plain teſtimonies of the ſcripture, overthroweth the nature of a ſacrament, and hath given occaſion to moſt groſs idolatry, and manifold ſuperſtitions.

XCIV. In the outward part of the holy communion the body and blood of Chriſt is in a moſt lively manner repreſented; being no otherwiſe preſent with the viſible elements, than things ſignified and ſealed are preſent with the ſigns and ſeals, that is to ſay, ſymbolically and relatively. But in the inward and ſpiritual p rt the ſame body and blood is really and ſubſtantially preſented unto all thoſe, who have grace to receive the Son of God, even to all thoſe that believe in his name. And unto ſuch as in this manner do worthily and with faith repair unto the Lord's table, the body and blood of Chriſt is not only ſignified and offered, but alſo truly exhibited and communicated.

XCV. The body of Chriſt is given, taken, and eaten in the Lord's ſupper, only after an heavenly and ſpiritual manner; and the mean, whereby the body of Chriſt is thus received and eaten, is faith.

XCVI. The wicked and ſuch as want a lively faith, although they do carnally and viſibly (as St. Auguſtine ſpeaketh) preſs with their teeth the ſacrament of the body and blood of Chriſt; yet in no wiſe are they made partakers of Chriſt, but rather to their condemnation, do eat and drink the ſign or ſacrament of ſo great a thing.

XCVII. Both the parts of the Lord's ſacrament, according to Chriſt's inſtitution, and the practice of the ancient church, ought to be miniſtred unto all God's people; and it is plain ſacrilege to rob them of the myſtical cup, for whom Chriſt hath ſhed his moſt precious blood.

XCVIII. The ſacrament of the Lord's ſupper was not by Chriſt's ordinance reſerved, carried about, lifted up, or worſhipped.

XCIX. The ſacrifice of the maſs, wherein the prieſt is ſaid to offer up Chriſt for obtaining the remiſſion of pain or guilt for the quick and the dead, is neither agreeable to Chriſt's ordinance, nor grounded upon doctrine apoſtolic; but contrarywiſe moſt ungodly, and moſt injurious to that allſufficient ſacrifice of our saviour Chriſt, offered once for ever upon the croſs, which is the only propitiation and ſatisfaction for all our ſins.

C. Private maſs, that is, the receiving of the euchariſt by the prieſt alone, without a competent number of communicants, is contrary to the inſtitution of Chriſt.

Of the ſtate of the ſouls of men, after they be departed out of this life; together with the general reſurrection, and the laſt judgment.

CI. After this life is ended, the ſouls of God's children be preſently received into heaven, there to enjoy unſpeakable comforts: the ſouls of the wicked are caſt into hell, there to endure endleſs torments.

CII. The doctrine of the church of Rome, concerning limbus patrum, limbus puerorum, purgatory, prayer for the dead, pardons, adoration of images and reliques, and alſo invocation of ſaints, is vainly invented without all warrant of holy ſcripture, yea and is contrary unto the ſame.

CIII. At the end of this world, the Lord Jeſus ſhall come in the clouds, with the glory of his Father; at which time, by the almighty power of God, the living ſhall be changed, and the dead ſhall be raiſed; and all ſhall appear both in body and ſoul before his judgment ſeat, to receive according to that which they have done in their bodies, whether good or evil.

CIV. When the laſt judgment is finiſhed, Chriſt ſhall deliver up the kingdom to his Father, and God ſhall be all in all.

The decree of the ſynod.

If any miniſter, of what degree or quality ſoever he be, ſhall publickly teach any doctrine contrary to theſe articles agreed upon; if after due admonition he do not conform himſelf, and ceaſe to diſturb the peace of the church; let him be ſilenced, and deprived of all ſpiritual promotions he doth enjoy.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae.
GEO. ABBOT 5.	1615.	JACOB. I. 13.

The biſhop of London's orders for governing the Dutch congregations within the city of London and town of Colcheſter. Reg. Grindall. fol. 376. b.

JOHN, by the providence of God biſhop of London, to all to whom theſe preſents ſhall come, ſendeth greeting in our Lord God everlaſting. Know ye that of late the miniſters and Dutch congregation of London and Colcheſter, within our juriſdiction and dioceſe of London, have of late exhibited unto us a petition and complaint, touching ſome miſdemeanors of certain perſons offending againſt the government and cenſure eccleſiaſtical of their congregations, and by indirect means forſaking both the congregations, and avoiding ſuch cenſures, as are due unto them for their ſeveral miſdemeanors. That whereas the king's moſt excellent majeſty, out of his royal and religious inclination hath been pleaſed to extend his gracious favour towards the ſaid congregations, as well for the continuance of their quiet reſidence and habitation within the ſaid city and town, as alſo for the ſucceſſive enjoying of their ancient and accuſtomed liberties in the government of thoſe congregations among themſelves, which favour they have uſed with moderation, and with the good liking of the ſtate and our predeceſſors, during the reign of our late famous queen Elizabeth, without any juſt ſcandal or prejudice given by them againſt the ſtate of the church of England; have notwithſtanding their good carriage in their government oftentimes been interrupted and hindered from doing of juſtice by ſundry licentious perſons, being members of the ſaid congregations, who upon fear that they ſhould be cenſured according to their demerits, have thereupon taken occaſion to caſt off the yoke of eccleſiaſtical government of the ſaid congregations, and have ſevered themſelves from the ſaid congregations, and have forthwith adjoined themſelves to the pariſh churches, in which their ſeveral habitations were, and there offered themſelves unto the participation of the bleſſed ſacrament of the body and blood of our ſaviour, not having before that been any way cenſured by their ſaid congregations for their miſdemeanors, or made any reconciliation unto the ſaid congregations, whom they had offended by ſuch their miſdemeanours; by which ſuch departing of perſons offending and not cenſured before their departure, many

many notorious abuſes have and do enſue. Firſt that it was, and is an imboldening or encouragement of delinquents and others by their example in their unbridled courſes for hope of eſcaping puniſhment by transferring themſelves to another congregation, where haply no ſuch cenſure is uſed, as in the Dutch congregations ſuch offenders are cenſured by their government. Secondly, that it is a profanation of the holy ſacrament of the Lord's ſupper, that thoſe men, that have offended in the Dutch congregations, and ſhould there be cenſured, ſhould be received to the holy communion in the Engliſh congregation, before they have given ſome ſatisfaction to thoſe congregations, and made their attonement with God for their offences. Thirdly, they make the Engliſh miniſters by this means, by miniſtring unto them the holy communion, protectors of them, and diſpenſers, as it were, with their miſdemeanors, which they formerly committed, whilſt they were of the Dutch congregations.

In conſideration of the premiſſes the aforeſaid miniſters and congregations have humbly intreated us, to ſet down by our authority epiſcopal ſome order and decree for repreſſing of ſuch diſorderly ſhifting from the cenſures of the ſaid congregations, whereof they are members, without reconciliation, cenſure, or other ſubmittance unto the ſaid congregations, before they leave the ſaid congregations.

We the aforeſaid biſhop conſidering duly and maturely of the ſaid petition and other reaſons declared unto us, and the great inconveniencies that would follow in the government of theſe congregations, if ſuch ſlipping away of offenders from the ſame congregations ſhould be permitted, or not repreſſed, have thought good by our authority epiſcopal, and as far as by the laws of this kingdom we may, to ſet down an order herein, which we do by theſe preſents ſet down; viz. That no perſon, that now is, or hereafter ſhall be of the Dutch congregations, having as a member thereof offended the ſame congregations, ſo as he deſerve the cenſure eccleſiaſtical of thoſe congregations, ſhall depart from thoſe congregations, before he have been either cenſured for his ſaid offence, or otherwiſe reconciled himſelf unto the ſaid congregations: and that ſuch perſons offending and betaking themſelves to the Engliſh congregation, where their houſe and habitation ſtands, thereby to eſcape the cenſure of their congregations, ſhall not be by the miniſter of the pariſh received to the holy communion, before ſuch time as they have been either cenſured by the ſaid congregations for their ſaid offence, or otherwiſe reconciled themſelves to their ſaid congregations, and thereupon made ſufficient proof, or elſe have made their caſe known unto us, and thereupon have received from us and our authority order for their admiſſion to the Engliſh congregation, if we ſhall ſo think good. And this our order we will to be publiſhed in the ſaid Dutch congregations, as alſo ſhewed and intimated unto the miniſters of each congregation in London and Colcheſter, where any of the Dutch congregations do dwell, that every one and all they that reſpectively it doth concern, may take notice of this our order, and obſerve the ſame accordingly.

In witneſs whereof we have cauſed the ſeal of our chancellor, which is uſed in this behalf, to be ſet to theſe preſents. Dated the ninth day of Auguſt, in the year of our Lord God M.DC.XV. and in the fourth year of our conſecration.

Archiepiſc. Cant. GEO. ABBOT. 6.	Anno Chriſti 1616.	Reg. Angliae JACOB. I. 14.

Conſecratio capellae et coemiterii. Ex reg. 1. Abbot fol. 288.

DIE dominico, primo videlicet die menſis Septembris, anno Domini M.DC.XVI. inter horas nonam et duodecimam ante meridiem ejuſdem diei, ad oſtium ſive introitum capellae ſive oratorii noviter conſtruct. per venerabilem virum Edwardum Alleyn, armigerum, in quadam domo ſua per eum noviter conſtruct. in villa ſive hamlet de Dulwich, intra parochiam de Camberwell, alias Camerwell, in comitatu Surriae, Winton. dioec. Cant. provinciae, coram reverendiſſimo in Chriſto patre domino Georgio, Cant. archiepiſcopo etc. ad quem omnis et omnimoda juriſdictio ſpiritualis et eccleſiaſtica in et per totam dioeceſ. Winton. tam ratione vacationis etc. quam viſitationis ſuae metropoliticae etc. dignoſcitur pertinere; in praeſentia mei Johannis Drake, N. P. etc.

Negotium dedicationis et conſecrationis capellae ſive oratorii et coemeterii in villa ſive hamlet de Dulwich in comitatu Surriae.

Quibus die et loco comparuit perſonaliter dictus venerabilis vir Edwardus Alleyn, armiger, et allegavit, quod dicta domus ſua, quam quidem domum gratia Dei, et licentia domini noſtri regis, in collegium pro pauperibus, ut aſſeruit, convertere propoſuit et intendit, ſita et ſcituata in villa ſive hamleta de Dulwich, intra parochiam de Camberwell, alias Camerwell, in comitatu Surriae praedict. et quod longe diſtat ab eccleſia parochiali de Camberwell praedict. videlicet circiter duo milliaria, ita ut ſine periculo et difficultate, praeſertim udis et hyemalibus temporibus, cum familia ſua commode, et tempore opportuno, ad eandem eccleſiam ad divina audienda, ac pias et religioſas devotiones Deo optimo maximo debite praeſtand. accedere non poſſit; et ideo, quo Deo melius inſerviat cum familia ſua, et hominibus teſtimonium amoris ſui chriſtianae religionis in hoc regno Angliae recept. et profeſſ. exhibeat, capellam ſive oratorium in eadem domo ſua, ſuper propriis ſuis terris, propriiſque ſuis ſumptibus noviter aedificavit, erexit et conſtruxit, eandemque neceſſariis ad divinum cultum decenter et ſufficienter inſtruxit et ornavit; ac inſuper, allegavit prope dictam

dictam domum ſuam et intra hamletam praedict. eſſe locum quendam muris circumdat. pro coemeterio ſive loco ſepulturae corporum in dicta domo et hamleta morient. deſtinat. ac humiliter et inſtanter petiit tam nomine ſuo proprio, quam nominibus omnium inhabitantium in villa ſive hamleta praedict. quatenus dictus reverendiſſimus pater, ſede epiſcopali Winton. jam vacante, praedictam capellam ſive oratorium in uſus ſacros et divinos, dictumque locum ſive fundum pro coemeterio, ſive loco ſepulturae in hamleta praedict. deſtinat. in coemeterium ſive locum ſepulturae corporum demortuorum in et pro hamleta praedicta reſpective dedicand. et conſecrand. fore decernere, et auctoritate ſua ordinaria et metropolitica dedicare, et conſecrare dignaretur. Unde dictus reverendiſſimus pater pio et religioſo deſiderio dicti Edwardi Alleyn in hac parte favorabiliter annuens, ad ejus petitionem decrevit praedictam capellam ſive oratorium, ac locum et fundum pro coemeterio, ſive loco ſepulturae deſtinat. reſpective dedicand. et conſecrand. fore juxta ejus in hac parte petita, ac procedend. fore ad conſecrationem eorundem. Et ſtatim idem reverendiſſimus pater, una cum venerabilibus et egregiis viris dominis Edmundo Bowyer, Thoma Grymes, Willielmo Greſham, Thoma Hunt, et Jeremia Turner, militibus, ac multis aliis capellam praedictam intravit, et ad orientalem finem ejuſdem capellae ſe contulit, ibidemque in cathedra pro eo locata et parata judicialiter ſedens, ac rite et legitime procedens, capellam ſive oratorium praedict. divino cultui, divinorum celebrationi, ſacramentorum adminiſtrationi, verbi divini praedicationi, et corporum demortuorum ſepelitioni, aliorumque divinorum officiorum executioni dedicavit et conſecravit, legendo, ferendo, et promulgando publice, et alta voce ſententiam ſive ſchedulam dedicationis et conſecrationis capellae praedictae in ſcriptis conceptam, ſub tenore verborum ſequentium, videlicet: In Dei nomine, Amen. Cum venerabilis vir Edwardus Alleyn, armiger, pia et religioſa devotione ductus, hanc capellam ſive oratorium continen. infra muros ejuſdem in longitudine ab oriente ad occidentem quadraginta et ſeptem pedes aut eo circiter, et in latitudine ab aquilone verſus auſtrum praeter campanile ejuſdem viginti et quatuor pedes aut eo circiter, ſuper propriis ſuis terris propriiſque ſuis ſumptibus noviter aedificaverit, erexerit, et conſtruxerit in quadam domo ſua, per eum etiam noviter conſtruct. in villa ſive hamleta de Dulwich, intra parochiam de Camberwell, alias Camerwell, in comitatu Surriae Winton. dioec. noſtraeque Cant. provinciae, quam quidem domum dictus Alleyn, gratia Dei et licentia domini noſtri regis in collegium pro pauperibus convertere propoſuit et intendit, eandemque capellam ſuggeſto, menſa, et baptiſterio ſacro, ſedibus convenientibus aliiſque neceſſariis ad divinum cultum decenter et ſufficienter inſtruxerit et ornaverit, nobiſque ſupplicaverit, quatenus nos, ſede epiſcopali Winton. jam vacante, auctoritate noſtra ordinaria et metropolitica dictam capellam in uſus infraſcriptos ſacros et divinos dedicare et conſecrare dignaremur; nos Georgius, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, ad quem omnis et omnimoda juriſdictio ſpiritualis et eccleſiaſtica in et per totam dioeceſim Winton. tam ratione vacationis ejuſdem ſedis, quam viſitationis noſtrae metropoliticae infra eandem dioeceſim modo pendentis, deſiderio in hac parte annuentes, ad conſecrationem hujus capellae ſive oratorii de novo ſumptibus propriis dicti Edwardi Alleyn, ut praefertur, erectae, inſtructae, et ornatae, auctoritate noſtra ordinaria et metropolitica procedentes, hanc capellam ſive oratorium praedictum, divino cultui, divinorum officiorum celebrationi, ac tam ad ſacramenta coenae dominicae ac baptiſmatis ſacri in eadem miniſtranda, quam ad matrimonia inibi ſolemnizanda, divinas preces Deo fundendas et verbum Dei pure et ſincere praedicandum, et proponendum, ac demortuos praecipue infra domum et praedict. hamletam decedentes, cum conſenſu tamen praedicti Edwardi Alleyn, ſeu ejus, qui magiſterium ſive praefecturam praedictae domus pro tempore exiſten. habuerit, in capella praedicta ſepeliendos, ac caetera ſacramentalia inibi exequenda et exercenda in Dei honorem, ac pro ſalute animarum, et uſu praedicti Edwardi Alleyn, ejuſque familiae, ac praefecti magiſtri ſive gubernatoris domus praedictae pro tempore exiſtent. omniumque inhabitantium nunc et infuturum in eadem domo et hamleta de Dulwich praedicta, quantum in nobis eſt, ac de jure, legibus, ſtatutis, et canonibus hujus regni Angliae poſſumus, et nobis liceat, dedicamus et conſecramus per nomen capellae Chriſti, in villa ſive hamleta de Dulwich praedicta, et ſic dedicatam, conſecratam, et aſſignatam fuiſſe et eſſe, ac perpetuis futuris temporibus remanere debere palam et publice pronunciamus, decernimus, et declaramus, et per nomen capellae Chriſti, prout praefertur, perpetuis futuris temporibus nominandam et appellandam fore decernimus et appellamus. Privilegiis inſuper omnibus et ſingulis in ea parte uſitatis et requiſitis, et capellis ab antiquo fundatis competentibus, hujuſmodi capellam ſive oratorium ad omnem juris effectum munitam eſſe volumus, et quantum in nobis eſt, et de jure poſſumus, ſic munimus et ſtabilimus per praeſentes; ſalvo ſemper jure et intereſſe matricis eccleſiae, in cujus parochia dicta capella ſive oratorium praedictum ſit. et ſituat. eſt, cum omnibus et ſingulis decimis, oblationibus, vadiis, proficuis, privilegiis, juribus, et emolumentis quibuſcunque; necnon oneribus reparationis, ac aliis ſumptibus ordinariis et extraordinariis ad dictam matricem eccleſiam de jure vel conſuetudine quoquomodo debitis vel conſuetis, aut ſpectantibus et pertinentibus, ac praedicto reſervata Edwardo Alleyn, ac praefecto, magiſtro, ſive gubernatori praedictae domus pro tempore exiſten. libera et plena poteſtate idoneum preſbyterum ad divina officia praedicta exequenda et celebranda in eadem capella, auctoritate loci ordinarii pro tempore exiſten. de tempore in tempus approband. et licentiand. Proviſo ſemper quod praedictus Edwardus Alleyn, et praefectus, magiſter, ſive gubernator

gubernator praedictae domus, de tempore in tempus, infuturum, propriis ſuis ſumptibus curatum ſive miniſtrum in eadem capella inſervientem, et auctoritate loci ordinarii approbandum, et licentiandum, alet, ſuſtinebit, et annuale ſtipendium viginti marcarum ad minus eidem curato praeſtabit, ſine ulla diminutione vel defalcatione juris eccleſiaſtici oblationum, vel decimarum, et obventionum quarumcunque ad rectoriam ſive vicariam de Camberwell, alias Camerwell, praedict. quoquomodo de jure vel conſuetudine ſpectant. ſive pertinent. et ulterius, quod pro ſepulturis in eadem capella, aut ratione earundem, oblationes ſive mortuaria, feoda, et vadia de jure ſeu conſuetudine debita omnia, et ſingulo vicario praedictae matricis eccleſiae, ac gardianis et miniſtris ejuſdem pro tempore exiſtent. integre ſolvantur in tam amplis modo et forma, prout pro ſepulturis in cancello dictae matricis eccleſiae ſolvi conſuetum fuit, ac ut ſolvi ſolent et debent, ſi perſonae praedictae ſepelirentur in cancello dictae matricis eccleſiae. Quae omnia et ſingula, quatenus in nobis eſt, et de jure poſſumus, ſic decernimus, ſtabilimus, et reſervamus per praeſentes.

G. CANT.

Qua quidem ſententia ſive ſchedula lecta, dictus reverendiſſimus pater preces Deo optimo maximo fudit pro acceptatione operis praedict. ſub forma verborum ſequentium, videlicet: "O moſt merciful Father, heaven is thy throne and the earth is thy footſtool, what houſe then can be built for thee? or what place is there, that thou ſhouldeſt reſt in? But yet ſince it hath been ever thy delight to be with the ſons of men, therefore in all ages of the world thy ſervants have ſeparated and hallowed certain places from all prophane and common uſes unto thy divine ſervice, either by thy eſpecial commandment, or by the inſpiration of thy bleſſed Spirit. So Adam had his oratory in paradiſe; and Jacob his praying place in the fields; Moſes his holy ground in the Wilderneſs; and the Iſraelites their tabernacle for thy worſhip in the land of Promiſe; until it pleaſed thee, at the laſt, to put into the heart of king Solomon, to build a temple to thine honour in Jeruſalem; admirable for beauty, invaluable for riches, renowned for ſanctity throughout all the world, whither the tribes of Iſrael did aſcend three times a year, to offer ſacrifices and oblations unto thee: and afterwards thy people being inflamed with the zeal of this houſe, added daily unto their mother church leſſer ſynagogues in every town; by which godly examples revealed in thy word, the chriſtian churches in their ſucceſſion have made and conſecrated houſes unto thee, as well for the celebration of thy divine ordinances and preaching of thy heavenly word, as for the invocation of thy great name, and adminiſtration of thy holy ſacraments: for the temple is the court of audience, wherein thou doſt ſit to hear our prayers, and it is our heaven upon earth, wherein we aſſemble and meet together to laud and magnify thy glorious majeſty. And doth not reaſon and religion inforce us unto this work? for ſhall the ſparrow have an houſe, and the ſwallow her neſt, and ſhall not we find out an houſe for thee O Lord our redeemer? Shall we, which are but duſt and aſhes, build unto ourſelves cieled and beautiful houſes for our worldly affairs, yea and for our pleaſures, and ſhall we not build and dedicate ſome houſes for thy worſhip, unto thy great and fearful name, and repay, as it were, the tithes of our dwelling places back again unto thee? for all things come from thee, and we can give thee but thy own. Accept therefore, we beſeech thee, moſt gracious Father, of this our bounden duty; and becauſe, except thou build the houſe, they labour but in vain that build it; ſanctify this houſe with thy gracious preſence, which is erected unto the honour of thy ſervice. Now therefore ariſe O Lord, and come into this place of reſt, let thine eyes be open towards this houſe night and day; let thine ears be ready to hear the prayers of thy children, which they ſhall pour forth unto thee in this place, and let thine heart delight to dwell here perpetually; and whenſoever thy ſervants ſhall make their petitions unto thee in this houſe either to beſtow thy good graces and bleſſings upon them, or to remove thy heavy puniſhments and judgments from them, hear thou from heaven, thy dwelling place, and when thou heareſt, have mercy; and grant O Lord we beſeech thee, that here and elſewhere thy prieſts may be clothed with righteouſneſs, and that all thy ſaints may rejoice in thy ſalvation. So that when we ſhall ceaſe to pray unto thee in theſe earthly temples, we may at the laſt praiſe thee in thy glorious temple not made with hands, but eternal in the heavens; for thy dear Son and our bleſſed ſaviour Jeſus Chriſt his ſake, who liveth and reigneth with thee, and the Holy Ghoſt one God world without end. Amen." Quibus ſic peractis, magiſter Cornelius Lymer, artium magiſter, in ſacris diaconatus et preſbyteratus ordinibus conſtitutus, in ſedili pro curato aſſignat. ſedens, preces divinas ac pſalmos quoſdam ſelectos, et capitulum legit; videlicet pſalmos 84. et 122. et capitulum decimum evangelii ſecundum Johannem: eiſque finitis, praefatus reverendiſſimus pater ſuggeſtum aſcendit, ac hymno prius decantato, ſuper hoc themate in 76. pſalmo, verſiculo undecimo, videlicet, "Promiſe unto the Lord your God and keep it" etc. praedicavit, et verbum Dei populo ibidem in numero copioſo congregato docte expoſuit. Qua quidem concione finita, pſalmoque decantato, idem reverendiſſimus pater populum congregatum cum benedictione dimiſit, et e capella praedicta exceſſit, et ad locum ſive fundum pro coemeterio ſive loco ſepulturae parat. in hamleta praedict. paratum, cum praefato magiſtro Edwardo Alleyn, et multis aliis praemiſſis intereſſentibus acceſſit, et eundem intravit, et ad quendam locum in eodem fundo, ubi cathedra pro eo parata et locata fuit, ſe contulit, et in eadem ſe repoſuit; et tunc et ibidem idem reverendiſſimus pater judicialiter ſedens, ad petitionem dicti Edwardi Alleyn tam nomine ſuo proprio, quam nominibus omnium inha-

inhabitantium in villa ſive hamleta de Dulwich praedict. locum et fundum praedict. in coemeterium ſive locum ſepulturae corporum demortuorum, in et pro hamleta praedicta dedicavit et conſecravit legend. ferend. et promulgand. publice et alta voce ſententiam ſive ſchedulam dedicationis et conſecrationis coemeterii praedicti in ſcriptis etiam concept. tenoris ſequentis, videlicet: In Dei nomine, Amen. Nos Georgius providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, ad quem omnis et omnimoda juriſdictio ſpiritualis et eccleſiaſtica in et per totam dioeceſim Winton. tam ratione vacationis ejuſdem ſedis, quam viſitationis noſtrae metropoliticae infra eandem dioec. modo pendentis, notorie dignoſcitur pertinere, hunc locum et fundum jacent. in villa ſive hamleta de Dulwich, intra parochiam de Camberwell, alias Camerwell, in comitatu Surriae, Winton. dioec. praedict. noſtraeque Cant. provinciae, adjacen. viae altae regiae ducenti a villa de Camberwell praedict. ad quandam noviter conſtructam per Edwardum Alleyn, armigerum, in villa ſive hamleta de Dulwich praedict. jam muris undicunque incluſ.' continen. in latitudine ab oriente verſus occidentem octoginta et ſex pedes, aut eo circiter, et in longitudine a parte boreali verſus auſtrum centum et quinquaginta pedes, aut eo circiter, a priſtinis et aliis quibuſcunque uſibus communibus et prophanis in uſus ſequentes ſeparand. fore decernimus, ac eadem inhabitantibus et degentibus in villa ſive hamleta de Dulwich praedict. in coemeterium ſive locum ſepulturae corporum demortuorum in et pro hamleta praedicta, quantum in nobis eſt, ac de jure, legibus, ſtatutis, et canonibus hujus regni Angliae poſſumus, aſſignavimus, et auctoritate noſtra ordinaria et metropolitica per nomen coemeterii hamletae praedict. dedicamus et conſecramus, et in uſum praedictum habend. et tenend. ac coemeterium hamletae praedictae deinceps inperpetuum nuncupand. et appelland. fore decernimus; privilegiis inſuper omnibus et ſingulis in ea parte uſitatis et requiſitis, et antiquis coemeteriis, et locis ſepulturae ab antiquo conſecratis et dedicatis, competentibus, hujuſmodi coemeterium ſive locum ſepulturae ad omnem juris effectum munitum eſſe volumus, et quantum in nobis eſt, et de jure poſſumus, ſic munimus et ſtabilimus per praeſentes; ſalvis tamen et reſervatis vicario vicariae eccleſiae parochialis de Camberwell, alias Camerwell praedicta, ac gardianis aliiſque miniſtris dictae eccleſiae pro tempore exiſten. inperpetuum, omnibus et ſingulis oblationibus, mortuariis, feodis, et vadiis, pro omnibus et ſingulis ſepulturis mortuorum in hoc coemeterio ſive loco ſepulturae, aut ratione earundem de jure ſive conſuetudine debitis, in tam amplis modo et forma, acſi perſonae praedictae ſepelirentur in coemeterio matricis eccleſiae praedictae. Quae quidem oblationes, mortuaria, feoda, et vadia omnia et ſingula, ſic de jure aut conſuetudine debita vicario, gardianis, et miniſtris dictae matricis eccleſiae pro tempore exiſtent. inperpetuum ſolvend. quatenus in nobis eſt, et de jure poſſumus, reſervamus per praeſentes.

G. CANT.

Quibus ſic factis, reverendiſſimus pater antedictus preces Deo omnipotenti fudit pro acceptatione operis praedicti, ſub hac forma verborum, videlicet: "Moſt merciful Father, thou haſt been pleaſed to teach us in thy holy word, that the very bodies of thy faithful ſervants are not made in vain, but that living and dying they have their ſpecial uſes appointed by thy ſelf; thou haſt framed them here on earth to be the workmanſhip of thy hands, and to ſound out thy glory; thou haſt faſhioned them unto the ſhape of thine own Son, that by a ſpiritual union they ſhould be as bone of his bone and fleſh of his fleſh; thou haſt made them the temples of thy Holy Ghoſt, that thy ſacred Spirit may move and work in them thoſe things, which by thy mercy are acceptable in thy ſight; and when they are to reſt with their fathers, and to return unto the earth, from whence they were taken, thou haſt appointed them not for ever to remain there in corruption, but at the day of general reſurrection to come forth of the graves, to be poſſeſſed with eternity, and to be crowned with immortality. We cannot therefore but take knowledge by the examples of thy patriarchs, and holy men in all ages, and by that which thy bleſſed word hath revealed unto us, that it is thy gracious pleaſure, that when thy ſervants ſhall by thee be called out of this miſerable world, their bodies ſhould be ſeemly and decently committed unto chriſtian burial, that in the bowels of the earth they may remain in hope of a joyful reſurrection; and having for that purpoſe made choice of this place, where we now are, that it may be a receptacle for the bodies of ſuch of our brethren and ſiſters, as thou doſt ordain hither; we beſeech thee to accept this work of ours, and mercifully to grant that we who be here preſent, may never forget our diſſolution from the tabernacle of this fleſh, but that living we may think of death, and dying we may apprehend life, to the everlaſting comfort of our ſouls; and for thoſe whoſe bodies are hereafter to be committed to this earth, ſo guide them with thy grace while they are here in this world, that ſetting thee evermore before their eyes, and accounting all things vain in compariſon of their enjoying of thee their only God and ſaviour, they may live in thy fear, and die in thy faith, and ſo be made heirs of thy everlaſting kingdom, through Jeſus Chriſt our Lord and bleſſed redeemer. Amen." Et tunc dictus reverendiſſimus pater populum congregatum cum benedictione dimiſit. Super quibus omnibus et ſingulis praemiſſis, dictus magiſter Edwardus Alleyn tam nomine ſuo proprio, quam nomine omnium inhabitantium in hamleta praedicta, requiſivit me praefatum Johannem Drake, N. P. tunc praeſentem, ad conficiend. ſibi unum vel plura publicum ſeu publica inſtrumentum ſive inſtrumenta, teſteſque, etc. Praeſentibus tempore conſecrationis capellae praedictae venerabilibus viris militibus ſupranominatis, praeſentibus etiam tam tempore conſecrationis dictae capellae, quam coemeterii praedicti, venerabilibus viris Thoma Goade, ſacrae theologiae profeſſore, Roberto Hatton, armigero

migero, Mauritio Abbot, mercatore, Willelmo Aſcough, Edwardo Leventhope, et Humfrido Orme, generoſis, et Johanne Gilpyn, apparitore generali dicti reverendiſſimi patris, et aliis teſtibus in hac parte requiſitis.

Archiepiſc. Cant. GEO. ABBOT *6.*	Anno Chriſti *1616.*	Reg. Angliae JACOB. I. 14.

The king's letter to the archbiſhop of Canterbury for carrying on of Chelſea College. Fuller's Ch. Hiſt. l. x. pag. 52.

WHEREAS the enemies of the goſpel have ever been forward to write and publiſh books for confirming of erroneous doctrine, and impugning the truth, and now of late ſeem more careful, than before, to ſend daily into our realms ſuch their writings, whereby our loving ſubjects, though otherwiſe well diſpoſed, might be ſeduced, unleſs ſome remedy thereof ſhould be provided; we, by the advice of our council, have lately granted a corporation, and given our allowance for erecting a college at Chelſea, for learned divines, to be imployed to write as occaſion ſhall require, for maintaining the religion profeſſed in our kingdoms, and confuting the impugners thereof; whereupon Dr. Sutcliffe, deſigned provoſt of the ſaid college, hath now humbly ſignified unto us, that upon divers promiſes of help and aſſiſtance towards the erecting and endowing the ſaid college, he hath at his own charge begun and well proceeded in building, as doth ſufficiently appear by a good part thereof already ſet up in the place appointed for the ſame; we therefore being willing to favour and further ſo religious a work, will and require you to write your letters to the biſhops of your province, ſignifying unto them in our name, that our pleaſure is, they deal with the clergy and others of the dioceſe, to give their charitable benevolence for the perfecting of this good work ſo well begun; and for the better performance of our deſire, we have given order to the ſaid provoſt and his aſſociates, to attend you and others whom it may appertain, and to certify us from time to time of their proceeding.

A copy of this his majeſty's letter was ſent to all the biſhops of England, with the archbiſhop's additional letter, in order as followeth:

Now becauſe it is ſo pious and religious a work, conducing both to God's glory and the ſaving of many a ſoul within this kingdom, I cannot but wiſh that all devout and well affected perſons ſhould by yourſelf, and the preachers in your dioceſe, as well publickly as otherwiſe, be excited to contribute in ſome meaſure to ſo holy an intendment, now well begun: and although theſe and the like monitions have been frequent in theſe latter times; yet let not thoſe, whom God hath bleſſed with any wealth be weary of well-doing, that it may not be ſaid, that the idolatrous and ſuperſtitious papiſts be more forward to advance their falſhoods, than we are to maintain God's truth.

Whatſoever is collected, I pray your lordſhip, may be carefully brought unto me, partly that it may paſs not through any defrauding hand, and partly that his majeſty may be acquainted, what is done in this behalf.

The king's directions to the univerſities. Heylin's life of A. B. Laud ad ann. M.DC.XVI.

JAMES Rex.

I. THAT it was his majeſty's pleaſure, that he would have all that take any degree in ſchools, to ſubſcribe to the three articles in the XXXVIth canon.

II. That no preacher be allowed to preach in the town, but ſuch as are every way conformable both by ſubſcription, and every other way.

III. That all ſtudents do reſort to the ſermons in St. Mary's, and be reſtrained from going to any other church in the time of St. Mary's ſermons; and that proviſion be made that the ſermons in St. Mary's be diligently made, and performed both before noon and after noon.

IV. That the ordinary divinity act be conſtantly kept with three replicants.

V. That there be a greater reſtraint of ſcholars haunting town houſes, eſpecially in the night.

VI. That all ſcholars, both at the chapel, and at the ſchools, keep their ſcholaſtical habits.

VII. That young ſtudents in divinity be directed to ſtudy ſuch books, as be moſt agreeable in doctrine and diſcipline to the church of England, and incited to beſtow their times in the fathers and councils, ſchoolmen, hiſtories and controverſies, and not to inſiſt ſo long upon compendiums and abbreviatures, making them the grounds of their ſtudy in divinity.

VIII. That no man, either in pulpit or ſchool, be ſuffered to maintain dogmatically any point of doctrine, that is not allowed by the church of England.

IX. That Mr. Vicechancellor and the two profeſſors, or two of the heads of houſes do at ſuch time, as his majeſty reſorts into thoſe parts, wait upon his majeſty, and give his majeſty a juſt account, how theſe his majeſty's injunctions are obſerved.

X. Let no man preſume, of what condition or degree ſoever, not to yield his obedience to theſe his majeſty's directions, leſt he incur ſuch cenſures, as the ſtatutes of this univerſity may juſtly inflict upon ſuch tranſgreſſors.

The

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GEO. ABBOT 8.	1618.	JACOB. I. 16.

*The king's inſtructions to the * divines ſent by him to the ſynod at Dort.* Fuller's Ch. Hiſt. l. x. pag. 77.

OUR will and pleaſure is that from this time forward, upon all occaſions, you inure yourſelves to the practice of the Latin tongue, that when there is cauſe you may deliver your minds with more readineſs and facility.

II. You ſhall in all points, to be debated and diſputed, reſolve among yourſelves beforehand, what is the true ſtate of the queſtion, and jointly and uniformly agree thereupon.

III. If in debating of the cauſe before the learned men there, any thing be emergent, whereof you thought not before, you ſhall meet and conſult thereupon again, and ſo reſolve among yourſelves jointly, what is fit to be maintained; and this to be done agreeable to the ſcriptures, and the doctrine of the church of England.

IV. Your advice ſhall be to thoſe churches, that the miniſters do not deliver in pulpit to the people thoſe things for ordinary doctrines, which are the higheſt points of ſchools, and not fit for vulgar capacity, but diſputable on both ſides.

V. That they uſe no innovation in doctrine, but teach the ſame things, which were taught twenty or thirty years paſt in their own churches, and eſpecially that which contradicteth not their own confeſſions, ſo long ſince publiſhed and known to the world.

VI. That they conform themſelves to the public confeſſions of the neighbour reformed churches, with whom to hold good correſpondency ſhall be no diſhonour to them.

VII. That if there be any main oppoſition between any, who are overmuch addicted to their own opinions, your endeavour ſhall be, that certain poſitions be moderately laid down, which may tend to the mitigation of heat on both ſides.

VIII. That as you principally look to God's glory, and the peace of thoſe diſtracted churches, ſo you have an eye to our honour, who ſend and employ you thither, and conſequently at all times conſult with our ambaſſador there reſiding, who is beſt acquainted with the forms of thoſe countries, underſtandeth well the queſtions and differences among them, and ſhall from time to time receive our princely directions, as occaſion ſhall require.

IX. Finally, in all other things, which we cannot foreſee, you ſhall carry yourſelves with that advice, moderation, and diſcretion, as to perſons of your quality and gravity ſhall appertain.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GEO. ABBOT 9.	1619.	JACOB. I. 17.

The archbiſhop of Canterbury's letter for an uniform manner of prayer before ſermon. Reg. II. Abbot fol. 181. b.

MY very good lord. His majeſty finding partly in his own chapel, but much more in his progreſſes abroad, that thoſe who preach before him do in their prayers uſe ſeveral and unfit forms, as ſometimes naming king James, and nothing elſe, ſometimes uſing uncertain words, in declaring him to be the defender of the faith, and the like, for being ſupreme governor in cauſes both eccleſiaſtical and temporal, hath commanded me to direct my letters unto the biſhops of this province of Canr. to take ſome courſe for the reformation of the ſame; as alſo for the omitting to pray for archbiſhops and biſhops according to the form laudably uſed in the church of England; whereunto his majeſty is the rather moved, becauſe he cannot but conceive that theſe diſorders are frequent in market towns and country pariſhes, when before his own royal preſence there is ſo ſtrange an omiſſion. Now becauſe in the laſt canons there is a ſpecial and particular proviſion for the ſame, and a direct form ſet down, to the end, that there may be an uniformity in the church; I do hereby pray your lordſhip, and in his majeſty's name require you to uſe all the carefulneſs that you can, for the accompliſhing of the ſame, according to the canon, within your dioceſe, which will be eaſily done, if yourſelf ſhall require ſo much of the dean and chapter of your cathedral church, and give in charge unto your archdeacons and chancellor, that in their viſitations they do ſtrictly warn the clergy under their juriſdiction, that they at all times, and in all places, where they preach, do obſerve the ſame; letting them know, that if hereafter, out of any humour or neglect they tranſgreſs in this kind, they are like to undergo ſuch cenſures eccleſiaſtical, or otherwiſe, as are fit to be inflicted upon ſo high a contempt. And becauſe I do receive complaint almoſt out of all countries, that the churches are neither repaired, nor ſeemly adorned, as is fit for the houſe of God; I pray your lordſhip, that together with this other charge your ſubordinate officers may ſtir up your clergy in ſolemn ſort in their ſermons, to call upon the

* George Carleton, biſhop of Landaff, Joſeph Hall, dean of Worceſter, John Davenant, Marg. profeſſor at Cambr. Sam. Ward, maſter of Sidney col. Cambr.

people

people for reforming this ſo irreligious an abuſe. And ſo hoping to receive ſome report from your lordſhip before it be long, what is done in this behalf, with my hearty commendations I leave you to the Almighty. From Lambeth the ninth of October, M.DC.XIX.

Archiepiſc Cant.	Anno Chriſti	Reg. Angliae
GEO. ABBOT 10.	1620.	JACOB. I. 18.

Convocatio praelatorum et cleri provinciae Cantuar. Ex MS. Mil. Smith.

CONVOCATIO praelatorum et cleri provinciae Cantuar. per breve regium et mandatum archiepiſcopi ad diem 17. menſis Januarii in eccleſia S. Pauli London. ſummonita, bis per breve regium ad 21. Februarii prorogabatur. In ſeptima hujus ſynodi ſeſſione inferior concilii domus ſchedulam exhibuit eorum, qui canones anno M.DC.IV. editos neglexerunt. Poſt varias deinde ſeſſiones ac prorogationes per breve regium convocatio haec ab epiſcopo Wigorn. archiepiſcopi commiſſionario, per aliud breve die nono menſis Februarii, M.DC.XXI. diſſoluta fuit.

Convocatio praelatorum et cleri provinciae Ebor. Ex reg. Ebor.

PRAELATI et clerus provinciae Ebor. ad novum concilium provinciale die 17. Januarii in eccleſia metropolitica B. Petri Ebor. inchoandum et celebrandum per breve regium citantur. Per aliud ad continuandum illud die 24. rurſus per aliud die 31. Januarii comparere jubentur: quo die ſubſidium quatuor ſolidorum per libram domino regi conceſſum eſt. Die quinto Junii ſequentis breve regium emanavit ad prorogandam convocationem cleri provinciae Ebor. uſque in 15. Novembris; et rurſus aliud breve ad 21. diem ejuſdem menſis eos continuavit, donec breve dat. 9. Februarii convocationem diſſolvi juſſerit; quod die Mercurii, penultimo videlicet die Februarii factum eſt.

Academiae Oxonienſis epiſtola ad Jacobum regem, qua gratias agit pro operibus. Ex autographo in ſylloge epiſtol. annex. Tito Livio Foro-Julienſi edit. Hearn. pag. 198. ſeq.

POTENTISSIMO, doctiſſimoque principi Jacobo, Dei gratia Magnae Britanniae, Franciae, et Hiberniae regi, noſtroque Maecenati munificentiſſimo, academia Oxonienſis.

Auguſtiſſimum et vere βασιλικὸν δῶρον, rex ſereniſſime, tanquam ancile quoddam caelitus delapſum, pio amplexa eſt affectu ancilla veſtra Oxonienſis academia. Cujus enim pectus non accendat aureum hoc ſolis jubar? quos ſtimulos non imprimat perpetuum honoris pignus, et ampliſſimum favoris monumentum? parum abeſt, quin ſpatioſus Britanniae ambitus ſimul in academiam laxetur, et unanimis undequaque populus ad regis exemplum compoſitus, in gentem philoſophorum vertatur. Agnoſcit ſacrum muſarum adytum majeſtatis veſtrae genium, aureo volumine incluſum, cujus inſtinctu et propitio numine plena nunc omnium pectora incaleſcunt. Agnoſcunt circumſtipantes reliquorum muſae anteſignanum hunc Phoebum, cujus radiis ſuas debent ſtricturas. Felicitatem tantam ſublimi, debita tamen ſuperbia admiratur bibliotheca, cujus fidae cuſtodiae tam regale depoſitum et ſtupendus totius orbis theſaurus conſecratur. Gloriatur univerſa ſtudioſorum cohors, regiam veſtram majeſtatem in aula verſari, acſi in Helicone, tam calamo quam gladio accingi, et imperii habenas literarum caduceo moderari. Deſinant igitur ambulantia hominum cadavera literas deſpicere, quas neſciunt; quum cogitarint principem, tam multa ſcientem quam regentem, horarum formulas viciſſitudine regiminis et ſcriptionis dividentem, acſi aeque jucundum in literis ac imperio ſit. Quid ſupereſt, niſi ut aeternitatem expectes, cum literas aeternas eſſe facias? Nos interim, et poſteri omnes grato ore reſonabunt monarchae Jacobi otium plus patriae et humano generi profuiſſe, quam aliorum negotium ac exercitus.

Sacrae majeſtati veſtrae devinctiſſima,
Academia Oxonienſis.

E domo noſtrae convocationis
Maii 29. anno Domini M.DC.XX.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GEO. ABBOT 11.	1621.	JACOB. I. 19.

The council's letter to the archbiſhop of Canterbury for a collection for the French proteſtants. Reg. II. Abbot fol. 194. b.

RIGHT reverend father in God my very good lord. I have received letters from the lords of his majeſty's moſt honourable privy council in behalf of the poor ſtrangers, who by reaſon of the preſent troubles in France are fled into this realm; the tenor whereof here enſueth: After our very hearty commendations to your good lordſhip. It cannot be unknown to

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to your lordſhip, that by reaſon of the preſent troubles in France many ſtrangers in that place profeſſing the ſame religion with us, have for their conſcience ſake retired themſelves into this kingdom; in contemplation of whoſe diſtreſſed eſtate, as his majeſty's pleaſure is they ſhould in general receive all kind and favourable uſage, ſo in his princely and pious commiſeration of the neceſſities of a great number of them, who living in a ſtrange country, wanting both means and employment, are likely to ſuffer much miſery, without the aſſiſtance and relief of other good chriſtians; his majeſty is pleaſed that their wants ſhould be recommended unto the charity of all his ſubjects generally throughout this kingdom. Theſe are therefore to pray your lordſhip, to direct your letters to the ſeveral biſhops within your province, to take order, that in the ſeveral pariſh churches of every dioceſe his majeſty's loving ſubjects may be moved to contribute towards the relief of the poor French proteſtants, refuged hither for their conſcience; and that the monies collected be ſent unto the biſhop of the dioceſe, or unto ſuch perſon, as he ſhall appoint to receive the ſame, which ſhall be afterwards returned hither, to be diſtributed by the direction of the miniſters and elders of the French church, according to the neceſſities of the perſons. And ſo very earneſtly reccommending this charitable work unto your lordſhip, we bid you very heartily farewell. From Whitehall the 19. of September, M.DC.XXI. Your good lordſhip's very loving friends, J. Linc. C. S. H. Maundeville, Lenox, Arundell et Surry, Pembroke, Kellie, H. Falkland, J. Brooke, Geo. Calvert, Jul. Caeſar. Now becauſe there is nothing which more agreeth with chriſtian charity, than to be compaſſionate towards them, who profeſs the ſame faith and religion, and are now in diſtreſs by their fearful flight from their native country and friends; I am to move your lordſhip, that with tenderneſs of affection you take this cauſe to heart, and that you excite others in the bowels of Jeſus Chriſt, by a liberal contribution to extend their commiſeration unto theſe our brethren in this their grievous and preſſing affliction; whereof not doubting but that your lordſhip and other devout people will have a true ſenſe and fellowfeeling and that with all convenient ſpeed, I leave your lordſhip to the Almighty. From Croydon the 28. of September, M.DC.XXI.

Your lordſhip's loving brother,

G. CANTUAR.

Archiepiſc. Cant. GEO. ABBOT II.	Anno Chriſti 1621.	Reg. Angliae JACOB. I. 19.

Diſpenſatio cum Georgio, archiepiſcopo Cantuarienſi, ſuper irregularitate. Ex reliq. Spelm.

REVERENDISSIMO in Chriſto patri Georgio, providentia divina Cantuarienſi archiepiſcopo, totius Angliae primati et metropolitano, Johannes Lincoln. Georgius London. Lancelotus Winton. Samuel Norwicen. Thomas Coven. et Lich. Arthurus Bathon. et Wellen. Nicolaus Elien. et Georgius Ciceſtrenſis, permiſſione divina reſpective epiſcopi de provincia Cantuar. ſalutem et gratiam in Domino ſempiternam. Recepimus literas commiſſionales a ſereniſſimo in Chriſto principe ac domino noſtro, domino Jacobo, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae rege, fidei defenſore, etc. ſub magno ſigillo Angliae confectas et nobis directas, quarum tenor ſequitur in haec verba:

Jacobus, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae rex, fidei defenſor, etc. reverendo in Chriſto patri, et perdilecto et perquam fideli conſiliario noſtro Johanni, epiſcopo Lincoln. cuſtodi magni ſigilli noſtri Angliae, ac reverendo in Chriſto patri Georgio, epiſcopo London. ac reverendo in Chriſto patri, ac perdilecto et perquam fideli conſiliario noſtro Lanceloto, epiſcopo Winton. necnon reverendis in Chriſto patribus Samueli Norwicen. Thomae Coven. et Lichen. Nicolao Elien. Arthuro Bathon. et Wellen. et Georgio Ciceſtren. reſpective epiſcopis, ſalutem et gratiam.

Humili nobis ſupplicatione expoſuit reverendiſſimus in Chriſto pater, perdilectus et perfidelis conſiliarius noſter Georgius, Cantuar. archiepiſcopus, quod cum nuper in parco quodam vocato Bramzil-park, apud Bramzil in comitatu noſtro Southampton. per honorandum virum ejuſdem parci dominum rogatus et invitatus damam ſagitta figere deſtinaret, debita adhibita diligentia, ne quid inde periculi cuiquam eveniret, forte tamen accidit, ut ſagitta ab eo emiſſa, et in feram directa, in quendam Petrum Hawkins, adtunc parci praedicti cuſtodem, improvide et temere ſe periculo ictus ſagittae exponentem, et per locum ubi a praefato archiepiſcopo conſpici non potuit, cum impetu tranſcurrentem incideret, eique brachium ſauciaret; ex quo quidem vulnere infra unius horae ſpatium expirabat. Et quamvis propter hujuſmodi homicidium caſuale nulla praefati archiepiſcopi culpa, ſed ipſius occiſi temeritate contingens, idem reverendiſſimus pater bona fretus conſcientia, ſe nullam omnino irregularitatem incurriſſe, perſuaſiſſimum habeat; provida tamen animi circumſpectione, et ut omnis infirmorum mentibus ſcrupulus eximatur, ſecum a nobis ſuper omni et omnimoda irregularitate, et irregularitatis nota, aut ſuſpicione, ſi quam praemiſſorum ratione contraxiſſe forſitan aliquibus videri poſſit, ad cautelam et ex ſuperabundanti diſpenſari humiliter ſupplicavit. Sciatis igitur, quod nos petitionis hujuſmodi vim et efficaciam regio animo et pio affectu ponderantes, et de veritate praemiſſorum ſolicita inda-

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indagatione certiores facti, et ut piam reverendiſſimi patris intentionem hac in re ſequamur, et ad abundantiorem cautelam perfidelis conſiliarii noſtri, optimeque de eccleſia et republica meriti praeſulis, ſtatum, famam et dignitatem, noſtri etiam patrocinii munimine tueri et firmare dignoſcamur, ad praeſentem venimus diſpoſitionem; vobiſque vel aliquibus ſex veſtrum, quorum vos praefat. Johannem Lincoln. Georgium London. Lancelotum Winton. et Samuelem Norwicen. reſpective epiſcopos, quatuor eſſe volumus, de quorum etiam fide, judicio, et induſtria plurimum confidimus, mandamus, et de gratia noſtra ſpeciali, et ex auctoritate noſtra regia ſuprema et eccleſiaſtica, qua fungimur, pro nobis, haeredibus, et ſucceſſoribus noſtris damus et plenam concedimus facultatem et poteſtatem per praeſentes, quatenus vos vel aliqui ſex veſtrum, quorum vos praefatos Johannem Lincoln. Georgium London. Lancelotum Winton. et Samuelem Norwicen. reſpective epiſcopos, quatuor eſſe volumus, cum praefato reverendiſſimo patre ſuper omni et omnimodo juris vel facti defectu, cenſura ſive poena aliqua canonica et eccleſiaſtica, praeſertim vero irregularitate omni ſeu irregularitatis nota, ſi quae forſitan ratione praemiſſorum contracta fuit, vel quibuſdam contracta eſſe videatur, utque in ſuſceptis ordinibus et juriſdictionibus ſecundum concreditam ſibi ratione ordinis, et archiepiſcopatus ſui poteſtatem libere miniſtrare, frui, exercere, et gaudere valeat, ad majorem cautelam diſpenſetis, ac caetera omnia et ſingula, quae ad ſtatum, commodum, et honorem praefati reverendiſſimi patris conſervandum et corroborandum in hac parte neceſſaria fuerint, ſeu quomodolibet opportuna, faciatis; et diſpenſationem hujuſmodi, caeteraque ſic, ut praefertur, per vos aut aliquos ſex veſtrum, quorum vos praefatos Johannem Lincoln. Georgium London. Lancelotum Winton. et Samuelem Norwicen. reſpective epiſcopos, quatuor eſſe volumus, facienda in debita juris forma concepta, et in ſcripta redacta, ſigilliſque veſtris ſeu ſigillo aliquo auctentico munita, praefato archiepiſcopo tradere non differatis. Quam quidem diſpenſationem, caeteraque ſic, ut praefertur, per vos aut aliquos ſex veſtrum, quorum vos praefatos Johannem Lincoln. Georgium London. Lancelotum Winton. et Samuelem Norwicen. reſpective epiſcopos, quatuor eſſe volumus, peragendam ſub magno inſuper ſigillo noſtro Angliae confirmari volumus, et ſuper his praefati magni ſigilli noſtri cuſtodi aliiſque cancellariae noſtrae miniſtris quibuſcunque expreſſe mandamus, et plenam tenore praeſentium concedimus poteſtatem. Teſte meipſo apud Weſtmon. viceſimo ſecundo die Novembris, anno regni noſtri Angliae, Franciae, et Hiberniae decimo nono, et Scotiae LV.

Secundum tenorem et exigentiam literarum commiſſionalium praerecitatarum, et ad eximendum omnem ſcrupulum ab infirmorum mentibus, ſiquis forſitan ſit, aut fuerit in ea parte conceptus; nos praedicti Johannes Lincoln. Georgius London. Lancelotus Winton. Samuel Norwicen. Thomas Coven. et Lichfeld. Arthurus Bathon. et Wellen. Richardus Elien. et Georgius Ciceſtren. reſpective epiſcopi, Dei nomine primitus invocato, ac Deum prae oculis ſolum habentes, et conſiderantes atque pro certo habentes, quod dicta venatio, cui per te data erat opera, quando dictum caſuale homicidium (te nihil tale ſuſpicante) accidebat, erat modeſta, decens, et quieta, et quod debita per te adhibita erat diligentia in dicta venatione ad praecavendum, ne quid periculi alicui inde eveniret, tecum praefato Georgio, archiepiſcopo Cantuarienſi, ſuper omni irregularitate et irregularitatis nota, ſi quam forſitan ratione caſualis homicidii ſive mortis praefati Petri Hawkins incurriſti, vel aliquibus incurriſſe videaris, ad omnem et qualemcunque juris effectum diſpenſamus; teque praefatum Georgium, archiepiſcopum Cantuarienſem, ac perſonam tuam ab omnibus et ſingulis inhabilitatibus, ſuſpenſionibus, irregularitatibus, aliiſque poenis, impedimentis, cenſuris, et coercionibus quibuſcunque eccleſiaſticis ſive canonicis, ſi quas forſitan ratione praemiſſorum aut eorum alicujus incurriſti, aut aliquibus incurriſſe videaris, ad omnem et qualemcunque juris effectum liberamus, ac tenore praeſentium pro liberato haberi decernimus et pronunciamus: quemque defectum, labem, notam, ſive maculam, ſi quam forſitan ratione praemiſſorum aut eorum alicujus contraxiſti, aut aliquibus contraxiſſe videaris, penitus abolemus, ac pro abolitis haberi diſcernimus et pronunciamus; teque etiam praefatum Georgium, archiepiſcopum Cantuarien. ex ſuperabundanti et ad majorem cautelam rehabilitamus et reſtituimus ad omnem et qualemcunque juris effectum. Et ut in ſuſceptis ordinibus et archiepiſcopatu praedicto, ac in omnibus et ſingulis juriſdictionibus, privilegiis, praeeminentiis, praerogativis, dignitatibus, atque aliis rebus quibuſcunque, aliquo modo ad dictum archiepiſcopatum ſpectantibus et pertinentibus, libere miniſtrare valeas, concedimus et indulgemus, perinde acſi praedictum caſuale homicidium commiſſum non fuiſſet; canonibus, legibus, decretis, ordinationibus, et conſtitutionibus eccleſiaſticis quibuſcunque contrariis, ſi quae ſint in ea parte contraria, in aliquo non obſtantibus. In cujus rei teſtimonium ſigilla noſtra epiſcopalia hiſce praeſentibus apponi fecimus. Dat. duodecimo die Decembris, anno Domini milleſimo ſexcenteſimo viceſimo primo.

Teſte rege apud Weſtmon. 24. die Decembris, anno regni regis Jacobi. etc. XIX. et Scotiae quinquageſimo quinto.

The

The king's letter to the archbiſhop of Cant. and the biſhop of Lincoln about a voluntary contribution from the clergy. Reg. Abbot II. fol. 195. b.

RIGHT reverend father in God, our very good lord and brother. We have lately received from his majeſty certain letters directed unto us the lord archbiſhop of Cant. and the lord biſhop of Lincoln, lord keeper of the great ſeal, but referring to the reſt, whoſe names are underwritten, the tenor whereof here enſueth: Right reverend fathers in God, right truſty and right well beloved counſellors, we greet you well. What endeavours we have uſed by treaty, and by all fair and amicable ways, to recover the patrimony of our children in Germany, now for the moſt part witholden from them by force, is not unknown unto all our loving ſubjects, ſince we were pleaſed to communicate unto them in parliament our whole proceedings in that buſineſs; of which treaty our hopes being at the laſt fruſtrate, we were inforced to take other reſolutions, namely to recover that by the ſword, which by other means we ſee no likelihood to compaſs. For which purpoſe we did expect, that our people would in a cauſe ſo nearly concerning our childrens intereſt and ours, have chearfully contributed thereunto, as indeed they did by promiſe and declaration to the proportion of one ſubſidy at their laſt meeting before Chriſtmas; but the ſame failing to be legally perfected by the wayward diviſions of ſome few, we are conſtrained in a caſe of ſo great neceſſity to try the dutiful affections of our ſubjects in another way, as our predeceſſors have done in former times, by propounding a voluntary contribution unto them; and knowing the faithful and loving ſervice performed unto us by our clergy of this realm at all times upon the like urgent occaſion, have thought good to make uſe thereof at this preſent, and do therefore require you to give notice thereof to all the biſhops, who are not as yet departed from the city of London; and together with them, to write your letters to all the biſhops of both provinces, for the ſpeedy collecting, and receiving of the voluntary contributions of the whole clergy, towards the ſupport of this ſo neceſſary and juſtifiable a warlike defence, wherein not only our crown and dignity, but the true religion alſo, which you and they teach and profeſs, is ſo much intereſſed. And we do farther require, that you and the other biſhops do likewiſe move the ſame to all the ſchoolmaſters, which have licence to teach within your or their ſeveral dioceſes, not doubting of either your care, or their forwardneſs in this ſo neceſſary a ſervice. Given under our ſignet at our palace of Weſtm. the 14th day of January, in the nineteenth year of our reign of England, France and Ireland, and of Scotland the five and fiftieth.

Your lordſhip by theſe letters may ſee how far it concerneth his majeſty in honour, and the realm in ſafety, that the patrimony of the king's children ſhould be recovered again by force of war, ſince it cannot be obtained by treaty. And inaſmuch as arms are not maintained but by large expence, and his majeſty hath not lately received ſuch ſupply as otherways was expected, it may well ſtand with our moſt bounden duty, that in this time of neceſſity, we of the clergy ſhould by way of voluntary contribution teſtify our obſervance and loyal reſpect unto ſo gracious a prince. We therefore, who upon the receipt of theſe his majeſty's letters have met together and duly conſidered, what was moſt convenient to be done, have reſolved, that three ſhillings and ten pence in the pound is as little as we can poſſibly offer towards ſo great an enterprize; yet hoping that ſuch as be of ability will exceed the ſame. You ſhall therefore do well by all forcible reaſon, drawn from the defence of religion and juſtice, to incite all your clergy, as well within peculiars as otherwiſe, as alſo all the lecturers and licenſed ſchoolmaſters, within your dioceſe, that with all readineſs they do contribute unto this noble action. And whereas there be divers commendataries, dignitaries, prebendaries, and double beneficed men, that have livings in ſeveral dioceſes, we hold it fit, that for every one of theſe within your lordſhip's dioceſe the contribution be rateable, ſo that the monies in ſuch ſort given, may be brought to London by the tenth day of March next, to be delivered to the hands of ſuch receivers, as for that purpoſe ſhall be appointed. And to the end that true notice may be taken of ſuch as are beſt diſpoſed to this ſo good a ſervice, we expect that your lordſhip ſend up to the lord archbiſhop of Cant. the ſeveral ſums and names of all thoſe, who contribute; and laſtly your lordſhip ſhall do right well alſo, that inaſmuch as the laity are like to be moved for ſuch contribution in the country, wherein many about London already have begun and given good example, that you cauſe the preachers within your dioceſe in a grave and diſcreet faſhion to excite the people, that when occaſion ſhall ſerve, they do extend their liberalities to ſo chriſtian and worthy an enterprize; wherein not doubting but your lordſhip will uſe all your beſt, prudent, and moſt careful endeavours, we leave you to the almighty. From Lambeth 21. Januarii, M.DC.XXI. juxta etc.

Your lordſhip's very loving brethren,

G. Cant.	Arthur Bath. et Wellen.
Jo. Lincoln, C. S.	Lu. Bangor.
G. London.	Nic. Elien.
R. Dunelm.	Theo. Landaven.
L. Winton.	Will. Meneven.
Jo. Wigorn.	Jo. Ceſtren.
Jo. Roffen.	
Tho. Coven. et Lich.	

The

The king's letter to the archbiſhop of Canterbury concerning preachers and preaching. Reg. II. Abbot fol. 199. a.

RIGHT reverend father in God, my very good lord and brother. I have received from the king's moſt excellent majeſty a letter, the tenor whereof here enſueth: Moſt reverend father in God, right truſty and right intirely beloved counſellor, we greet you well. Foraſmuch as the abuſes and extravagancies of preachers in the pulpit have been in all times repreſſed in this realm by ſome act of council or ſtate, with the advice and reſolution of grave and learned prelates, inſomuch as the very licenſing of preachers had the beginning by an order of Starchamber the eighth day of July, in the nineteenth year of king Henry the eighth, our noble predeceſſor; and whereas at this preſent, divers young ſtudents by reading of late writers and ungrounded divines, do broach many times unprofitable, unſound, ſeditious, and dangerous doctrines, to the ſcandal of this church, and diſquieting of the ſtate and preſent government; we upon humble repreſentations unto us of theſe inconveniencies by yourſelf, and ſundry other grave and reverend prelates of this church, as alſo of our princely care and zeal for the extirpation of ſchiſm and diſcenſion growing from theſe ſeeds, and for the ſettling of a religious and peaceable government both of church and ſtate, do by theſe our ſpecial letters ſtreightly charge and command you, to uſe all poſſible care and diligence, that theſe limitations and cautions, herewith ſent unto you, concerning preachers, be duely and ſtrictly from henceforth obſerved, and put in practice by the ſeveral biſhops in their ſeveral dioceſes within your juriſdiction. And to this end, our pleaſure is, that you ſend them forthwith ſeveral copies of thoſe directions, to be by them ſpeedily ſent and communicated to every parſon, vicar, curate, lecturer, and miniſter in every cathedral or pariſh church, within their ſeveral dioceſes; and that you earneſtly require them to imploy their utmoſt endeavours in the performance of this ſo important a buſineſs; letting them know, that we have a ſpecial eye to their proceeding, and expect a ſtrict account thereof both from you and every of them; and theſe our letters ſhall be your ſufficient warrant and diſcharge in this behalf. Given under our ſignet at our caſtle at Windſor the 4th day of Auguſt, in the twentieth year of our reign of England, France, and Ireland, and of Scotland the ſix and fiftieth.

By this you ſee his majeſty's princely care, that men ſhould preach Chriſt crucified, obedience to the higher powers, and honeſt and chriſtian converſation of life, but in a regular form; and not that every young man ſhould take unto himſelf an exorbitant liberty to teach, what he liſteth, to the offence of his majeſty, and to the diſturbance and diſquiet of the church, and common wealth. I can give unto your lordſhip no better directions for the purſuance hereof, than are preſcribed to you in his majeſty's letters, and the ſchedule herewith ſent unto you; whereof I pray you to be very careful, ſince it is the princely pleaſure of his highneſs to require an account both of you and me for the ſame. And ſo not doubting, but by your regiſter or otherwiſe you will cauſe theſe inſtructions to be communicated to your clergy; I leave you to the Almighty, and remain

Your lordſhips loving brother,

Croydon, Auguſt the 12th, M.DC.XXII. G. CANT.

Directions concerning preachers.

I. That no preacher under the degree and calling of a biſhop, or dean of a cathedral or collegiate church, and they upon the king's days and ſet feſtivals, do take occaſion by the expounding of any text of ſcripture whatſoever, to fall into any ſet diſcourſe, or common place (otherwiſe than by opening the coherence and diviſion of his text) which ſhall not be comprehended and warranted in eſſence, ſubſtance, effect, or natural inference within ſome one of the articles of religion ſet forth M.D.LXII. or in ſome of the homilies ſet forth by authority in the church of England, not only for a help of the nonpreaching, but withall for a pattern and a boundary, as it were, for the preaching miniſters; and for their further inſtruction for the performance thereof, that they forthwith read over, and peruſe diligently the ſaid book of articles, and the two books of homilies.

II. That no parſon, vicar, curate, or lecturer ſhall preach any ſermon or collation hereafter upon Sundays and holidays in the afternoon, in any cathedral, or pariſh church throughout this kingdom, but upon ſome part of the catechiſm, or ſome text taken out of the Creed, Ten Commandments, or the Lord's Prayer (funeral ſermons only excepted) and that thoſe preachers be moſt encouraged and approved of, who ſpend the afternoon's exerciſe in the examining of children in their catechiſm, and in the expounding of the ſeveral points and heads of the catechiſm, which is the moſt ancient and laudable cuſtom of teaching in the church of England.

III. That no preacher of what title ſoever, under the degree of a biſhop, or dean at the leaſt, do from henceforth preſume to preach in any popular auditory the deep points of predeſtination, election, reprobation, or of the univerſality, efficacy, reſiſtibility, or irreſiſtibility of God's grace; but leave thoſe themes to be handled by learned men, and that moderately

ly and modeſtly by way of uſe and application, rather than by way of poſitive doctrine, as being fitter for the ſchools and univerſities, than for ſimple auditories.

IV. That no preacher of what title or denomination ſoever, ſhall preſume from henceforth in any auditory within this kingdom to declare, limit, or bound out, by way of poſitive doctrine, in any lecture or ſermon, the power, prerogative, juriſdiction, authority, or duty of ſovereign princes, or otherwiſe meddle with theſe matters of ſtate, and the references betwixt princes and the people, than as they are inſtructed and preſidented in the homily of obedience, and in the reſt of the homilies and articles of religion, ſet forth (as before is mentioned) by public authority; but rather confine themſelves wholly to thoſe two heads of faith and good life, which are all the ſubject of the ancient ſermons and homilies.

V. That no preacher of what title or denomination ſoever, ſhall cauſeleſly, and without invitation from the text, fall into bitter invectives, and indecent railing ſpeeches againſt the perſons of either Papiſts or Puritans; but modeſtly and gravely (when they are occaſioned thereunto by the text of ſcripture) free both the doctrine and diſcipline of the church of England from the aſperſions of either adverſary, eſpecially when the auditory is ſuſpected to be tainted with the one or the other infection.

VI. Laſtly, That the archbiſhops and biſhops of the kingdom, whom his majeſty hath good cauſe to blame for this former remiſneſs, be more wary and choice in licenſing of preachers, and revoke all grants made to any chancellor, official, or commiſſary to paſs licences in this kingdom; and that all the lecturers throughout the kingdom (a new body ſevered from the ancient clergy of England, as being neither parſons, vicars, or curates) be licenſed henceforth in the court of Faculties, only upon recommendation of the party from the biſhop of the dioceſe under his hand and ſeal, with a "fiat" from the lord archbiſhop of Cant. and a confirmation under the great ſeal of England; and that ſuch as tranſgreſs any one of theſe directions, be ſuſpended by the biſhop of the dioceſe, or in his default, by the lord archbiſhop of that province "ab officio et beneficio" for a year and a day, until his majeſty by the advice of the next convocation ſhall preſcribe ſome further puniſhment.

Archiepiſc. Cant. GEO. ABBOT 12.	Anno Chriſti 1622.	Reg. Angliae JACOB. I. 20.

The archbiſhop of Canterbury's letter explaining the former directions. Reg. II. Abbot fol. 200. a.

MY very good lord. I doubt not but before this time you have received from me the directions of his moſt excellent majeſty, concerning preaching and preachers; which are ſo graciouſly ſet down, that no godly or diſcreet man can otherwiſe than acknowledge, that they do much tend to edification, if he do not take them up upon report, but do punctually conſider the tenor of the words, as they lie, and do not give an ill conſtruction to that, which may receive a fair interpretation; notwithſtanding, becauſe ſome few churchmen, and many of the people have finiſterly conceived, as we here find, that theſe inſtructions do tend to the reſtraint of the exerciſe of preaching, and do in ſome ſort abate the number of ſermons, and ſo conſequently by degrees do make a breach to ignorance and ſuperſtition; his majeſty in his princely wiſdom hath thought fit, that I ſhould advertiſe your lordſhip of the grave and weighty reaſons, which induced his highneſs to preſcribe that which is done. You are therefore to know, that his majeſty, being much troubled and grieved at the heart, to hear every day of ſo much defection from our religion, both to popery and anabaptiſm, or other points of ſeparation, in ſome parts of this kingdom; and conſidering with much admiration what might be the cauſe thereof, eſpecially in the reign of ſuch a king, who doth ſo conſtantly profeſs himſelf an open adverſary to the ſuperſtition of the one, and madneſs of the other; his princely wiſdom could fall upon no one greater probability, than the lightneſs, affectedneſs, and unprofitableneſs of that kind of preaching which hath been of late years too much taken up in court, univerſity, city, and country. The uſual ſcope of very many preachers is noted to be a ſoaring up in points of divinity, too deep for the capacity of the people, or a muſtering up of much reading, or a diſplaying of their own wit, or an ignorant medling with civil matters, as well in the private of ſeveral pariſhes and corporations, as in the public of the kingdom, or a venting of their own diſtaſtes, or a ſmoothing up of thoſe idle fancies, which in this bleſſed time of a long peace do boil in the brains of unadviſed people; or laſtly, a rude or undecent railing, not againſt the doctrines (which when the text ſhall occaſion the ſame, is not only approved but much commended by his royal majeſty) but againſt the perſons of Papiſts and Puritans. Now the people bred up with this kind of teaching, and never inſtructed in the catechiſm, and fundamental grounds of religion, are for all this airy nouriſhment no better than "abraſae tabulae" new table books, ready to be filled up with the manuals and catechiſms of the popiſh prieſts, or the papers and pamphlets of Anabaptiſts, Browniſts, and Puritans. His majeſty therefore calling to mind the ſaying of Tertullian, "Id verum quod primum," and remembring with what doctrine the church of England in the firſt and moſt happy reformation did drive out the one, and keep out the other from poiſoning and infecting the people of

of this kingdom, doth find that the whole ſcope of this doctrine is contained in the articles of religion, the two books of homilies, the leſſer and the greater catechiſm, which his majeſty doth therefore recommend again in theſe directions, as the themes and proper ſubjects of all ſound and edifying preaching; and ſo far are theſe directions from abating, that his majeſty doth expect at our hands that it ſhould increaſe the number of ſermons, by renewing upon every Sunday in the afternoon, in all pariſh churches throughout the kingdom, that primitive and moſt profitable expoſition of the catechiſm, wherewith the people, yea very children may be timely ſeaſoned and inſtructed in all the heads of chriſtian religion, the which kind of preaching (to our amendment be it ſpoken) is more diligently obſerved in all the reformed churches of Europe, than of late it hath been here in England. I find his majeſty much moved with this neglect, and reſolved (if we that are his biſhops, do not ſee a reformation thereof, which I truſt we ſhall) to recommend it to the care of the civil magiſtrate; ſo far is his highneſs from giving the leaſt diſcouragement to ſolid preaching, or diſcreet or religious preachers. To all theſe I am to add his majeſty's princely pleaſure that both the former directions and theſe reaſons of the ſame be fairly written in every regiſter's office, to the end that every preacher, of what denomination ſoever, may, if he be ſo pleaſed, take out copies of either of them with his own hand "gratis," paying nothing in the name of fee or expedition; but if he do uſe the pains of the regiſter or his clerks, then to pay ſome moderate fee to be pronounced in open court by the chancellors and commiſſioners of the place, taking the direction and approbation of my lords the biſhops. Laſtly, that from henceforward a courſe may be taken that every parſon, vicar, curate, or lecturer do make exhibit of theſe his majeſty's directions and the reaſon for the ſame, at the enſuing viſitation of the biſhops and archdeacons, paying to the regiſter by way of fee but two pence only at the time of exhibit. And ſo wiſhing, but withal in his majeſty's name requiring your lordſhip to have a ſpecial and extraordinary care of the premiſſes, I leave you to the Almighty. From Croydon, September 4. M.DC.XXII.

Your lordſhip's very loving brother,

G. CANT.

Archiepiſc. Cant. GEO. ABBOT 13.	Anno Chriſti 1623.	Reg. Angliae JACOB. I. 21.

Convocatio praelatorum et cleri provinciae Cantuar. Ex MS. Smith apud Tho. epiſc. Aſſaven.

CONVOCATIO praelatorum et cleri provinciae Cantuar. per breve regium ad diem 13. Februarii ſummonita fuit, in cujus ſeſſione 4. Martii die decimo "A complaint was brought in by the college of phyſicians againſt miniſters exerciſing phyſic. The archbiſhop declares before both houſes, that miniſters ſhould be inhibited to practice phyſic, but in their own pariſhes only for charity." Poſt haec "The archbiſhop complains of the irregular habits of clerks, exhorting amendment." Deinde per varias continuationes convocationis quatuor ſubſidia domino regi concedebantur, et convocatio continuabatur.

Concilium provinciale Eboracenſe.

CONCILIUM hoc apud Ebor. per breve regium dat. 30. die Decembris, convocatur ad comparendum 13. die Februarii, anno regni XXI. Deinde per aliud in 17. et rurſus per aliud in 20. Februarii, et poſtea in 16. diem Martii per aliud breve prorogatur.

Die nono menſis Martii Henricus Cooke, S. T. P. unus commiſſionariorum archiepiſcopi Ebor. poſtquam literae commiſſionales reverendiſſimi patris publice lectae fuiſſent, ſchedulam quandam privilegia membrorum ſynodi vindicantem, ad eximendum Thomam Mallory, decanum Ceſtrenſem, a litibus forenſibus eo tempore adverſus illum motis, in praeſentia cleri provinciae Ebor. legit; quae hujus eſt tenoris:

To all true chriſtian people, to whom theſe preſents ſhall come, greeting in our Lord God everlaſting. Whereas the prelates and clergy within the province of York were lately ſummoned by virtue of his majeſty's writ to appear at the convocation holden in the chapterhouſe within the cathedral and metropolitical church of St. Peter in York aforeſaid upon the 13th day of February laſt paſt; and becauſe in former times the prelates and clergy aforeſaid, ſo called to the convocation, and their ſervants and families that came with them, were oftentimes arreſted, moleſted, or diſquieted; it was graciouſly provided for the ſecurity and quietneſs of the ſaid clergy by act of parliament in the eighth year of king Henry the ſixth, cap. I. that the clergy at any time after to be called to convocation by the king's writ, and their ſervants and families ſhall for ever hereafter fully uſe and enjoy ſuch liberty or defence in coming, tarrying, and returning, as the great men and commons of the realm have, or are wont or ought to enjoy, which are called to the parliament; as by the ſaid ſtatute doth and may appear; and laſtly whereas we are credibly informed that Mr. Thomas Mallory clerk, dean of the cathedral church of Cheſter, is at this inſtant much

much moleſted by divers perſons, or ſome one at the leaſt, with troubleſome ſuits of law, ſo that he is thereby hindered from attending his majeſty's ſervice at the convocation now at York depending; theſe are therefore to certify all and every one, whom theſe preſents may any way concern, upon the earneſt petition, and ſupplication of the ſaid Thomas Mallory, dean of Cheſter aforeſaid, that upon ſearch and view of the records of the convocation now depending for the province of York aforeſaid, we find that the ſaid Thomas Mallory did appear at the convocation aforeſaid upon the 13th day of February laſt paſt by his lawful proctor, and was and is a member of the ſaid convocation, preſuming that upon notice thereof, no perſon or perſons whatſoever will attempt to ſue or moleſt him the ſaid Thomas Mallory, during the dependance of the ſaid convocation; and herewithall intimating, that if any, notwithſtanding the premiſſes, ſhould moleſt, trouble, or implead him the ſaid Thomas Mallory, upon juſt complaint thereof by him unto the convocation aforeſaid, he or they ſo attempting ſhall be convened before the authority of the convocation aforeſaid, to undergo condign puniſhment for their high attempt in going about to infringe the liberties and immunities ſo graciouſly granted unto the clergy aforeſaid, and thereby hindering his majeſty's preſent ſervice. In witneſs whereof we have hereunto ſet our hands and archiepiſcopal ſeal at the manor of Biſhopſthorp the 21ſt day of March, M.DC.XXIII.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GEO. ABBOT 13.	1623.	JACOB. I. 21.

An act to prevent and reform profane ſwearing and curſing. 21 *Jac.* I. *c.* 20.

FORASMUCH as all profane ſwearing and curſing is forbidden by the word of God; be it therefore enacted by the authority of this preſent parliament, that no perſon or perſons ſhall from henceforth profanely ſwear and curſe. And that if any perſon or perſons ſhall at any time or times hereafter offend herein, either in the hearing of any juſtice of peace of the county, or of any mayor, juſtice of peace, bailiff, or head officer of any city or town corporate, where ſuch offence is or ſhall be committed, or ſhall thereof be convicted by the oaths of two witneſſes, or by confeſſion of the party, before any ſuch juſtice of peace of the county, or head officer, or juſtice of the peace in the city or town corporate, where ſuch offence is or ſhall be committed, to which end, every juſtice of peace, and every ſuch head officer ſhall have power by this act to miniſter the ſame oath, that then every ſuch offender ſhall for every time ſo offending, forfeit and pay to the uſe of the poor of that pariſh, where the ſame offence is or ſhall be committed, the ſum of twelve pence. And it ſhall alſo be lawful for the conſtable, churchwardens, and overſeers of the poor of that pariſh, by warrant from ſuch juſtices of the peace, or head officer, to levy the ſame ſum and ſums of mony, by diſtreſs and ſale of the offender's goods, rendering to the party the overplus. And in defect of ſuch diſtreſs, the offender, if he or ſhe be above the age of 12. years, ſhall by warrant from ſuch juſtice of the peace, or head officer be ſet in the ſtocks by three whole hours; but if the offender be under the age of 12. years, and ſhall not forthwith pay the ſaid ſum of 12. pence, then he or ſhe by warrant of ſuch juſtice of peace, or head officer ſhall be whipped by the conſtable, or by the parent or maſter in his preſence.

II. And be it further enacted, that if any ſuch offender ſhall commence any ſuit in law againſt any officer or other, for ſuch diſtraining, ſale of goods, whipping, or ſetting in the ſtocks, the defendant or defendants may plead the general iſſue, and give the ſpecial matter in evidence to the jury at the trial; and if it be found againſt the plaintiff, or that the plaintiff be nonſuit, the defendant or defendants ſhall be allowed good coſts, to be taxed by the court.

III. Provided nevertheleſs, that every offence againſt this law, ſhall be complained of, and proved, as aboveſaid, within 20 days after the offence committed.

And it is alſo enacted, that this act ſhall be read in every pariſh church by the miniſter thereof upon the Sunday after evening prayer, twice in the year.

IV. Provided, That this act ſhall continue until the end of the firſt ſeſſion of the next parliament, and no longer.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GEO. ABBOT 14.	1624.	JACOB. I. 22.

Convocatio praelatorum et cleri provinciae Cantuar. et Ebor. Ex MS. Mil. Smith apud Tho. epiſc. Aſſaven. Et ex reg. Ebor.

CONVOCATIO praelatorum et cleri provinciae Cantuar. ad 28. menſis Maii continuata, nihil ad diſſolutionem uſque per mortem regis Jacobi primi egit, praeterquam quod epiſtolam ſcripſerit "to the biſhop of Lincoln. lord keeper, to ſuperſede a ſubpoena ſerved upon Mr. Murrel, archdeacon of Norfolk, by reaſon of his privilege of convocation; which was ſuperſeded accordingly." Tria deinde brevia regia convocationem ad 16. menſis Martii prorogaverunt, quam mors regis diſſolvit Martii 27. ſequ.

IN

In ſynodo provinciali Ebor. poſt diverſas continuationes die Jovis, 13. die menſis Maii quatuor ſubſidia domino regi concedebantur; deinde per brevia regia, quorum unum dat. 31. die Maïi, ſynodus in 3. diem Novembris, et per aliud dat. 3. Novembris ab eo die in 17. Februarii, et rurſus per aliud dat. 16. Martii, uſque ad 21. Aprilis prox. M.DC.XXV. prorogabatur. Ea autem ob mortem regis Jacobi I. qui 27. die menſis Martii, vitam cum morte commutavit, nunquam fuit habita.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GEO. ABBOT 14.	1624.	JACOB. I. 22.

Negotium conſenſus domini prolocutoris, caeterorumque decanorum, archidiaconorum, et procuratorum cleri provinciae Cant. in eccleſia B. Petri Weſtmonaſt. 28. die menſis Maii, A. D. M.DC.XXIV. *de libris theolog. examinandis**, Ex MS. penes rev. epiſc. Aſſaven.

QUIBUS die et loco Johannes Young, S. theol. profeſſor, decanus Winton. prolocutor antedictus, iterato propoſuit dictum negotium de libris ei ſaepius antehac in dicta convocatione agitatum. Et cenſebat quoſdam eruditos et ſpectatae induſtriae viros in utraque academia eligendos ex conſenſu hujus convocationis, tam ſcil. reverendiſſimi in Chriſto patris domini archiepiſcopi Cant. hujus convocationis praeſidentis digniſſimi, caeterorumque dominorum epiſcoporum, quam decanorum, archidiaconorum, et procuratorum cleri nominandos: qui operas inter ſe partiti, provinciam ſuſcipiant MSS. libros et diverſas editiones patrum, conciliorum, et aliorum ſcriptorum eccleſiaſticorum Graecos et Latinos in ipſis academiarum et aliis bibliothecis publicis et privatis perſcrutandi, inſpiciendi, evolvendi, conferendi, et, ſi opus fuerit, tranſcribendi, variaſque lectiones colligendi; et inſuper ad pontificiorum fraudes aperiendas, indices eorum expurgatorios in dictos auctores cum dictis MSS. et optimis exemplaribus ſcriptis vel excuſis examinandi, ut ex iis index quidam vindicatorius verae lectionis reſtitutae concinnari poſſit. Praeterea dictus prolocutor profeſſus eſt, ſe de hac propoſitione ad ſereniſſimum regem Jacobum retuliſſe, qui pro ſuo in fidem orthodoxam zelo regiam ſuam approbationem et favorem tam pio operi promovendo abunde et religioſe polliceri dignatus eſſet. Unde caeteri omnes decani, archidiaconi, etc. dictae propoſitioni viritim ſuffragati ſunt, prout a domino prolocutore prius recitata eſt. Poſtea praevia deliberatione et aſſenſu omnium adhibitis, dictus prolocutor decanos et procuratores eccleſiarum cathedralium, caeteroſque omnes in ſynodo praeſentes impenſe rogavit, ut ſcrutatis eccleſiarum ſuarum ſcriniis et bibliothecis, aliiſque viis et modis, quibus commode poſſint, adhibitis, catalogum MSS. et optimorum exemplarium contexerent, eundemque huic ſynodo, quamprimum, Deo favente, denuo convocari contigerit, exhiberent in futuri operis apparatum. Itidem conſenſum eſt, ut literae ad reverendiſſ. in Chriſto patrem dominum archiepiſcopum Eboracenſem, dominoſque epiſcopos ejus comprovinciales ſynodi nomine conſcriberentur, quatenus idem negotium in ſua metropolitana et cathedralibus eccleſiis procurare dignarentur; et ut haec omnia et ſingula in acta ſynodi referrentur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GEO. ABBOT 15.	1625.	CAROL. I. 1.

Convocatio praelatorum et cleri provinciae Cantuar. Ex MS. Mil. Smith apud epiſc. Aſſaven.

CONVOCATIO praelatorum et cleri provinciae Cantuar. per breve regium ad diem 18. Maii in eccleſia S. Pauli London. ſummonita, poſt varias prorogationes per breve regium 20. Junii die congregabatur, et in ſexta ſeſſione die duodecimo Julii, virtute brevis regii et mandati archiepiſcopi prorogabatur ad aedem Chriſti Oxon. ſecundo die Auguſti celebrandam. Quo die archiepiſcopus continuabat convocationem ad diem quintum ejuſdem menſis ad capellam collegii Mertonenſis. Illo die ad 12. diem ejuſdem menſis in eundem locum continuabatur: quo die ad craſtinum, videlicet 13. diem Auguſti, continuata, diſſolvebatur.

Alia hujus anni convocatio die ſeptimo menſis Februarii in eccleſia B. Petri Weſtm. congregata nihil ſcitu dignum nobis reliquit, praeterquam quod D. Donne prolocutor electus fuerit et confirmatus ibidem: ea per varias continuationes prorogata fuit.

* Guil. Bedellus (poſtea epiſcopus Kilmorenſis in Hibernia) et magiſter Dalby negotium hujus conſenſus in ſcripta redegerunt.

The king's letter to the archbiſhop of Canterbury touching recuſants. Reg. II. Abbot fol. 211. a.

RIGHT reverend father in God, my very good lord. I have received from the king's majeſty a letter, the tenor whereof here followeth: Moſt reverend father in God, right truſty and well beloved counſellor, we greet you well. Whereas upon ſundry weighty conſiderations us ſpecially moving, we lately awarded our commiſſion under our great ſeal of England, for the due and effectual putting in execution of the ſeveral laws and ſtatutes remaining in force againſt popiſh recuſants, and did cauſe our ſaid commiſſion to be publickly read in our ſeveral courts holden the laſt term at Reading, that all our loving ſubjects might take notice of our princely care, and ſpecial charge for the advancement of true religion, and ſuppreſſing of ſuperſtition and popery; we have now thought fit, out of the ſame care to add a farther charge to you, and all others having eccleſiaſtical juriſdiction under us, that no good means be neglected on your part for diſcovering, finding out, and apprehending of Jeſuits, ſeminary prieſts, and other ſeducers of our children to the Romiſh religion, or for repreſſing popiſh recuſants and delinquents of that ſort, againſt whom you are to proceed by excommunication and other cenſures of the church, not omitting any other due and lawful means to bring them forth to public juſtice. And as our pleaſure is, that due and ſtrict proceeding be uſed againſt ſuch as are open and profeſt papiſts, of whom our temporal laws will more eaſily take hold; ſo we do recommend to the vigilant care of you and the reſt of our clergy the repreſſing of thoſe, who being ill affected to the true religion here eſtabliſhed, do keep more cloſe and ſecret their ill and dangerous affections that way, and as well by their example, as by ſecret and underhand ſleights and means, do much encourage and increaſe the growth of popery and ſuperſtition in ſundry parts of this kingdom: and therefore we not only require, that none of them may have any manner of cover, protection, countenance, or connivance from you, or any of the reſt, as you tender our royal commandment in that behalf; but that all poſſible diligence be uſed as well to unmaſk the falſe ſhadows and pretences of thoſe that are obſtinate, as by all good means to reclaim thoſe, who may poſſibly be won to conformity: letting all men know, that we cannot think well of any, that having place and authority in the church, do permit ſuch perſons to paſs with impunity, much leſs if they give any countenance to the emboldening of them and their adherents. And becauſe we underſtand, that the number of recuſants is much more increaſed in ſome dioceſes, than in others, we ſhall impute the ſame to the negligence of thoſe biſhops, who have the ſame means and power of reſtraint, unleſs they can ſhew us ſome particular reaſon, by which that contagion is become greater under them, than others, and not by their defaults: and we do hereby require you to ſend tranſcripts of theſe our letters to all the biſhops and ordinaries within your province, for the preſent execution of this our general direction, and alſo to tranſmit the ſame our letters to the lord archbiſhop of York, that he may take the like courſe within his charge and juriſdiction. Given under our ſignet at our caſtle of Windſor the 15th day of December, in the firſt year of our reign.

By this you ſee the royal and chriſtian care which his majeſty hath for the advancing of true religion within this kingdom, and the ſuppreſſing of the contrary. I doubt not but your lordſhip will take into ſerious conſideration, and by your officers and miniſters give execution thereunto, ſo that preſentments be duly made, and excommunications againſt the obſtinate be iſſued forth, as ſome few years paſt was accuſtomed; and his majeſty doth expect, that, to ſhew your diligence and zeal herein, your lordſhip will ſoon after Eaſter return unto me the liſt and number of all recuſant papiſts, within your dioceſe, which without fail I do expect. And ſo I leave you to the Almighty, and remain

Your lordſhip's loving brother,

G. CANT.

Concilium provinciale Eboracenſe.

VIRTUTE brevis regii concilium hoc inchoatum fuit 18. die menſis Maii; inde per brevia regia prorogabatur ad dies 1, 16, et 20. Junii. Aliud convocatum fuit auctoritate brevis regii 7. die Februarii; hoc ad diem 1. Martii, et ab eo ad 22. ejuſdem menſis continuabatur. Hoc die Johannes Scott, S. T. P. praeſidens pro hac vice in convocatione ſive ſynodo praedicta, de conſenſu collegarum ſuorum in hac parte hujuſmodi quaeſtionem per totam ſynodum ſive convocationem tunc et ibidem congregatam, publice diſcutiendam et ventilandam propoſuit; viz. " An quiſpiam per viam deputationis procuratorii vel alias alicui perſonae eccleſiaſticae vices ſuas committere, plenamque poteſtatem concedere poſſit aut valeat, ad comparendum pro ſe in convocatione ſive ſynodo praedicta, reliquaque in ea parte neceſſaria expediend.

pediend. quae tempore deputationis ſive procuratorii praedicti, ſic ut praemittitur, facti, non fuit pars nata convocationis ſive ſynodi praedictae vel alias pro parte ſive membro ejuſdem legitime electa; ita quod perſona ſic deputata ſive conſtituta pro parte ſive membro convocationis ſive ſynodi praedictae haberi debeat, vel non?" Qua controverſia ſic propoſita multis dubiis prius penſatis, ac diligenti et matura deliberatione praehabita; dictus venerabilis vir Johannes Scott, S. T. P. praeſidens antedictus, de et cum conſenſu collegarum ſuorum in hac parte, ac reliquorum omnium in dicta convocatione ſive ſynodo intereſſentium, ac ſuffragia in ea parte habentium, nemine reclamante ſive diſſentiente, declaratione futuris temporibus perpetuo valitura cenſuit, prout ſequitur; neminem ſcilicet auctoritatem ſive poteſtatem habere nominandi, eligendi, ſive conſtituendi aliquam perſonam extraneam, deputatum, commiſſarium ſive procuratorem ſuum, ad comparendum pro ſe in convocatione ſive ſynodo praedicta, reliquaque in ea parte neceſſaria expedienda, quae tempore deputationis, commiſſionis, ſive procuratorii ſui praedicti ſibi in ea parte, ſic ut praemittitur, facti, non fuerit pars nata convocationis ſive ſynodi praedictae, vel alias pro parte ſive membro ejuſdem legitime electa; nullamque perſonam extraneam, ſic ut praemittitur, utcunque nominatam, electam, ſive conſtitutam, pro parte ſive membro convocationis ſive ſynodi praedictae acceptari, aut jus ſuffragii deciſivi in eadem aut aliquo negotio eandem tangente habere.

Hoc facto ſupra memoratus Johannes Scott prorogavit convocationem uſque ad diem Mercurii 26. diem Aprilis, A. D. M.DC.XXVI. poſt duas autem prorogationes die Mercurii, ſc. 28. die menſis Junii, A. D. M.DC.XXVI. virtute brevis regii dicta convocatio per Henricum Wickham de conſenſu collegarum ſuorum diſſoluta eſt.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Geo. Abbot 16.	1626.	Carol. I. 2.

Convocatio praelatorum et cleri provinciae Cantuar. Ex MS. Mil. Smith.

In decima octava ſeſſione convocationis praelatorum et cleri provinciae Cantuar. quae 16. die Junii contigit, epiſcopus Sarum virtute brevis regii et commiſſionis archiepiſcopi convocationem diſſolvit.

Bulla papae Urbani VIII. *contra ſacramentum fidelitatis.* Ex Foulis Romiſh Treaſons l. X. c. 3.

Urbanus, papa octavus, dilectis filiis catholicis Angliae.

Dilecti filii, ſalutem et apoſtolicam benedictionem. Non ſemper terrena felicitas eſt beneficium caeli et patrimonium pietatis, pacem enim peccatorum videns eccleſia non raro experta eſt potentium mortalium eſſe ſtipendium ſceleris. Quare * eatenus martyrum anteferimus exuviis triumphantium; et rex ſempiternus principatus caeleſtes pollicetur non eis, qui ſuperbo pede jura proterunt, ſed qui perſecutionem patiuntur propter juſtitiam, etc.

Quodſi eouſque vis progrediatur, ut vos ad noxium illud et illicitum Anglicanae fidelitatis juramentum adigat; mementote orationem veſtram ab univerſo angelorum ſpectantium conſeſſu audiri, et adhaereat lingua veſtra faucibus veſtris priuſquam auctoritatem beati Petri, ea jurisjurandi formula imminutam detis. Non enim ibi id ſolum agitur, ut fides regi conſervetur, ſed ut ſacrum univerſae eccleſiae ſceptrum eripiatur vicariis Dei omnipotentis.

Quod felicis recordationis Paulus quintus, praedeceſſor noſter in tam gravi deliberatione decrevit, id omnino tanquam decretum veritatis ſervare debeatis, dilecti filii; tributum hoc principi apoſtolorum debitum nullae hominum minae, aut blanditiae a vobis unquam extorqueant; qui ſecus ſuadent, ii viſionem mendacem et divinationem fraudulentam prophetant vobis. Citius enim viro chriſtiano debet potentium gladius vitam eripere, quam fidem. Quodſi angelus etiam a caelo deſcendens vos aliter quam veritas apoſtolica doceat, anathema ſit, etc. Datum Romae ſancti Petri ſub annulo piſcatoris die 30. Maii, M.DC.XXVI. pontificatus noſtri anno tertio.

The king's letter to the archbiſhop of Canterbury to excite the people to unity, and to contribute towards the ſupport of the king of Denmark. Reg. II. Abbot fol. 218. a.

My very good lord. I have received from the king's majeſty both pious and prudent inſtructions neceſſary for this time, the particulars whereof do here follow: Moſt reverend father in God, right truſty and right well beloved counſellor, we greet you well. We have obſerved that the church and the ſtate are ſo near united and knit together, that tho' they may ſeem two bodies, yet indeed in ſome relation they may be accounted but as one; in-

* F. *coronas.*

aſmuch

aſmuch as they both are made up of the ſame men, which are differenced only in relation to ſpiritual or civil ends; this nearneſs makes the church call in the help of the ſtate to ſuccour and ſupport her, whenſoever ſhe is preſſed beyond herſelf; and the ſame nearneſs makes the ſtate call in for the ſervice of the church, both to teach that duty, which her members know not, and to exhort them to it, and encourage them in that duty, which they know. It is not long ſince we ordered the ſtate to ſerve the church, and by a timely proclamation ſettled the peace of it; and now the ſtate looks for the like aſſiſtance from the church, that ſhe and all her miniſters may ſerve God and us, by preaching peace and unity at home, that it may be the better able to reſiſt foreign force, uniting and multiplying againſt it. And to the end that they, to whom we have committed the government of the church under us, may be the better able to diſpoſe of the preſent occaſions, we have, with the advice of the council, thought fit to ſend unto you theſe inſtructions following, to be ſent by you to the biſhops of your province, and ſuch others, whom it may concern, and by them and their officers directed to all the miniſters throughout the ſeveral dioceſes, that according to theſe punctually they may inſtruct and exhort the people to ſerve God and us, and labour by their prayers to divert the dangers which hang over us. The danger in which we are at this time is great; it is increaſed by the late blow given our good uncle the king of Denmark, who is the chief perſon in thoſe parts that oppoſed the ſpreading forces of Spain; if he cannot ſubſiſt, there is little or nothing left to hinder the houſe of Auſtria from being lord and maſter of Germany, and that is a large and mighty territory, as ſhould it be gotten would make an open way for Spain to do what they pleaſe in all the weſt parts of Chriſtendom. For beſides the great ſtrength which Germany once poſſeſſed, would bring to them, which are too ſtrong already, you are to conſider firſt, how it will enable them by land, in that it will join all, or the moſt parts of the Spaniard's now diſtracted territories, and be a means for him ſafely and ſpeedily to draw down forces againſt any other kingdom, that ſhall ſtand in his way; nor can it be thought the Low Countries can hold out longer againſt him, if he once become lord of the upper parts. And ſecondly, you are to weigh how it will advantage him by ſea, and make him ſtrong againſt us in our particular, which is of eaſy apprehenſion to all men: and beſides, if he once get Germany, he will be able, though he had no gold from India, to ſupply the neceſſity of thoſe wars, and to hinder all trade and traffic of the greateſt ſtaple commodities of this kingdom, cloth and wool, and ſo make them of little or no value. You are to know therefore, that to prevent this is the preſent care of the king and the ſtate, and there is no probable way left, but by ſending forces and other ſupplies to the ſaid king of Denmark our dear uncle, to enable him to keep the field, that our enemies be not maſters of all on the ſudden. You are further to take notice, how that we and this whole ſtate ſtand bound in honour and conſcience to ſupply the preſent neceſſity of the king of Denmark; for this quarrel is more nearly ours, the recovery of the ancient inheritance of our dear ſiſter and her children. The king of Denmark ſtands not ſo near in blood unto her as we do, yet for her and our ſakes that brave and valiant king hath adventured into the field, and in that engagement hath not only hazarded his perſon, but as things go now, it may turn to ſome danger to his own kingdom and poſterity, ſhould he not receive aid and ſuccour from us without delay; which ſhould it happen, as God forbid, will be one of the greateſt diſhonours, that ever this kingdom was ſtained withal. Nor is danger and diſhonour all the miſchief that is like to follow this diſaſter; for if he be not preſently relieved, the cauſe of religion is not only likely to ſuffer by it in ſome one part, as it hath already in a fearful manner in the Palatinate, but in all places, where it hath gotten any footing; ſo that if we ſupply not preſently our allies and confederates in this caſe, it is likely to prove the extirpation of true religion, and the replanting of Romiſh ſuperſtition in all the neighbouring parts of Chriſtendom; and the colonies of this ſtate ſhall ſuffer in all places as the betrayer of that religion elſewhere, which it profeſſeth and honoureth at home; which will be an imputation never to be waſhed off; and God forbid this ſtate ſhould ſuffer under it. Neither may you forget rightly to inform the people committed to your charge, that this war which now grows full of danger, was not entred upon raſhly and without advice, but you are to acquaint them, that all former treaties by a peaceable way were in the latter end of our dear father of ever bleſſed memory diſſolved as fruitleſs and unfit longer to be held on foot, and this by the counſel of both houſes of parliament then ſitting; ſo thoſe two great and honourable bodies of the peers and people repreſented in parliament, led on this counſel and courſe to a war with Spain; to effect this, they deſired our aid and aſſiſtance, and uſed us to work our ſaid dear father to entertain this courſe. This upon their perſuaſions and promiſes of all aſſiſtance and ſupply we readily undertook and effected, and cannot now be left in that buſineſs, but with the ſin and ſhame of all men. Sin, becauſe aid and ſupply for the defence of the kingdom, and the like affairs of the ſtate, eſpecially ſuch as are adviſed by parliamentary counſel, are due to the king from his people by all law both of God and men; and ſhame if they forſake the king, while he purſues their own counſel juſt and honourable, and which could not under God but have been ſucceſsful, if he had been followed and ſupplied in time, as we deſired and laboured for. One thing there is, which proves a great hinderance of this ſtate, and not continued among the people without great offence againſt God, detriment both to church and ſtate, and our great diſſervice in

this

this and all other buſineſs; it is the breach of unity, which is grown too great and common among all ſorts of men; the danger of this goes far; for in all ſtates it hath made way for enemies to enter. We have by all means endeavoured union, and require of you to preach it, and charity, the mother of it, frequently in the ears of the people. We know their loyal hearts, and therefore wonder the more what ſhould cauſe diſtracted affections. If you call upon them, which is your duty, we doubt not but that God will bleſs them with that love to himſelf, to his church, and their own preſervation, which alone will be able to bind up the ſcatterings of divided affections into ſtrength. To this end you are to lay before them what miſeries home-diviſions have brought upon this and many other kingdoms, and to exhort all men to embrace it in time; the danger itſelf, beſides all other chriſtian and prudent motives, is offence enough, where it is duly conſidered, to make men join in all amity againſt a common, a great, and a growing enemy, and to do it in time, before any ſecret and cunning working of his may uſe one part in a diviſion, to weaken the other; and in the laſt place, but firſt and laſt and all times to be inſiſted upon, you are to call upon God yourſelves, and to incite the people to join with you in humble and hearty prayers unto God, that he will be pleaſed now after long afflictions of his dear people and children, to look in mercy both upon them and us, and in particular for the ſafety of the king of Denmark, and that army which is left him, that God would bleſs and proſper him againſt his and our enemies. Thus you are to ſtrengthen the hearts and the hands of our loyal ſubjects and people in and upon God. And whereas the greateſt confidence men have in God, ariſeth not only from his promiſes, but from their experience likewiſe of his goodneſs; you muſt not fail often to recall to the memory of the people with thankfulneſs the late great experience, we have had of his goodneſs towards us. For the three great and uſual judgments, which he darts down upon diſobedient and unthankful people, are peſtilence, famine, and the ſword; the peſtilence did never rage more in this kingdom than of late; and God was graciouſly pleaſed in mercy to hear the prayers which were made unto him, and the ceaſing of the judgment was little leſs than a miracle. The famine threatned us this preſent year, and it muſt have followed, had God rained down his anger a little longer upon the fruits of the earth; but upon our prayers he ſtayed that judgment, and ſent us a moſt bleſſed ſeaſon and a moſt plentiful harveſt. The ſword is the thing which we are now to look to, and you muſt call the people to their prayers again againſt the enemy, that God will be pleaſed to ſend the like deliverance from this judgment alſo, that in the ſame mercy he will vouchſafe to ſtrengthen the hands of his people, that he will ſharpen their ſword, but dull and turn the edge of that which is in our enemies hands; that ſo while ſome fight, others may pray for the bleſſing. And you are to be careful, that you fail not to direct and hearten our loving people in this and all other neceſſary ſervices both of God, his church, and us, that we may have the comfort of our people's ſervice, the ſtate ſafety, the church religion, and the people the enjoying of all ſuch bleſſings as follow theſe: and we end with doubling of this care upon you and all under you in their ſeveral places. Given at our palace at Weſtm. in the ſecond year of our reign, the 21ſt of September M.DC.XXVI.

The care which your lordſhip is to uſe in this behalf, is, to ſee them made known in the worthy preachers and miniſters in your dioceſe, and ſo far as your lordſhip may, in your own perſon to put theſe things in execution, and to call upon the clergy, which is under you, in their preaching and private conferences to ſtir up all ſort of people, to expreſs their zeal to God, their duty to the king, and their love unto their country, and one to another; that all good and chriſtian courſes may be taken for the preſervation of the true religion both in this land, and throughout all Chriſtendom; which not doubting but your lordſhip with all diligence and ſpeed will ſee effected, I leave you to the Almighty, and remain

Your lordſhip's loving brother,

Croydon, Sept. 26. M.DC.XXVI.

G. CANT.

Archiepiſc. Cant. GEO. ABBOT 16.	Anno Chriſti 1627.	Reg. Angliae CAROL. I. 3.

Convocatio praelatorum et cleri provinciae Cantuar. et Ebor.

CONVOCATIO praelatorum et cleri provinciae Cant. 18. die menſis Martii in eccleſia S. Pauli London. ſummonita fuit: in qua poſt recitatum breve regium archiepiſcopo directum epiſcopos Londinenſem et Bathon. eorumque in abſentia epiſcopos Winton. Norwicen. Roffen. et Lichen. archiepiſcopi loco praeſides ſynodi agere conjunctim et diviſim fuit decretum, et poſt lectionem certificatorii epiſcopi Londinenſis ſchedula contumacium perlecta.

IN provincia Ebor. virtute brevis regii convocatio 18. Febr. inchoata per commiſſionem archiepiſcopi continuabatur uſque in diem Martis prox. ante Paſcha prox. futurum, vel citius, ſi opus fuerit. Archiepiſcopo autem mortuo, antequam dies ille ingrueret, convocatio haec die praefixo non fuit celebrata.

A commiſſion to ſequeſter archbiſhop Abbot from all his eccleſiaſtical offices and juriſdiction. Ruſhworth's Coll. vol. I. page 431. Frankland's Annal. p. 211.

CHARLES, by the grace of God king of England, Scotland, France, and Ireland, defender of the faith, etc. to the right reverend father in God, George, lord biſhop of London, and to the right reverend father in God, our truſty and well beloved counſellor, Richard, lord biſhop of Durham, and to the right reverend father in God, John, lord biſhop of Rocheſter, and John, lord biſhop of Oxford, to the right reverend father in God, our right truſty and well beloved counſellor, William, lord biſhop of Bath and Wells, greeting.

Whereas George, now archbiſhop of Canterbury, in the right of the archbiſhoprick, hath ſeveral and diſtinct archiepiſcopal, epiſcopal, and other ſpiritual and eccleſiaſtical powers and juriſdictions, to be exerciſed in the government and diſcipline of the church within the province of Canterbury, and in the adminiſtration of juſtice in cauſes eccleſiaſtical within that province, which are partly executed by himſelf in his own perſon, and partly and more generally by ſeveral perſons nominated and authorized by him, being learned in the eccleſiaſtical laws of this realm, in thoſe ſeveral places, whereunto they are deputed and appointed by the ſaid archbiſhop; which ſeveral places, as we are informed, they ſeverally hold by ſeveral grants for their ſeveral lives; as namely, Sir Henry Martin, K^t^. hath and holdeth by the grants of the ſaid archbiſhop the offices and places of the dean of the Arches, and judge, or maſter of the Prerogative court, for the natural life of the ſaid Sir Henry Martin.

Sir Charles Caeſar, K^t^. hath and holdeth by grants of the ſaid archbiſhop the places or offices of the judge of the Audience, and maſter of the Faculties, for the term of the natural life of the ſaid Sir Charles Caeſar.

Sir Thomas Ridley, K^t^. hath and holdeth by the grant of the ſaid archbiſhop the place or office of vicar general to the ſaid archbiſhop.

And Nathaniel Brent, doctor of the laws, hath and holdeth by grant of the ſaid archbiſhop the office or place of commiſſary to the ſaid archbiſhop, as of his proper and peculiar dioceſe of Canterbury.

And likewiſe the ſeveral regiſters of the Arches, Prerogative, Audience, Faculties, and of the vicar general and the commiſſary of Cant. hold their places by grants from the ſaid archbiſhop reſpectively.

Whereas the ſaid archbiſhop in ſome or all of theſe ſeveral places and juriſdictions doth or may ſometimes aſſume unto his perſonal and proper judicature, order, or direction ſome particular cauſes, actions, or caſes at his pleaſure; and foraſmuch as the ſaid archbiſhop cannot at this preſent, in his own perſon, attend the ſervices, which are otherwiſe proper for his cognizance and juriſdiction, and which as archbiſhop of Cant. he might and ought in his own perſon to have performed and executed in cauſes and matters eccleſiaſtical, in the proper function of archbiſhop of that province; we therefore, of our regal power, and of our princely care and providence, that nothing ſhall be defective in the order, diſcipline, government, or right of the church, have thought fit by the ſervice of ſome other learned and reverend biſhops, to be named by us, to ſupply thoſe things which the ſaid archbiſhop ought or might in the caſes aforeſaid to have done, but for this preſent cannot perform the ſame.

Know ye therefore, that we repoſing ſpecial truſt and confidence in your approved wiſdoms, learning, and integrity, have nominated, authorized, and appointed, and do by theſe preſents nominate, authorize, and appoint you the ſaid George, lord biſhop of London, Richard, lord biſhop of Durham, John, lord biſhop of Rocheſter, John, lord biſhop of Oxford, and William, lord biſhop of Bath and Wells, or any four, three, or two of you, to do, execute, and perform all and every thoſe acts, matters, and things, any way touching or concerning the power, juriſdiction, or authority of the archbiſhop of Cant. in cauſes or matters eccleſiaſtical, as amply, fully, and effectually, to all intents and purpoſes, as the ſaid archbiſhop himſelf might have done.

And we do hereby command you and every of you, to attend, perform, and execute this our royal pleaſure, in and touching the premiſſes, until we ſhall declare our will and pleaſure to the contrary.

And we do further hereby will and command the ſaid archbiſhop of Canterbury, quietly and without interruption to permit and ſuffer you the ſaid George, biſhop of London, Richard, biſhop of Durham, John, biſhop of Rocheſter, John, biſhop of Oxford, and William, biſhop of Bath and Wells, any four, three, or two of you, to execute and perform this our commiſſion, according to our royal pleaſure thereby ſignified.

And we do further will and command all, and every other perſon and perſons, whom it may any way concern, in their ſeveral places or offices, to be attendant, obſervant, and obedient to you, and every one of you, in the execution and performance of this our royal will and command, as they and every of them will anſwer the contrary at their utmoſt perils.

Nevertheleſs we do hereby declare our royal pleaſure to be, that the ſaid S^r^. Henry Martin, S^r^. Charles Caeſar, S^r^. Thomas Ridley, and Nathaniel Brent, in their ſeveral offices and places

places aforeſaid, and all other regiſters, officers, and miniſters in the ſeveral courts, offices, and juriſdictions appertaining to the ſaid archbiſhop, ſhall quietly and without interruption hold, uſe, occupy, and enjoy their ſaid offices and places, which they now hold by the grant of the ſaid archbiſhop, or any other former archbiſhop of Cant. in ſuch manner and form, and with thoſe benefits, privileges, powers, and authorities, which they now have, hold, and enjoy therein, or thereout, ſeverally and reſpectively, they, and every of them, in their ſeveral places, being attendant and obedient unto you, the ſaid George, Biſhop of London, Richard, biſhop of Durham, John, biſhop of Rocheſter, John, biſhop of Oxford, and William, biſhop of Bath and Wells, or to any four, three, or two of you, in all things, according to the tenor of this our commiſſion, as they ſhould or ought to have been to the ſaid archbiſhop himſelf, if this commiſſion had not been had or made. In witneſs whereof, we have cauſed theſe our letters to be made patent. Witneſs our ſelf at Weſtminſter the ninth day of October, in the third year of our reign.

Per ipſum regem.

Edmonds.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Geo. Abbot 17.	1627.	Carol. I. 3.

His majeſty's declaration.

Being by God's ordinance, according to our juſt title, defender of the faith, and ſupreme governor of the church within theſe our dominions, we hold it moſt agreeable to this our kingly office, and our own religious zeal, to conſerve and maintain the church committed to our charge in unity of true religion, and in the bond of peace; and not to ſuffer unneceſſary diſputations, altercations, or queſtions to be raiſed, which may nouriſh faction both in the church and commonwealth. We have therefore upon mature deliberation, and with the advice of ſo many of our biſhops, as might conveniently be called together, thought fit to make this declaration following: That the articles of the church of England, which have been allowed and authorized heretofore, and which our clergy generally have ſubſcribed unto, do contain the true doctrine of the church of England agreeable to God's word; which we do therefore ratify and confirm, requiring all our loving ſubjects to continue in the uniform profeſſion thereof, and prohibiting the leaſt difference from the ſaid articles; which to that end we command to be new printed, and this our declaration to be publiſhed therewith.

That we are ſupreme governor of the church of England; and that if any difference ariſe about the external policy, concerning the injunctions, canons, or other conſtitutions whatſoever thereto belonging, the clergy in their convocation is to order and ſettle them, having firſt obtained leave under our broad ſeal ſo to do; and we approving their ſaid ordinances and conſtitutions, provided that none be made contrary to the laws and cuſtoms of the land.

That out of our princely care, that the churchmen may do the work which is proper unto them; the biſhops and clergy from time to time in convocation, upon their humble deſire ſhall have licence under our broad ſeal to deliberate of, and to do all ſuch things, as being made plain by them, and aſſented unto by us, ſhall concern the ſettled continuance of the doctrine and diſcipline of the church of England now eſtabliſhed; from which we will not endure any varying, or departing in the leaſt degree.

That for the preſent, though ſome differences have been ill raiſed, yet we take comfort this, that all clergymen within our realm have always moſt willingly ſubſcribed to the articles eſtabliſhed; which is an argument to us, that they all agree in the true uſual literal meaning of the ſaid articles, and that even in thoſe curious points, in which the preſent differences lie, men of all ſorts take the articles of the church of England to be for them; which is an argument again that none of them intend any deſertion of the articles eſtabliſhed.

That therefore in theſe both curious and unhappy differences, which have for ſo many hundred years, in different times and places, exerciſed the church of Chriſt; we will that all further curious ſearch be laid aſide, and theſe diſputes ſhut up in God's promiſes, as they be generally ſet forth to us in the holy ſcriptures, and the general meaning of the articles of the church of England according to them. And that no man hereafter ſhall either print or preach to draw the article aſide any way, but ſhall ſubmit to it in the plain and full meaning thereof; and ſhall not put his own ſenſe or comment to be the meaning of the article, but ſhall take it in the literal and grammatical ſenſe.

That if any public reader in either of our univerſities, or any head or maſter of a college, or any other perſon reſpectively in either of them ſhall affix any new ſenſe to any article, or ſhall publickly read, determine, or hold any public diſputation, or ſuffer any ſuch to be held either way in either of the univerſities or colleges reſpectively; or if any divine in the univerſities ſhall preach or print any thing either way, other than is already eſtabliſhed in convocation with our royal aſſent; he, or they the offenders, ſhall be liable to our diſpleaſure and the church's cenſure in our commiſſion eccleſiaſtical, as well as any other; and we will ſee there ſhall be due execution upon them.

Convo-

Archiepiſc. Cant. GEO. ABBOT 18. | Anno Chriſti 1628. | Reg. Angliae CAROL. I. 4.

Convocatio praelatorum et cleri provinciae Cantuar. et Ebor.

IN convocatione praelatorum et cleri provinciae Cantuar. hujus anni, conceſſio quinque ſubſidiorum domino regi fuit negotium colloquiorum et conſultationum utriuſque domus; ſynodus tandem 11. die Martis, M.DC.XXVIII. virtute brevis regii et commiſſionis archiepiſcopalis ab epiſcopo Menevenſi fuit diſſoluta.

VIRTUTE brevis regii cuſtodes ſpiritualitatis archiepiſcopatus clerum provinciae Ebor. ad 19. diem menſis Maii ſummonebant, eodemque die cum praelatorum et cleri procuratoruum unanimi conſenſu quinque ſubſidia quatuor ſolidorum de libra omnium dignitatum et promotionum ſpiritualium et eccleſiaſticarum infra provinciam Ebor. concedebant. Poſt varias deinde continuationes ad 5. Junii, et ab eo ad 9. ejuſdem menſis; et inde ad 10. Julii ſynodus per breve regium ad 21. menſis Octobris prorogata fuit. Nova deinde convocatio per aliud breve regis Samueli, archiepiſcopo Ebor. directum, inchoata 10. die Februarii auctoritate commiſſionis archiepiſcopalis continuabatur in diem 26. Februarii. Quo die literae conſcribebantur ad defendendos a proſecutione litium forenſium Ferdinandum Morecroft, praebendar. Dunelm. Gabrielem Clerk, archidiaconum Dunelm, Richardum Hunt, decanum Dunelm. Johannem Coſin, archidiac. de Eaſtriding, et W. James, praebendar. Dunelm. Deinde die Lunae 22. die menſis Martii, M.DC.XXVIII. diſſoluta eſt haec convocatio virtute brevis regii per Henricum Wickham de conſenſu collegarum ſuorum.

Archiepiſc. Cant. GEO. ABBOT 19. | Anno Chriſti 1630. | Reg. Angliae CAROL. I. 6.

A proclamation for the better ordering of thoſe, who repair to the court for the cure of the diſeaſe called the King's Evil. W. Becket's Enquiry about the healing the King's Evil.

WHEREAS by the grace and bleſſing of God the kings and queens of this realm, for many ages paſt, have had the happineſs by their ſacred touch and invocation of the name of God to cure thoſe that are afflicted with the diſeaſe called the King's Evil; and his now moſt excellent majeſty in no leſs meaſure than any of his royal predeceſſors hath had good ſucceſs herein; and in his moſt gracious and pious diſpoſition is as ready and willing, as any king or queen of this realm ever was, in any thing to relieve the diſtreſſes and neceſſities of his good ſubjects; yet in his princely wiſdom foreſeeing that in this, as in all other things, order is to be obſerved, and fit times are neceſſary to be appointed for the performing this great work of charity; his moſt excellent majeſty doth hereby publiſh and declare his royal will and pleaſure to be; that whereas heretofore the uſual times of preſenting ſuch perſons to his majeſty for this purpoſe were Eaſter and Whitſontide, that from henceforth the times ſhall be Eaſter and Michaelmas, as times more convenient both for the temperature of the ſeaſon, and in reſpect of any contagion, which may happen in this near acceſs to his majeſty's ſacred perſon; and his majeſty doth accordingly will and command, that from the time of publiſhing this proclamation, none preſume to repair to his majeſty's royal court to be healed of that diſeaſe before the feaſt of St. Michael now next coming. April the 6th M.DC.XXX.

The ceremonies for the healing of them that be diſeaſed with the King's Evil, as they were practiſed in the time of king Henry VII.

Firſt, the king kneeling ſhall begin and ſay:

In nomine Patris, et Filii, et Spiritus Sancti, Amen.

And as he hath ſaid that, he ſhall ſay: Benedicite.

The chaplain kneeling before the king, having a ſtole about his neck, ſhall anſwer and ſay:

Dominus ſit in corde tuo et labiis tuis, ad confitendum omnia peccata tua, in nomine Patris, et Filii, et Spiritus Sancti, Amen.

Or elſe to ſay:

Jeſus nos exaudiat, in nomine Patris, et Filii, et Spiritus Sancti, Amen.

Then by and by the king ſhall ſay:

Confiteor Deo, beatae Mariae virgini, omnibus ſanctis, et vobis, quia peccavi nimis in cogitatione, locutione, et opere mea culpa; precor ſanctam Mariam, omnes ſanctos Dei, et vos orare pro me.

The chaplain ſhall anſwer and ſay:

Miſereatur veſtri omnipotens Deus, et dimittat vobis omnia peccata veſtra, liberet vos ab omni malo, ſalvet et confirmet in bono, et ad vitam perducat aeternam, Amen.

Abſolutionem et remiſſionem omnium peccatorum veſtrorum, ſpatium verae poenitentiae et emendationem vitae, gratiam et conſolationem Sancti Spiritus tribuat vobis omnipotens et miſericors Dominus, Amen.

This done, the chaplain ſhall ſay:

Dominus vobiſcum.

The king ſhall anſwer:

Et cum ſpiritu tuo.

The chaplain:

Sequentia ſancti evangelii ſecundum Marcum.

The

The king ſhall anſwer:

Gloria tibi, Domine.

The chaplain ſhall read the goſpel:

In illo tempore, recumbentibus undecim diſcipulis apparuit illis Jeſus, et exprobravit incredulitatem eorum et duritiem cordis; quia iis, qui viderant eum reſurrexiſſe, non crediderunt. Et dixit eis, Euntes in mundum univerſum praedicate evangelium omni creaturae. Qui crediderit et baptizatus fuerit, ſalvus erit, qui vero non crediderit, condemnabitur. Signa autem eos, qui crediderint, haec ſequentur: in nomine meo daemonia ejicient; linguis loquentur novis; ſerpentes tollent; et ſi mortiferum quid biberint, non eis nocebit: ſuper aegros manus imponent et bene habebunt.

Which clauſe "Super aegros" etc. the chaplain repeats as long as the king is handling the ſick perſon. And in the time of the repeating the aforeſaid words "Super aegros" etc. the clerk of the cloſet ſhall kneel before the king, having the ſick perſon upon the right hand, and the ſick perſon ſhall likewiſe kneel before the king: and then the king ſhall lay his hand upon the ſore of the ſick perſon.

This done, the chaplain ſhall make an end of the goſpel; and in the mean time the ſurgeon ſhall lead away the ſick perſon from the king.

Et Dominus quidem Jeſus, poſtquam locutus eſt eis, aſſumptus eſt in caelum, et ſedet a dextris Dei. Illi autem profecti praedicaverunt ubique, Domino cooperante et ſermonem confirmante ſequentibus ſignis.

Then the chaplain ſhall begin to ſay:

Dominus vobiſcum.

The king ſhall anſwer:

Et cum ſpiritu tuo.

The chaplain:

Initium ſancti evangelii ſecundum Johannem.

The king ſhall ſay:

Gloria tibi Domine.

The chaplain then ſhall ſay this goſpel following:

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipſum facta ſunt, et ſine ipſo factum eſt nihil, quod factum eſt: in ipſo vita erat, et vita erat lux hominum. Et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo miſſus a Deo, cui nomen erat Johannes. Hic venit in teſtimonium, ut teſtimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, ſed ut teſtimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum.

Which laſt clauſe "Erat lux vera" etc. ſhall ſtill be repeated ſo long as the king ſhall be croſſing the ſore of the ſick perſon with an angel noble; and the ſick perſon to have the ſame angel hanged about his neck, and to wear it until he be full whole.

This done; the ſurgeon ſhall lead away the ſick perſon as he did before, and then the chaplain ſhall make an end of the goſpel.

In mundo erat, et mundus per ipſum factus eſt, et mundus eum non cognovit. In propria venit, et ſui eum non receperunt. Quotquot autem receperunt eum, dedit eis poteſtatem filios Dei fieri, his qui credunt in nomine ejus; qui non ex ſanguinibus, neque ex voluntate carnis, neque ex voluntate viri, ſed ex Deo nati ſunt. Et Verbum caro factum eſt, et habitavit in nobis; et vidimus gloriam ejus, gloriam quaſi unigeniti a Patre, plenum gratiae et veritatis.

Then the chaplain ſhall ſay:

Sit nomen Domini benedictum.

The king ſhall anſwer:

Et hoc nunc et uſque in ſeculum.

Then ſhall the chaplain ſay this collect following, praying for the ſick perſon or perſons:

Domine exaudi orationem meam.

The king ſhall anſwer:

Et clamor meus ad te veniet.

Oremus.

Omnipotens ſempiterne Deus, ſalus aeterna credentium, exaudi nos pro famulis tuis, pro quibus miſericordiae tuae imploramus auxilium, ut, reddita ſibi ſanitate, gratiarum tibi in eccleſia tua referant actiones. Per Chriſtum Dominum noſtrum, Amen.

This prayer is to be ſaid ſecretly after the ſick perſons are departed from the king, at his pleaſure.

Dominator Domine Deus omnipotens, cujus benignitate caeci vident, ſurdi audiunt, muti loquuntur, claudi ambulant, leproſi mundantur, omnes infirmorum curantur languores, et a quo ſolo donum ſanationis humano generi etiam tribuitur et tanta gratia, pro incredibili tua erga hoc regnum bonitate, regibus ejuſdem conceſſa eſt, ut ſola manuum illorum impoſitione morbus graviſſimus foetidiſſimuſque depellatur; concede propitius ut tibi propterea gratias agamus, et pro iſto ſingulari beneficio in nos collato, non nobiſipſis ſed nomini tuo aſſidue gloriam demus, noſque ſic ad pietatem ſemper exerceamus, ut tuam nobis donatam gratiam non ſolum diligenter conſervare, ſed indies magis magiſque adaugere laboremus; et praeſta ut quorumcunque corporibus, in nomine tuo, manus impoſuerimus, hac tua virtute in illis operante et nobis miniſtrantibus, ad priſtinam ſanitatem reſtituantur, eam conſervent, et pro eadem tibi, ut ſummo medico et omnium morborum depulſori, perpetuo nobiſcum gratias agant, ſicque deinceps vitam inſtituant, ut non corpus ſolum ab infirmitate, ſed anima etiam a peccato omnino ſanata videatur. Per Dominum noſtrum Jeſum Chriſtum Filium tuum, qui tecum vivit et regnat in unitate Sancti Spiritus per omnia ſecula ſeculorum, Amen.

King Charles's letter to the archbiſhop of Canterbury touching the patronage of benefices. Reg. II. Abbot fol. 131. b.

Charles R.

Most reverend father in God, right truſty and well beloved counſellor, we greet you well. Whereas we are certainly informed, that ſince the 30th year of our late queen Elizabeth many uſurpations have been made upon rectories, vicarages, and other eccleſiaſtical promotions, the patronage whereof were the undoubted right of the crown of England, and that it is at this day frequent and uſual for many, eſpecially ſuch as are owners of manors, rectories, or towns, to preſent unto parſonages, vicarages, and other eccleſiaſtical benefices, whereof we are right and undoubted patron, under pretence that the advowſons thereof are appendant to the ſaid manors, rectories, and towns, albeit many of the ſaid advowſons were never appendant to any manor, or other poſſeſſion, and many of the ſaid advowſons are expreſly excepted in the letters patents, by which the ſaid manors, rectories and towns are claimed and enjoyed, and procure their clerks to be ſpeedily inſtituted and inducted thereunto, before we or our officers have knowlege, that the churches are become void; by which means it happeneth, that no preſentation at all is ſought for from us, but the ſaid advowſons are wholly concealed from us, and kept by unjuſt uſurpers: and albeit we do take notice thereof and preſent thereunto, yet the clerks preſented by us to the ſame are put to ſuch exceſſive charges in recovering the ſame, that many of them for avoiding the charge, deſert both the ſuit and our title, whereby we have ſuffered much diſheriſon, and are like daily to ſuffer more, unleſs due care be had to ordain a remedy therein, whereby we and our ſucceſſors ſhall be diſabled to prefer ſo many able and well deſerving churchmen, as of right we ought, and much deſire to do; which in the end will tend to the great prejudice of the church and true religion; all which might eaſily be prevented, if the inſtitutions of the clerks of ſuch uſurpers were ſtaid, until we or our officers had notice of the avoidance: we do therefore hereby will and require you, that upon all inſtitutions to be made hereafter by you to any church livings, before you give ſuch inſtitutions at the preſentation of any our ſubjects, you cauſe diligent ſearch to be made by your regiſters or other officers, by whoſe preſentation the laſt incumbent of the ſaid benefice was promoted thereunto; and if by ſuch ſearch or otherwiſe you ſhall find or know, that he had the ſame as of the patronage and preſentation of us, or of any other our predeceſſors, that then you forbear to give inſtitution to our prejudice, and cauſe ſome of your officers to put in a legal and orderly caveat on our behalf, in ſtay of the ſaid inſtiution, and that you give ſpeedy notice as well of the avoidance of the church, as of ſuch your proceedings by your letters either to the lord keeper of our great ſeal of England, or to our attorney general, for ſuch courſe to be taken for preſerving of our inheritance and right, as to juſtice ſhall appertain. Nevertheleſs for avoiding all miſtakings and miſinterpretations of our true meaning herein, we do not intend hereby to prejudice or hinder the right of any our ſubjects by colour of any preſentations made by us, or any of our predeceſſors, by reaſon of lapſe, ſimony, outlawry, or other like title, which ſerveth but for that time or turn only; neither do we mean to prejudice or hinder the right of any our ſubjects that can produce any ſufficient grant, or letters patents ſubſequent to the preſentation of the laſt incumbent, whoſe inſtitution and induction gave us a full poſſeſſion of the patronage, from which we ought not to be removed but by petition of right, or other legal way, to which it is juſt, that our council learned be called. And to the intent we may take a courſe for the recovering and recontinuing to our crown thoſe advowſons, which have been in times paſt ſo unjuſtly uſurped upon; we do therefore will and require you, that you cauſe diligent ſearch to be made by your regiſters or other officers, what rectories, vicarages, and other benefices in the ſaid 30th year of the ſaid late queen, or any time ſince, were held and enjoyed by the incumbents thereof, by or under the patronage and preſentation of the ſaid late queen, our dear father, or ourſelf, and have ſince thoſe preſentations been preſented unto by others, and when, and by whom thoſe preſentations were made; and that you make certificate what you find therein to the lord keeper of our great ſeal of England, or to our attorney general, before the 10th day of November next, whereby we may take a courſe to be reſtored to ſuch of the ſaid advowſons, as are wrongfully kept from us without any letters patents, or other good right. And as it is our pleaſure that you obſerve this courſe within your own dioceſe and peculiars; ſo we do hereby will and require you by your letters to take order with all the biſhops and others within your province, to whom the inſtitutions of clerks do belong, that they from time to time obſerve the ſame courſe in all reſpects, and make the like certificates for all matters within their ſeveral dioceſes and juriſdictions as fully and amply, as yourſelf are to do within your dioceſe and peculiars. And of theſe our commandments we require you and them to have an eſpecial care, as a matter much importing the church and us. Given under our ſignet at our palace of Weſtm. the 17th day of July, in the eighth year of our reign.

Certi-

Archiepiſc. Cant. GEO. ABBOT 22. | Anno Chriſti 1632. | Reg. Angliae CAROL. I. 8.

Certificatorium archiepiſcopi de executione mandati regis. Ex reg. II. Abbot fol. 132. b.

GEORGIUS, etc. honorando viro Thomae domino Coventry, dominoque cuſtodi magni ſigilli Angliae, necnon ornato viro Willelmo Noy, attornato generali ſereniſſimi in Chriſto principis et domini noſtri, domini Caroli, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae regis, fidei defenſoris, etc. ſalutem in Domino ſempiternam, ac fidem indubiam praeſentibus adhiberi. Literas praedicti ſereniſſimi in Chriſto principis et domini noſtri, domini Caroli geren. dat. apud Weſtm. decimo ſeptimo die menſis Julii, anno regni ſui feliciſſimi octavo, ſub ſigillo ſuo privato ſigillatas, nobiſque inſcriptas et directas, nuper cum ea, qua decuit, reverentia, obedientia, et ſubjectione humiliter recepimus exequend. cujus vigore pariter et auctoritate ſcrutatis diligenter de mandato noſtro regiſtris et aliis archivis noſtris ſub cuſtodia Willelmi Sherman, notarii publici regiſtrarii noſtri principalis exiſten. et fideliter cuſtoditis nomina et cognonima omnium et ſingulorum clericorum ad quaſcunque rectorias, vicarias, et alia beneficia ſive promotiones eccleſiaſticas infra civitatem et dioec. noſtras Cant. ac peculiares juriſdictiones noſtras admiſſorum et inſtitutorum, tam ſub patronatu et praeſentatione beatae memoriae dominae Elizabethae, quondam reginae, excellentiſſimi et feliciſſimi principis nuper regis Jacobi, ſereniſſimique et potentiſſimi principis domini noſtri, domini Caroli regis, quam nomina et cognomina omnium et ſingulorum clericorum ad praedictas rectorias, vicarias, et alias promotiones eccleſiaſticas admiſſorum et inſtitutorum, ſub praeſentatione aliorum patronorum praetenſorum in triceſimo anno regni dictae dominae reginae Elizabethae, et citra uſque in diem dati praeſentium, una cum annotatione et deſcriptione dierum, menſium, et annorum, admiſſionum, et inſtitutionum eorundem clericorum, ac nominibus patronorum, dictorum beneficiorum in hujuſmodi regiſtris noſtris mentionat. in binis ſchedulis praeſentibus annex. deſcribi fecimus et mandavimus. Quae omnia et ſingula ita ſe habere et vera eſſe vobis aut veſtrum alteri, harum ſerie, juxta tenorem literarum praedictarum, quatenus ex regiſtris et archivis noſtris hujuſmodi conſtare poſſit, duximus ſignificand. fore per praeſentes. In cujus rei teſtimonium ſigillum, quo in hac parte utimur, praeſentibus apponi fecimus. Dat ſexto die menſis Novembris, anno Domini M.DC.XXXII. regnique dicti domini noſtri regis anno octavo, et noſtrae tranſlationis anno viceſimo ſecundo.

Archiepiſc. Cant. GEO. ABBOT 23. | Anno Chriſti 1633. | Reg. Angliae CAROL. I. 9.

The archbiſhop's letter about the miniſtering and receiving of the ſacrament in the church of Crayford in Kent. Reg. II. Abbot fol. 143. b.

GEORGE, by the providence of God archbiſhop of Cant. primate and metropolitan of all England, to our well beloved in Chriſt the parſon, churchwardens, and other the pariſhioners and inhabitants of the pariſh of Crayford in the county of Kent and deanry of Shoreham, of the peculiar and immediate juriſdiction of us, and of our cathedral and metropolitical church of Chriſt Cant. and to all other perſons whatſoever, to whom theſe preſents ſhall come, or may any way concern, greeting in our Lord God everlaſting. Whereas upon ſome difference ariſing among you about the decent and reverend miniſtering and receiving of the holy communion in the chancel of the ſaid church of Crayford, we upon the petition of you the parſon did refer the viewing of the ſaid church, and examination of the ſaid difference unto S^r. Nathaniel Brent, knight, our vicar general, who having viewed the ſaid church in the preſence of you the ſaid parſon, churchwardens, and ſome others of the ſaid pariſh, hath certified us what ſeems to him upon the ſaid view to be moſt decent and convenient for the moſt reverend and orderly receiving of the holy communion in the ſaid chancel of the ſaid church. Now know you that upon the relation of the ſaid S^r. Nathaniel, as alſo upon a mature and deliberate hearing of the parties intereſted in the ſaid diifference, in our manor houſe of Lambeth in the county of Surry upon the 21. day of May, anno Domini M.DC.XXXIII. in the preſence of our ſaid vicar general, and divers others, and alſo in the preſence of Thomas Tane clerk, the now incumbent parſon of the pariſh church of Crayford, and Thomas Andrewes, John Ludlowe, churchwardens, and Joſeph Bingham, Thomas King, and John Kettle, pariſhioners of the ſaid pariſh of Crayford, and others then and there preſent, have ordered and decreed, and by theſe preſents do order and decree as followeth; "videlicet:" That the pariſhioners and inhabitants of the ſaid pariſh of Crayford, and others intending hereafter to receive the holy communion there, ſhall repair unto the two aſcents, or foot paces in the chancel before the communion table, and there mats being laid upon the ſaid two aſcents, or foot paces, to kneel upon, and mats being alſo laid on either ſide above the ſaid ſteps to kneel upon (if by reaſon of the number of communicants it ſeems requiſite, the two

two aſcents or foot paces being firſt filled) they ſhall in decent and reverend manner humbly kneeling upon their knees on the ſaid two aſcents or foot paces, receive the holy communion and ſacrament of the body and blood of our Lord and ſaviour Jeſus Chriſt; and after the firſt company hath received the ſame, they to return to other ſeats and places in the ſaid church; and to give way for a ſecond company to receive in like manner; and the ſecond after they have received in like manner, to return and give way for a third company, and the third to the fourth and ſo ſucceſſively until all the communicants there have received the holy communion in manner and form aforeſaid. And we do require you the miniſter of Crayford aforeſaid, that upon ſome Sundays or holydays, in the time of divine ſervice, you do publiſh and declare this our order and decree to the pariſhioners of the ſaid pariſh of Crayford; and we admoniſh you, the pariſhioners of Crayford, that upon notice of the premiſſes, you be obedient and conformable thereunto, as you will anſwer the contrary at your peril. Given under our archiepiſcopal ſeal at Lambhith the eighth day of July, anno Domini M.DC.XXXIII. and in the three and twentieth year of our tranſlation.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD I.	1633.	CAROL. I. 9.

The king's letter to the archbiſhop of Canterbury about his tranſlation. Reg. Laud fol. 207. b.

MOST reverend father in God, and right truſty and entirely beloved counſellor, we greet you well. Out of our gracious opinion of your worth and care both for the good of God's church and our ſervice, we have given order for your tranſlation to the ſee of Cant. and we think fit for the upholding of the honour and government of the ſaid church, hereby to require you, in the form of your tranſlation, to uſe all ſuch ceremonies and offices, and to carry your ſelf with the ſame ſtate and dignity, and to aſſume ſuch privileges and preeminences, as your predeceſſors in that ſee have uſed and enjoyed heretofore. This we expect at your hands as agreeable to the truſt we repoſe in you. Given under our ſignet at our court at Denmark Houſe this 8th day of September, in the ninth year of our reign.

The king's inſtructions for the moſt reverend father in God our right truſty and right entirely beloved counſellor William, lord archbiſhop of Canterbury, concerning certain orders to be obſerved and put in execution by the ſeveral biſhops of his province, anno Domini, M.DC.XXXIII. Ex MSS. Harleynae Bibl. lib. 61. B. fol. 19. et Rymer. Foed. vol. XIX. p. 470.

I. THAT the lords the biſhops reſpectively be commanded to their ſeveral ſees, there to keep reſidence, excepting thoſe which are in neceſſary attendance at our court.

II. That none of them reſide upon his land or leaſe, that he hath purchaſed, nor on his commendam, if he hold any, but in one of his epiſcopal houſes, and that he waſte not the woods where any are left.

III. That they give charge in their triennial viſitation, and at other convenient times, both by themſelves and the archdeacons, that our declaration for ſettling all queſtions in difference be ſtrictly obſerved by all parties.

IV. That there be a ſpecial care taken by them all, that their ordinations be ſolemn and not of unworthy perſons.

V. That they likewiſe take great care concerning the lecturers, within their ſeveral dioceſes, for whom we give theſe ſpecial directions following:

1. That in all pariſhes the afternoon ſermons be turned into catechiſing, by queſtions and anſwers, where and whenſoever there is not ſome great cauſe apparent to break this ancient and laudable order.

2. That every biſhop take care in his dioceſe, that all lecturers do read divine ſervice, according to the liturgy printed by authority, in their ſurplices and hoods before the lecture.

3. That where a lecture is ſet up in a market town, it may be read by a company of grave and orthodox divines near adjoining and of the ſame dioceſe, and that they ever preach in ſuch ſeemly habits as belong to their degrees, and not in cloaks.

4. That if a corporation maintain a ſingle lecturer, he be not ſuffered to preach, till he profeſſes his willingneſs to take upon him a living with cure of ſouls within that corporation, and that he do actually take ſuch benefice or cure, ſo ſoon as it ſhall be fairly procured for him.

VI. That the biſhops do countenance and encourage the grave and orthodox divines of their clergy; and that they uſe means by ſome of the clergy or others to have knowledge, how both the lecturers and preachers within their ſeveral dioceſes behave themſelves in their ſermons, that ſo they may take preſent order for any abuſe accordingly.

VII. That the biſhops ſuffer none under noblemen or men qualified by law, to keep any private chaplain in his houſe.

VIII. That they take ſpecial care that divine ſervice be diligently frequented as well for prayers

ers and catechiſm as ſermons; and that particular notice be taken of all ſuch as abſent themſelves as recuſants or otherwiſe.

IX. That no biſhop whatſoever, who by our grace and good opinion of his ſervice ſhall be nominated by us to another biſhoprick, ſhall from the day of our nomination preſume to make any leaſe for three lives or one and twenty years, or a concurrent leaſe, or any ways renew any eſtate, or cut any wood or timber, but merely receive the rents due, and quit the place: for we think it a hateful thing, that any man's preferment to a better biſhoprick ſhould almoſt undo the ſucceſſor. And if any ſhall preſume to break this order, we will refuſe him our royal aſſent, and keep him at the place, which he hath ſo abuſed.

X. That every biſhop give his metropolitan a ſtrict account yearly of their obedience to our late letters prohibiting them to change any leaſes from years into lives, and that they fail not to certify, if they find that the dean or dean and chapter, or any archdeacon or prebendary etc. within their ſeveral dioceſes have at any time broken our command in any particular contained in the aforeſaid letters.

XI. That every biſhop to whom in regard of the ſmall revenue of his biſhoprick, we either have already or ſhall hereafter not only give power but command to receive and hold as in commendam any leaſe expired, or near expiring, and belonging to the ſee, or any eccleſiaſtical benefice or benefices or other promotions with cure or without, being in his or their own gift by letters given under our ſignet and ſent to thoſe biſhops reſpectively, do likewiſe give an account yearly to his metropolitan, that he doth not put any of the aforenamed benefices or other preferment out of his commendam to give to any ſon, kinſman, friend, or other upon any pretence whatſoever, thereby to fruſtrate our gracious intention to the biſhops ſucceeding to thoſe ſeveral ſees.

XII. That every biſhop reſpectively do likewiſe in his yearly account to his metropolitan give notice of any notable alteration or other accident within his dioceſe, which may any ways concern either the doctrine or the diſcipline of the church eſtabliſhed.

XIII. That whereas John Bancroft, doctor in divinity, and biſhop of Oxford, hath very worthily at his own proper coſt and charges built a houſe for himſelf and the biſhops of Oxford ſucceſſively by both our leave and encouragement upon the vicarage of Cudſden near Oxford, which vicarage is in the patronage and gift of him and his ſucceſſors; and whereas our further will and pleaſure is, that the ſaid houſe together with the vicarage aforeſaid ſhall ever be held in commendam by the biſhops of Oxford ſucceſſively; that therefore the ſaid biſhop for the time being do yearly give his particular account of his holding both the houſe and benefice aforeſaid, to the end that we and our ſucceſſors may upon all occaſions be put in mind of keeping that houſe and vicarage to the ſee of Oxford at all times of change, when or howſoever that biſhoprick ſhall become vacant or void.

XIV. Laſtly we command every biſhop reſpectively to give his account in writing to his metropolitan of all theſe our inſtructions, or as many of them as may concern him, at or before the tenth day of December yearly, and likewiſe that you out of them make a brief of your whole province, and preſent it to us yearly by the ſecond day of January following; that ſo we may ſee how the church is governed, and our commands obeyed: and hereof in any wiſe fail you not.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD I.	1633.	CAROL. I. 9.

The king's and archbiſhop's letters againſt ordaining any " ſine titulo." Ruſhw. Coll. vol. II. f. 213. Reg. Laud fol. 191. b.

"SALUTEM in Chriſto." My very good lord. His majeſty hath been often and much troubled upon complaints, which have been made unto him by the lords and other men of quality, concerning the multitude of both unlearned and unworthy miniſters, which peſter the church and are always the cauſes of great ſcandal, and too often of ſchiſm and diviſions therein, and ſome of them are forced, to the ſhame of themſelves and their calling, for want of means, to beg for their living, and yet are daily made in great numbers, and that directly againſt the canon of the church, which requires that no man ſhould be made a miniſter " ſine titulo." For remedy of this great abuſe and wrong to the church, his majeſty has directed his letters to me, and by them required me to call all ſuch biſhops to me, as were then in or about the city, and after conſultation with them, to ſend my letters to every ſeveral biſhop within the province, to require obedience to the canon of the church, and his majeſty's directions according to it; the tenor of which his majeſty's letter followeth: Moſt reverend father in God, right truſty and right entirely beloved counſellor, we greet you well. There is nothing more dear to us, than the preſervation of true religion, as it is now ſettled and eſtabliſhed in this our kingdom, to the honour of God, and the great comfort of ourſelf, and our loyal people; and there can nothing more conduce to the advancement thereof, than the ſtrict obſervation of ſuch canons of the church, as concern thoſe, that are to take orders in their ſeveral times, more eſpecially to the keeping of that particular canon, which enjoineth, that no man be made a prieſt or a miniſter without a title: for we find that many not ſo qualified, do by favour or other means procure themſelves to be ordained, and afterwards for want of

of means, wander up and down to the ſcandal of their calling; or to get maintenance, fall upon ſome courſes as are moſt unfit for them, both by humouring their auditories, and other ways altogether unſufferable: we have therefore thought fit, and we do hereby ſtraitly require and charge you to call ſuch biſhops to you, as are now preſent in or near our city of London, and to acquaint them with this our reſolution; and further, that you fail not in the beginning of the next term to give notice of this our will and pleaſure openly in our high commiſſion court, and that you call into our ſaid court every biſhop reſpectively, that ſhall preſume to give orders to any man, that hath not a title, and there to cenſure him as the canon aforeſaid doth enjoin, which is to maintain the party ſo ordered till he give him a title, and with what other cenſure you in juſtice ſhall think fit. And our further will is, that nothing ſhall be reputed a title to enable a man for orders, but that which is ſo by the ancient courſe of the church, and the canon law, ſo far forth as that law is received in this our church of England. And as you muſt not fail in theſe our directions, nor in any part of them, ſo we expect that you give us from time to time a ſtrict account of your proceedings in the ſame. Given under our ſignet at our palace of Weſtm. the nineteenth day of September, in the ninth year of our reign.

According to theſe letters, I am to pray and require you, that at all times of ordination you be very careful to admit none into holy orders, but ſuch men, as for life and learning are fit, and which have a title for their maintenance, according to the laws and ancient practice of the church. And his majeſty hath further commanded me to advertiſe your lorſhip, that he will not fail to call for an account of theſe his letters both of me and you. Thus not doubting but you will have a ſpecial care both of the good of the church, and his majeſty's contentment herein, I leave you to the grace of God, and reſt

Your lordſhip's very loving friend and brother,

Lambeth October 24. M.DC.XXXIII.

W. CANT.

Archiepiſc. Cant. GUIL. LAUD I.	Anno Chriſti 1633.	Reg. Angliae CAROL. I. 9.

The archbiſhop's declaration what is a title according to the canon. Ruſhworth's Coll. vol. II. p. 214. Heylin's life of Laud ad annum.

I. A PRESENTATION to ſome eccleſiaſtical preferment.

II. Or, a certificate undoubted, that he is provided of ſome church void there.

III. Or, a grant of ſome petty canon's place, or the like, in a cathedral or a collegiate church.

IV. Or, a fellow, or in the right of a fellow in ſome college in Oxford or Cambridge.

V. Or, a conduct, or a chaplain in ſome college in Oxford, or Cambridge.

VI. Or, a maſter of arts of five years ſtanding, living at his own charge in either of the univerſities.

VII. Or, the intention of the biſhop that ordains, ſhortly to admit him to ſome benefice, or curate's place then void.

And I think the canon intends, that after a man is once admitted a curate, the parſon or vicar of the place ſhould not have power to put them off at pleaſure, but only for ſuch criminal unworthineſs, as might deprive him of his benefice, if he had one.

An order of council for placing the communion table in St. Gregory's church. Ruſhw. Coll. vol. II. f. 207.

At Whitehall November 3. M.DC.XXXIII.

THIS day was debated before his majeſty, ſitting in council, the queſtion of difference, which grew about the removing the communion table in St. Gregory's church, near the cathedral church of St. Paul, from the middle of the chancel to the upper end, and there placed altarwiſe, in ſuch manner as it ſtandeth in the ſaid cathedral, and mother church, as alſo in other cathedrals and in his majeſty's own chapel, and as is conſonant to the practice of approved antiquity; which removing and placing of it in that ſort was done by order of the dean and chapter of St. Paul's, who are ordinaries thereof, as was avowed before his majeſty by Dr. King, and Dr Montford, two of the prebends there; yet ſome few of the pariſhioners, being but five in number, did complain of this act, by appeal to the court of Arches, pretending that the book of common prayer and the 82^d canon do give permiſſion to place the communion table, where it may ſtand with moſt fitneſs and convenience. Now his majeſty having heard a particular relation, made by the council of both parties of all the carriage and proceedings in this cauſe, was pleaſed to declare his diſlike of all innovation, and receding from ancient conſtitutions, grounded upon juſt and warrantable reaſons, eſpecially in matters concerning eccleſiaſtical orders and governments; knowing how eaſily men are drawn to affect novelties, and how ſoon weak judgments in ſuch caſes may be overtaken and abuſed. And he was alſo pleas'd to obſerve, that if thoſe few pariſhioners might have their wills, the difference thereby from the aforeſaid cathedral mother church, by which all other churches depending thereon ought to be

be guided, would be the more notorious, and give more ſubject of diſcourſe and diſputes, that might be ſpared by reaſon of the nearneſs of St. Gregory's, ſtanding cloſe to the wall thereof. And likewiſe for ſo much as concerns the liberty of the ſaid common-prayer book or canon, for placing the communion table in any church or chapel with more conveniency; that liberty is no tſo to be underſtood, as if it were ever left to the diſcretion of the pariſh, much leſs to the particular fancy of any humorous perſon, but to the judgment of the ordinary, to whoſe place and function it doth properly belong to give direction in that point, both for the thing itſelf, and the time when, and how long, as he may find cauſe. Upon which conſideration his majeſty declared himſelf, that he well approved and confirmed the act of the ſaid ordinary, and alſo gave commandment, that if thoſe few pariſhioners beforementioned do proceed in their ſaid appeal, then the dean of the Arches, who was then attending at the hearing of the cauſe, ſhould confirm the ſaid order of the aforeſaid dean and chapter.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD I.	1633.	CAROL. I. 9.

The king's majeſty's declaration to his ſubjects concerning lawful ſports to be uſed.

By the king.

OUR dear father of bleſſed memory in his return from Scotland, coming thro' Lancaſhire, found that his ſubjects were debarr'd from lawful recreations upon Sundays after evening prayers ended, and upon holydays: and he prudently conſider'd, that if theſe times were taken from them, the meaner ſort, who labour hard all the week, ſhould have no recreations at all, to refreſh their ſpirits. And after his return, he further ſaw that his loyal ſubjects in all other parts of the kingdom did ſuffer in the ſame kind, tho' perhaps not in the ſame degree, and did therefore in his princely wiſdom publiſh a declaration to all his loving ſubjects concerning lawful ſports to be uſed at ſuch times, which was printed and publiſhed by his royal commandment in the year M.DC.XVIII. in the tenor, which hereafter followeth:

By the king.

Whereas upon our return the laſt year out of Scotland we did publiſh our pleaſure touching the recreations of our people in thoſe parts under our hand; for ſome cauſes us thereunto moving we have thought good to command theſe our directions, then given in Lancaſhire, with a few words thereunto added, and moſt applicable to theſe parts of the realms, to be publiſh'd to all our ſubjects.

Whereas we did juſtly in our progreſs thro' Lancaſhire rebuke ſome puritans and preciſe people, and took order, that the like unlawful carriage ſhould not be uſed by any of them hereafter, in the prohibiting and unlawful puniſhing of our good people for uſing their lawful recreations, and honeſt exerciſes upon Sundays and other holydays after the afternoon ſermon or ſervice; we now find that two ſorts of people, wherewith that country is much infected (we mean papiſts and puritans) have maliciouſly traduced and calumniated thoſe our juſt and honourable proceedings. And therefore leſt our reputation might upon the one ſide (tho' innocently) have ſome aſperſion laid upon it, and that upon the other part our good people in that country be miſled by the miſtaking and miſrepreſentation of our meaning; we have therefore thought good hereby to clear and make our pleaſure to be manifeſted to all our good people in thoſe parts.

It is true, that at our firſt entry to this crown and kingdom we were informed, and that too truly, that our county in Lancaſhire abounded more in popiſh recuſants, than any county of England; and hath ſtill continued to our great regret with little amendment, ſave that now of late in our laſt riding thro' our ſaid county we find both by the report of the judges, and of the biſhop of the dioceſe, that there is ſome amendment now daily beginning, which is no ſmall contentment to us.

The report of this growing amendment amongſt them made us the more ſorry, when with our own ears we heard the general complaint of our people, that they were barred from all lawful recreation and exerciſe upon the Sunday afternoon, after the ending of all divine ſervice, which cannot but produce two evils; the one the hindring of the converſion of many, whom their prieſts will take occaſion hereby to vex, perſuading them that no honeſt mirth or recreation is lawful on thoſe days, which cannot but breed a great diſcontent in our people's hearts, eſpecially of ſuch as are peradventure upon the point of turning; the other inconveniency is, that this prohibition barreth the common and meaner ſort of people from uſing ſuch exerciſes as may make their bodies more able for war, whenever we or our ſucceſſors ſhall have occaſion to uſe them; and in place thereof, ſet up filthy tiplings and drunkenneſs, and breeds a number of idle and diſcontented ſpeeches in their alehouſes. For when ſhall the common people have leave to exerciſe, if not upon Sundays and holydays, ſeeing they muſt live by their labour, and win their living in all working days?

Our expreſs pleaſure therefore is, that the laws of our kingdom and canons of our church be as well obſerved in that county, as in all other places of this our kingdom. And on the other part that no lawful recreations ſhall be barred to our good people, which ſhall not tend to the breach of our foreſaid laws, and canons of our church: which to expreſs more particularly, our pleaſure is, that the biſhops and all other inferior clergymen and churchwardens ſhall for their

their parts be careful and diligent both to inſtruct the ignorant, and convince and reform them that are miſled in religion, preſenting them that will not conform themſelves but obſtinately ſtand out to our judges and juſtices: whom we likewiſe command to put the laws in due execution againſt them. Our pleaſure likewiſe is, that the biſhop of the dioceſe take the like ſtrait order with all the puritans and preciſians within the ſame, either conſtraining them to conform themſelves, or to leave the county, according to the laws of our kingdom, and canon of our church, and ſo to ſtrike equally on both hands againſt the contemners of our authority and adverſaries of our church. And as for our good people's lawful recreation, our pleaſure likewiſe is, that after the end of divine ſervice our good people be not diſturbed, letted, or diſcouraged from any lawful recreation, ſuch as dancing, either men or women, archery for men, leaping, vaulting or any other ſuch harmleſs recreation, nor from having of May-games, Whitſon-ales, and morris-dances, and the ſetting up of May-poles, and other ſports therewith uſed, ſo as the ſame be had in due and convenient time without impediment or neglect of divine ſervice: and that women ſhall have leave to carry ruſhes to church for the decoring of it, according to their old cuſtom. But withal we do here account ſtill as prohibited all unlawful games to be uſed on Sundays only as bear and bull baitings, interludes, and at all times in the meaner ſort of people by law prohibited bowling.

And likewiſe we barr from the benefit and liberty all ſuch known recuſants, either men or women, as will abſtain from coming to church or divine ſervice, being therefore unworthy of any lawful recreation after the ſaid ſervice, that will not firſt come to church and ſerve God. Prohibiting in like ſort the ſaid recreations to any that, tho' conform in religion, are not preſent in the church at the ſervice of God, before their going to the ſaid recreations. Our pleaſure likewiſe is, that they, to whom it belongeth in office, ſhall preſent and ſharply puniſh all ſuch, as in abuſe of this our liberty will uſe their exerciſes before the end of all divine ſervices for that day. And we likewiſe ſtraitly command, that every perſon ſhall reſort to his own pariſh church to hear divine ſervice, and each pariſh by itſelf to uſe the ſaid recreations after divine ſervice. Prohibiting likewiſe any offenſive weapons to be carried or uſed in the ſaid times of recreations. And our pleaſure is, that this our declaration ſhall be publiſhed by order from the biſhop of the dioceſe through all the pariſh churches, and that both our judges of our circuits, and our juſtices of our peace be informed thereof. Given at our mannor of Greenwich the 24th day of May, in the 16th year our reign of England, France, and Ireland, and of Scotland the 51ſt.

Now out of a like pious care for the ſervice of God, and for ſuppreſſing of any humours that oppoſe truth, and for the eaſe, comfort, and recreation of our well deſerving people, we do ratify and publiſh this our bleſſed father's declaration, the rather becauſe of late in ſome counties of our kingdom we find, that under pretence of taking away abuſes there hath been a general forbidding not only of ordinary meetings, but of the feaſts of the dedication of the churches, commonly call'd "Wakes." Now our expreſs will and pleaſure it, that the feaſts with others ſhall be obſerved, and that our juſtices of the peace in their ſeveral diviſions ſhall look to it, both that all diſorders there may be prevented or puniſhed, and that all neighbourhood and freedom with manlike and lawful exerciſes be uſed. And we farther command our juſtices of the aſſize in their ſeveral circuits to ſee that no man do trouble or moleſt any of our loyal and dutiful people in or for their lawful recreations, having firſt done their duty to God, and continuing in obedience to us and our laws. And of this we command all our judges, juſtices of the peace, as well within liberties as without, mayors, bayliffs, conſtables, and other officers to take notice of and ſee obſerved, as they tender our diſpleaſure. And we further will that publication of this our command be made by order from the biſhops through all the pariſh churches of their ſeveral dioceſes reſpectively. Given at our palace of Weſtminſter the 18th day of October, in the 9th year of our reign.

God ſave the king.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD I.	1633.	CAROL. I. 9.

The archbiſhop of Canterbury's letter about ſports on the Lord's day. Reg. Laud fol. 192. a.

"SALUTEM in Chriſto." My very good lord. It hath pleaſed his majeſty to command the reprinting of a declaration publiſhed in his royal father's time of bleſſed memory, and intituled, "The king's majeſty's declaration to his ſubjects concerning lawful ſports to be uſed, etc." wherein, as your lordſhip ſhall find at the latter end thereof, every biſhop is enjoined to ſee that the books be diſtributed to the ſeveral pariſhes within his dioceſe, and there publiſhed to the people, to the end they may know his majeſty's princely care over them; and to the effectual performance of this I make no doubt, but your lordſhip will uſe all diligence. And I am commanded to give you notice hereof, becauſe his majeſty expects no leſs from you; and your officers are to ſend for the books accordingly. So with my love remembered, I leave you to the grace of God and reſt

Your lordſhips very loving friend and brother,

Lambeth October 28.
M.DC.XXXIII.

W. CANT.

The

The king's letter about a Greek preſs. Reg. Laud fol. 194. b.

MOST reverend father in God, right truſty and right entirely beloved counſellor, we greet you well. Whereas our ſervant Patrick Young, keeper of our library, hath lately with great induſtry and care publiſhed in print an epiſtle of Clemens Romanus in Greek and Latin, which was never printed before, and hath done this to the benefit of the church, and our great honour, the manuſcript, by which he printed it, being in our library; and whereas we further underſtand that the right reverend father in God Auguſtin, now biſhop of Peterborough, and our ſaid ſervant Patrick Young, are reſolved for to make ready for the preſs one or more Greek copies every year, by ſuch manuſcripts as are either in our library, or in the libraries of our univerſities of Oxford and Cambridge, or elſewhere, if there were Greek preſſes, matrices, and mony ready for the work; which pains of theirs will tend to the great honour of our ſelf, this church, and nation; we have thought good to give them all poſſible encouragement herein, and do therefore firſt require you, that the fine lately impoſed by our high commiſſioners upon Robert Barker and Martin Lucas for baſe and corrupt printing of the Bible, being the ſum of three hundred pounds, be converted to the preſent buying of ſuch and ſo many Greek letters and matrices, as ſhall be by you thought fit for this great and honourable work. And our further will and pleaſure is, that the ſaid Robert Barker and Martin Lucas, our patentees for printing, which either now are, or ſhall hereafter ſucceed them, being great gainers by that patent, which they hold under us, ſhall at their own proper coſts and charges of ink, paper, and workmanſhip, print, or cauſe to be printed in Greek, or Greek and Latin, one ſuch volume in a year, be it bigger or leſs, as the right reverend father aforeſaid, or our ſervant Patrick Young, or any other of our learned ſubjects ſhall provide and make ready for the preſs, and ſhall print ſuch a number of each copy, as yourſelf, or your ſucceſſors for the time being, ſhall think fit; and all this they ſhall perform, whether the ſaid copy or copies be to be printed in London, Oxford, or Cambridge, which ſhall be left free to their judgments and deſire, whoſe pains prepare the copy or copies for the preſs. And laſt of all, our further will and pleaſure is, that the aforeſaid patentees do without any delay procure ſuch, and ſo many matrices and letters, as aforeſaid, that no hindrance be put upon the work, and that they be at the charge of printing in the mean time with ſuch letters, as are already in the kingdom. Of all which or any other neceſſary circumſtances for the furtherance of this work, we ſhall not fail to call for a ſtrict account from you; and therefore do look that you call for as ſtrict a one from them: provided always, that it ſhall be, and remain in your power to mitigate their fine aforeſaid, according as you ſhall ſee their diligence and care for the advancing of this work. Given under our ſignet at our palace of Weſtm. the 13th day, of January, in the ninth yar of our reign.

The archbiſhop of Canterbury's letter about the ſame. Ibid. fol. 195. b.

"SALUTEM in Chriſto." After my hearty commendations etc. Theſe are to let you know, that his majeſty takes ſpecial care of furniſhing of a Greek preſs, that ſuch of his ſubjects as are learned in that language, may have means to ſet forth ſuch manuſcripts as are in his majeſty's library, or in either of his univerſities; a thing greatly tending to the honour of the kingdom, and the good of the church; and becauſe you have been faulty in the Engliſh print, with which you are truſted, his majeſty is reſolved your fine ſhall be converted to buy matrices, and letters etc. for the Greek. And further, becauſe the patent, which you hold under him by his gracious favour, is a thing of great profit to you, he expects that you, and all that ſucceed you in the enjoying of that, or the like patent for the preſs, ſhall at your own and your ſucceſſors proper coſts and charges, print, or cauſe to be printed one volume every year, of what bigneſs ſoever it be, in Greek, or Greek and Latin, if the reverend father in God Auguſtin, lord biſhop of Peterborough, or Mr. Patrick Young, his majeſty's library keeper, or any other of his majeſty's learned ſubjects provide it, and make it ready for the preſs, as you will ſee more particularly and at large by his majeſty's letters themſelves directed unto me, which here follow in theſe words: Moſt reverend father in God, etc. "ut ſupra," I doubt not, but that having taken theſe his majeſty's moſt gracious letters into your due and dutiful conſideration, you will apply yourſelves with all care and diligence to give his majeſty all ſatiſfaction herein, in which I aſſure you his majeſty will not be pleaſed with any delay, knowing that there will be a copy ready for the preſs, before you can be ready with letters and other things neceſſary. Theſe are therefore to pray you, that you preſently furniſh yourſelves with all things neceſſary, eſpecially matrices and letters of all ſorts, for the work aforeſaid,

aforeſaid, that I may be able to give his majeſty ſuch an account, as he profeſſes he will require of me, and that you give me your anſwer in writing, what obedience you will yield to theſe his majeſty's directions; of which I pray you not to fail. So I bid you farewel, and reſt

Your loving friend,

Lambeth January 18. M.DC.XXXIII.

W. CANT.

Archiepiſc. Cant. GUIL. LAUD I.	Anno Chriſti 1633.	Reg. Angliae. CAROL. I. 9.

An anſwer to the archbiſhop of Canterbury's letter about the Greek preſs. Reg. Laud fol. 195. a.

May it pleaſe your grace.

WE account it ſo great a happineſs, after our troubles, that his majeſty is well pleaſed to command us in the Greek impreſs, and to eſteem us worthy to be imployed therein, that with all alacrity and humble obedience we are ready to endeavour to our uttermoſt, and with all poſſible ſpeed to provide all things neceſſary for that imployment; and to that end we are not only labouring already forthwith to find out the beſt fount and matrices, and to purchaſe the ſame at what coſt ſoever, but alſo to furniſh ourſelves with paper of the beſt ſorts and ſizes for the better performance of the work, and doubt not but to give his majeſty and your grace, and all that ſhall travel in the ſame, good ſatisfaction therein, and to be ſpeedily ready to begin it at either of the univerſities, or where your grace ſhall direct us, to be moſt convenient; reſting

Your grace's poor humble ſervants,

January 27. M.DC.XXXIII.

ROBERT BARKER,
MART. LUCAS

The archbiſhop of Canterbury's letter for a contribution to St. Pauls. Ibid. fol. 195. b.

"SALUTEM in Chriſto." My very good lord. Your lordſhip cannot but know, that his majeſty taking into his princely care the decayed and ruinous eſtate of the cathedral church of St. Paul in London, was graciouſly pleaſed not many years ſince to grant a commiſſion towards the repair thereof; the copy of which, being firſt drawn by his majeſty's Attorney general, was afterwards reviewed by my lord keeper, and by the joint conſent of my predeceſſor, and all the lord's of his majeſty's moſt honourable privy council: it was then thought fit, that the clergy, biſhops and deans excepted, which give annually, ſhould contribute together with the laity, to the end that their good example might the better move them to the furtherance of ſo neceſſary and pious a work. But this courſe, it ſeems, took not that good effect which was wiſhed, divers of the clergy diſliking it: wherefore upon the renewing of the ſaid commiſſion, it is thought expedient to alter the former way, and to leave the clergy wholly to their ordinary, not doubting, but that by your lordſhip's good example and perſuaſion they will be very forward in advancing that good work. Theſe are therefore heartily to pray your lordſhip to take ſpecial care herein, and by yourſelf or your archdeacons to call the clergy of your dioceſe together accordingly at ſuch time or times, as your lordſhip ſhall approve to be moſt convenient, and to give them thanks, that have already contributed, not preſſing any man beyond that which he ſhall pleaſe voluntarily and chearfully to give. So aſſuring myſelf that you will uſe all effectual means with thoſe of your lordſhip's dioceſe of London, and that they of themſelves will be very ready to give their utmoſt aſſiſtance to a work of that nature and conſequence, that ſo nearly concerns the ſervice of God, and the honour of this church, and nation; with remembrance of my love, I leave you to God's grace, and reſt

Your lordſhip's very loving friend and brother,

Lambeth houſe Januar. ult. M.DC.XXXIII.

W. CANT.

The king's letter to the merchants for bringing in of Arabic books. Ibid. fol. 196. a.

TRUSTY and well beloved, we greet you well, etc. We have of late taken into our princely care how to furniſh a Greek preſs within our kingdom, that ſuch of our ſubjects, as are learned in that language, might be able to ſet forth ſome of thoſe divers manuſcripts in Greek, with which our own library and the libraries in our univerſities are well furniſhed; which courſe, if it be well followed, as we doubt not but it will, muſt needs bring in a great deal of profit and honour both to church and ſtate. With the conſideration of this concerning the Greek, we took into our care alſo a great difficulty, which yet we conceive may be well maſtered, if it be providently looked unto. There is a great deal of learning, and that very fit and neceſſary to be known, that is written in Arabic, and there is a great defect in both our univerſities; very few ſpending any of their time to attain to ſkill either in that or other eaſtern languages; which we impute not ſo much to the fault of the ſtudents there, as

partly

partly to the great ſcarcity and want of Arabic and Perſian books, in which they might ſpend their pains; and partly to their lack both of opportunity and means to provide themſelves with ſuch books. While we took this into our royal conſideration, and withal how uſeful and neceſſary the knowledge of thoſe languages would be for our ſubjects; we could not but think and adviſe, which way ſome better ſtore of Arabic and Perſian books might be gotten and brought unto us. After long deliberation, we could not find any way ſo good and likely to be ſucceſsful, as the imploying of your ſervice which trade thereabout; and becauſe we could do it with little or no burthen at all unto you, we have thought of this courſe, which we pray and require you to follow carefully and with effect; namely, that every ſhip of yours at every voyage that it makes, ſhould bring home one Arabic or Perſian book to be delivered preſently to the maſter of the company, and by him carried or ſent to the lord archbiſhop of Cant. for the time being, who ſhall diſpoſe of them as we in our wiſdom ſhall think fit. And we doubt not, but you will be careful at all times readily to perform this ſervice, which ſo much tends to our own honour, the advancement of learning, and the good of our people (the value of one book being not a conſiderable thing) and always provided that they bring any other books, beſides the Alkorans, becauſe we have choice of them already. Given under our ſignet at our palace of Weſtm. the — day of February, in the ninth year of our reign.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD I.	1633.	CAROL. I 9.

The difference between the archbiſhop of Canterbury and biſhop of Lincoln about viſitation. Reg. Laud fol. 112. b.

To the right worſhipful his very worthy friend William Noye, Eſq; his majeſty's Attorney general. With my hearrieſt commendations and reſpects unto you, I beſeech you to be pleaſed to beſtow a little pains in compoſing a difference between, not the biſhop, but the biſhoprick of Lincoln, and my lord's grace of Cant. concerning a metropolitical viſitation, which I being thereunto fairly and juſtly invited by his grace, do very willingly ſubmit unto your opinion, as of one moſt able and likely to limit out thoſe rights and privileges in either ſee, which ſhall be eſteemed the more behoveful for the ſervice of his moſt excellent majeſty, the indubitate ſovereign lord and patron of both churches.

I am very unwilling to diſpute his grace's right of viſiting my dioceſe, as well as any other of his province metropolitically; however it may appear that my predeceſſors have queſtioned the ſame in all ages, not only by the records of Cant. and Lincoln, but alſo by ſeveral books in print, which your ſelf may have peruſed, as "Math. Paris. Antiquitates Britannicae, Harpsfeild's Eccleſiaſtical hiſtory, and Godwin," and divers others.

Nor am I ſo verſed in antiquity as to be able to give a reaſon hereof, ſave only this, that metropolitical viſitations have not been of uſe in England, as long as in other parts of Chriſtendom, and were conceived at firſt to be encroachments, and that the biſhops of Lincoln heretofore were great men, and the biſhoprick great in means and extent, as containing all or moſt of the kingdom of the Mercians, no way ſubordinate to thoſe other kingdoms, where the archbiſhoprick was then ſeated. And when this ſee was removed from Dorcheſter, the principal abode of the biſhop was fixed in Lincolnſhire, moſt of which county was of the juriſdiction of the archbiſhop of York; the which juriſdiction William Rufus bought from the archbiſhop with change of lands, and Bloet, biſhop of Lincoln, from the king with ready mony, as appears by good records. However certain it is, that in Groſthead's time this biſhoprick had never been metropolitically viſited, but that upon a noiſe of ſuch an intention in the archbiſhop, he procured a bull to free all the dioceſes in the province from the like innovations, otherwiſe than with conſent of the ſuffragans themſelves, which bull is recorded in many regiſtries of this province.

Long after Groſtheads age the dioceſe hath been ſometimes viſited, but never without oppoſition of the biſhops for the time being, by appeals, and otherwiſe; howbeit the archbiſhops had ſtrengthened themſelves with papal bulls, royal mandates, and legatine powers, to the which only the biſhops ſubmitted; and yet was not the epiſcopal juriſdiction inhibited or taken away, which is no legal part of a viſitation, but a late incroachment of the ſubordinate viſitors, in any one of all thoſe metropolitical, or rather papal, royal, and legatine viſitations, ut apparet apud acta.

Marry for this laſt hundred years, a little after the beginning whereof, to wit in primo of Edw. VI. the lands and means being taken away from this biſhoprick, and the biſhop left to live upon the fines of teſtaments and juriſdiction, for which he payeth firſt fruits, tenths, and ſubſidies, no one archbiſhop did ever offer to viſit this dioceſe until this preſent year; ſo that all the viſitations attempted upon this dioceſe quocunque titulo, fall out to be between the year M.CCC.XIX. and the year M.D.XXXIV. There was not any one before or any one after, and in that ſpace of time of ſeventeen archbiſhops of Cant. ſcarce five did upon any title or pretence whatſoever offer to viſit the dioceſe of Lincoln, ſave in vacations only; and theſe particulars, if you ſhall hold them material ſhall be made good by books and records.

Now

Now my humble ſuit unto his grace is not to renounce his right of metropolitical viſitation, but to qualify and ſweeten the ſame with ſome one or other of theſe modifications, which I conceive to be according to the laws eccleſiaſtical.

I. That when his grace doth viſit, he would be pleaſed, as he hath already received his majeſty's direction for it, to take alſo his majeſty's letter, as archbiſhop Cranmer did, to aſſiſt the ſame, whereby both our rights may be ſaved and preſerved.

II. That his grace would forbear it for this year, in regard it is my triennial viſitation, at which time I am informed the canon-law directs archbiſhops to ſpare the viſiting metropolitically.

III. That if his grace would not be pleaſed to put it off until the next year, his grace would not take it amiſs, that I viſit likewiſe, and hold my triennial; becauſe I am informed the law is clear for me in this point alſo.

IV. And laſtly, that whenſoever my lord archbiſhop ſhall viſit, he would be graciouſly pleaſed not to inhibit me the exerciſe of my juriſdiction, there being, as I am informed, no law at all to warrant that courſe; and the practice in this dioceſe being to the contrary, as I will make good by the acts ſped and diſpatched by the biſhop of the dioceſe in the times of every one of thoſe former pretended viſitations: and if it ſhould be otherwiſe, as my biſhoprick now ſtands endowed and conditioned, I ſhall neither be enabled by my biſhoprick to maintain my family, nor yet to pay unto his moſt excellent majeſty my tenths and ſubſidies.

All which notwithſtanding, I do moſt willingly ſubmit to your judgment and knowlege in both laws, and unwilling to give my lord's grace, whom I find my very good lord, the leaſt diſtaſte or umbrage by any action of mine, do earneſtly intreat you, to make a ſpeedy end thereof, whereby you ſhall oblige me to remain

Your very aſſured poor friend to ſerve you,

From my poor houſe at Buckden this 7th of March, M.DC.XXXIII.

Jo. Lincoln.

Archiepiſc. Cant. Guil. Laud. I. | Anno Chriſti 1633. | Reg. Angliae Carol. I. 9.

The archbiſhop of Canterbury's letter to William Noye Eſq; Reg. Laud fol. 112. b.

Worthy Sir,

I foreſee there are ſome troubles likely to ariſe about my metropolitical viſitation; my lord the biſhop of Lincoln and myſelf differing as yet in ſome circumſtances about it; but by a letter which I lately received from his lordſhip, I underſtand that he hath referred the examination of his right in this buſineſs to you, and ſo ſhall I mine too with all my heart; praying you, that you will take ſome time, betwixt this and the next term, for the peruſal of our records on both ſides; and whatſoever you ſhall find to be juſt and fitting, I ſhall promiſe for my part very readily to yield unto; yet as I would be loth to offer wrong to his lordſhip's lawful juriſdiction in any thing, ſo I am reſolved to defend and maintain the ancient rights of my archbiſhoprick, as far as in me lieth, to the uttermoſt; and I doubt not but herein you will give me all juſt aſſiſtance. So I leave you to the grace of God, and reſt

Your very loving friend,

Lambeth March 12. M.DC.XXXIII.

W. Cant.

Archiepiſc. Cant. Guil. Laud I. | Anno Chriſti 1634. | Reg. Angliae Carol. I. 9.

The Attorney general's opinion about the viſitation. Ibid. fol. 113. a. b.

Where the moſt reverend father in God William, by divine providence archbiſhop of Cant. primate of all England and metropolitan, intending the metropolitical viſitation of his province of Cant. ſome queſtion did ariſe between the ſaid moſt reverend father, and the right reverend father in God John, lord biſhop of Lincoln, concerning that viſitation within the dioceſe of Lincoln; and both of them willing to preſerve the rights of their churches, but eſpecially for preſervation of peace, the ſaid lord biſhop of Lincoln by his letters of the 7th of this inſtant March required me William Noye to beſtow my pains in compoſing that difference, and that his lordſhip being thereunto fairly and juſtly invited by his grace, did very willingly ſubmit unto my opinion; and his grace by his letters of the 12th of this inſtant required me to do the like, and to take ſome time between that and the then next term for peruſals of their records on both ſides, promiſing to yield unto that which I ſhall find juſt and fitting, as by the ſaid ſeveral letters more at large appeareth; albeit I found myſelf unmeet for the deciding of queſtions of ſuch moment, yet for conſervation of peace in thoſe churches, being of his majeſty's foundation, and to preſerve ſuits in law, which might tend to the trouble of both parties, and wherein ſometimes the victory is more ſought after than the truth, and may occaſion ſome breach of brotherly charity, I conſented to take the pains, to hear what ſhould be alledged on either part, and did deſire that upon Thurſday the

the twentieth of this month, their officers and miniſters would produce, what they had to ſhew touching the premiſſes; at which time they were pleaſed to repair to my chamber at Lincoln's Inn, and brought with them ſundry regiſters, ancient, and of later times, divers books of hiſtory and of the canon law, and moſt of that day, and of the Friday following was ſpent in debate of ſundry matters concerning the metropolitical viſitation intended by his grace within the dioceſe of Lincoln. Wherein one queſtion moved was; whether the archbiſhop of Cant. may metropolitically viſit the dioceſe of Lincoln, or whether that dioceſe be free from ſuch viſitation? Wherein I endeavoured to inform myſelf of the fact; and it appeareth as well by divers authors of hiſtory, and regiſters, both of the ſaid archbiſhoprick, and alſo of the ſaid biſhoprick, that the archbiſhops of Cant. in ſeveral ages had metropolitically viſited the churches, and peoples clerks, and lay in that dioceſe of Lincoln, and therein did that which pertained to their order, as ordaining of prieſts, deacons, dedications, etc. as to juriſdiction, both voluntary, as inſtitutions to churches, and litigious, and avoked the cauſes of that conſiſtory; of which the laſt viſitation ſhewn was by that reverend prelate Thomas Cranmer, archbiſhop of Cant. in the year M.D.XXXIV. at which time he had the king's letters of attendance, and for freeing of that dioceſe from viſitation metropolitical no exemption or title was produced. But on the behalf of the lord biſhop of Lincoln it was ſhewn, firſt, that there were ſome provocations from ſome of the viſitations when they were attempted; but upon view of the acts and remembrance of the ſaid viſitations regiſtred, it appeareth, that the archbiſhop did nevertheleſs viſit, and that at that laſt viſitation appearing the then lord biſhop of Lincoln, with proteſtation of ſaving of his rights, did undergo the viſitation; and it was obſerved that when a metropolitical viſitation was intended in the vacancy of the biſhoprick of Lincoln, and mandates were directed to the dean or preſident of the chapter, the dean and chapter appealing they did not ſuggeſt any exemption or immunity, but alleged want of due form in the mandate. And it appeareth by ſundry records, that many other biſhops by provocation and other means did endeavour to withſtand the metropolitical viſitations of the archbiſhop of Cant. as Exon, Sarum, etc. which were nevertheleſs after viſited. Secondly, on the behalf of the lord biſhop of Lincoln it was inſiſted upon, that the church and dioceſe of Lincoln was diſcharged of metropolitical viſitation by preſcription of one hundred years, incurred ſithence the laſt viſitation; but upon computation it is manifeſt that the hundred years ſithence that viſitation are not ſince elapſed; but then it was alleged that one hundred years were elapſed between the time of the viſitation metropolitical of Thomas Cranmer, and the next precedent metropolitical viſitation, which was in the year of our lord M.CCCC.XXIV. by Henry Chicheley, then archbiſhop of Cant. but ſeeing that the biſhop and church and dioceſe of Lincoln did afterwards undergo a viſitation, taking no advantage of that preſcription, and the then biſhop and his ſucceſſors have taken oath to defend the rights of the church of Cant. and as all the acts of the viſitations are not regiſtred, ſo it may be that the books and regiſters of them are loſt; I was and am of opinion, that the lord archbiſhop of Cant. of right ought to viſit metropolitically the ſaid church and dioceſe of Lincoln, as he ought to do other churches or dioceſes of his province. Alſo I am of opinion, that although a third may preſcribe to viſit againſt both archbiſhop and biſhop, neither the lord biſhop, or church, or dioceſe of Lincoln, or any dioceſe within the province of Cant. can preſcribe to be exempt from the metropolitical viſitation of the metropolitan; for that the right to viſit metropolitically is of common right incident to the archbiſhoprick, not merely of cuſtom; and it concerns the public peace of the church, that the ſeveral dioceſes be viſited by the metropolitan. Then was it alleged, that albeit the lord archbiſhop of Cant. may viſit the dioceſe of Lincoln, yet he ought not to have procurations; any title of this exemption peculiar to that dioceſe of Lincoln was not produced; and I am of opinion, that that, or any other dioceſe cannot preſcribe in not payment of ſuch procurations, for they are neceſſarily incident to the office of viſiting. But on the behalf of the ſaid lord biſhop of Lincoln, there was produced a copy of a bull of Innocent IV. biſhop of Rome of the year M.CC.LIV. directed to the clergy of the province of Cant. wherein it is declared, that in churches ſecular not collegiate, procurations from thence ſhould not be paid. Upon conſideration of which, finding that it concerned not the dioceſe of Lincoln alone, but all the dioceſes within the province of Cant. and that the uſe hath been, that at all the metropolitical viſitations procurations have been paid not only by churches regular, ſecular, and collegiate, but alſo by churches ſecular, parochial, not collegiate; and finding that divers ordinances of councils and bulls papal, eſpecially concerning cauſes of profitable intereſt have obtained no other force in England, but as they have been received; and being received they become of force, not only by virtue of the command but by the aſſent of the parties intereſted; and this bull, if any ſuch be, having not been in uſe ſo long time, might have been by ſundry means abrogated; I am of opinion, that this notwithſtanding, procurations ought to be paid to the lord archbiſhop in his metropolitical viſitation. Then was it alleged on the behalf of the lord biſhop of Lincoln, that where the biſhop of common right may viſit annually, now in that dioceſe the archdeacons viſit two years, and the lord biſhop viſiteth only triennially, which is by ſome compoſition long ſithence had between them, and the year preſent is the time of the lord biſhop's triennial viſitation, and that therefore in that time the lord archbi-

ſhop may not viſit metropolitically; upon conſideration whereof, and perceiving by the regiſtries of the biſhoprick of Lincoln, that the archdeacons did not exerciſe the total juriſdiction of the biſhop; I am of opinion, that by ſuch compoſition, the archbiſhop may not be reſtrained to make election of his time of viſiting; and by this occaſion the lord biſhop may not in this year exclude the archbiſhop more, than the archdeacons may in any other year; and the rather, for that the archbiſhop is but once to viſit in this manner, and the lord biſhop may have another meet time of viſitation. Then occurred one other queſtion, which was this; admitting the lord archbiſhop might viſit the dioceſe of Lincoln metropolitically, and that he ought to have the procurations, and that he may ſo viſit in the year, wherein the biſhop is to make his triennial viſitation within his dioceſe; whether nevertheleſs the lord biſhop of Lincoln may not have a concurrency of juriſdiction with the lord archbiſhop viſiting metropolitically? And on the part of the biſhop regiſters were produced, by which it appeareth, that in the time of ſeveral metropolitical viſitations the lord biſhop of Lincoln did in fact exerciſe juriſdiction, not only in caſes of order, as ordaining prieſts, giving inſtitution, benediction of regulars, etc. but in other things, probate of teſtaments, diſpenſing, etc. only I obſerved that in the former viſitations I find not any inhibitions, ſaving in the metropolitical viſitation of Thomas Cranmer, before mentioned. And when the ſaid church and dioceſe of Lincoln was metropolitically viſited by Thomas Arundell, lord archbiſhop of Cant. he avocated the cauſes of the lord biſhop's conſiſtory, but no inhibition iſſued, that I find. And in the time of Thomas Cranmer's metropolitical viſitation there was a permiſſion, that the lord biſhop of Lincoln might exerciſe juriſdiction eccleſiaſtical. How the uſe hath been in other dioceſes, or how this may ſtand with the eccleſiaſtical law of this realm, I know not; but regularly, in the preſence of the ſuperior the power of the inferior ceaſeth: and in our law, commiſſions in the ſeveral counties may not be executed, if the King's Bench happen to be in that county. And if a concurrency of juriſdiction be admitted; manifold inconveniencies will follow; firſt it may breed confuſion in divers things, that may concur at once; as if two patrons preſent ſeverally two clerks, either upon a day may chance to inſtitute; or the one may happen to prove a will, and the other to pronounce againſt the ſame will, and grant adminiſtration; the one may condemn, the other abſolve of the ſame crime; a great trouble will fall upon the people of the dioceſe, the officers and miniſters of either to anticipate the procurations may ſhorten the viſitation, without making due inquiſition. The end of viſitation is to inſtruct, to correct, and be informed of the ſtate of the dioceſe, that the metropolitan being informed of the whole province may render account to his ſuperior, the king's majeſty; but if there ſhould be a concurrency, he cannot ſo well do it. Alſo it may happen (tho' it be not to be feared in this particular caſe) that ſome error or ſchiſm is grown into ſome part of a dioceſe, either by toleration, or connivance, or negligence of the biſhop; if in this caſe, the biſhop by anticipation ſhould here firſt viſit (and it is too great trouble to the people for both to viſit ſucceſſively, for then will both have procuration) that error and ſchiſm may ſtill continue and be kept from notice of the archbiſhop, and by conſequence from the king's majeſty, the ſupreme governor. Upon all which I make bold to declare to the lord archbiſhop, and the lord biſhop of Lincoln; firſt, that the biſhop, church, and dioceſe of Lincoln, and the clergy and laity there ought of right to be metropolitically viſited by the lord archbiſhop of Cant. and are not freed nor exempt from ſuch viſitation. Secondly, that the procurations ought of right to be paid to the archbiſhop viſiting metropolitically. Thirdly, the ſaid lord archbiſhop may of right viſit metropolitically as well in the time, when the lord biſhop of Lincoln is to make his triennial viſitation, as at any other time. Fourthly, I do not take upon me to determine whether by the eccleſiaſtical law there may be a concurrency of exerciſe of eccleſiaſtical juriſdiction in the time of the archbiſhop's metropolitical viſitation; but for the cauſes before delivered, I think it convenient, and do adviſe, that if the lord biſhop of Lincoln be inhibited during the viſitation metropolitical, he forbear to exerciſe juriſdiction eccleſiaſtical within his church or dioceſe, that the viſitation metropolitical may be entire, and that his majeſty may be fully informed of the ſtate of the church, as well in this as in other dioceſes. In witneſs of all which I have made two parts of theſe preſents of one tenor, and to either of theſe parts I have ſubſcribed my name, and I have ſent the one part of them to the ſaid lord archbiſhop his grace, and the other part to the lord biſhop of Lincoln. Dated the five and twentieth day of March, in the year of the reign of our ſovereign lord Charles, by the grace of God king of England, Scotland, France, and Ireland, defender of the faith, etc. the ninth, and in the year of our Lord God M.DC.XXXIV.

WILLIAM NOYE.

The

I

The petition of the churches of foreign nations to king Charles I. Ex Bibl. Tho. Hales, baronetti.

SIR,

THE churches of foreign nations, which under the grace and ſupport of the princes your predeceſſors, of bleſſed memory, have been eſtabliſhed, and do at this time, under the like favour of your majeſty, ſubſiſt in this your realm, having foreſeen their diſſolution, by reaſon of an injunction directed by the lord archbiſhop of Canterbury to the churches of ſtrangers reſiding within his dioceſe, do hereby in the perſons of their deputies, caſt themſelves at your majeſty's feet, moſt humbly beſeeching, that with the ſame affection and royal word, with the which it pleaſed your majeſty at your firſt coming unto the crown, to confirm unto them their privileges, granted them by your predeceſſors, you would likewiſe now be pleaſed to prevent their over juſt apprehenſions of danger, and to hinder the ſtroke, which ſo directly aims at their ruin.

The ſaid injunction hath two heads; the one is directed to all ſuch children of ſtrangers, as are born in this kingdom, enjoining them to ſeparate themſelves from the congregation cf of their nation, and to frequent, and apply themſelves to the pariſh churches, where they dwell. The other hath regard to ſuch as are ſtrangers born, who are commanded to quit their ordinary liturgy, and to apply themſelves to the liturgy of the church of England.

The firſt command, Sir, with one blow undermines the very fundamental ſubſtance of the ſaid churches; for in as much as the natives in ſome reſpects make the greateſt part of the ſame, but in others the leaſt; ſo it is that generally they make the greateſt and moſt conſiderable part of the whole, foraſmuch as they only are the poſſeſſors of any wealth, and by their more than ordinary collections the miniſters are not only entertained, but great number of poor people, wherewith they are charged, are fed and nouriſhed; ſo that if they ſhould retire themſelves from their ſeveral congregations, the miniſters would remain without entertainment, and the poor without relief, and the reſidue being only compoſed of artizans, ignorant in the language of the country, and who having no certainty here, whereto they may fix themſelves, their abode will conſequently prove both uncertain and indifferent, by which means they will be conſtrained to go ſeek out other places for their habitations, whereby the exerciſe of religion being wholly diſſolved by the firſt command, the ſecond command by that means will become void and of none effect.

Your majeſty's ſingular piety is ſufficiently known to all, and we have ſeen with our eyes ſo many ſignal effects of your great goodneſs and natural clemency towards thoſe, who with your majeſty profeſs the ſame purity of doctrine, that we can never believe you will endure to ſee in your reign ſo great a deſolation to ariſe; that ſuch a number of poor chriſtian people, who having fled the fire, maſſacres, and perſecutions abroad, and being come hither, and here relieved and placed in all ſafety, as it were in the ſanctuary of a temple, ſhould on a ſudden be thus caſt out, and conſtrained to go ſeek elſewhere a place of more aſſured reſidence.

That theſe ſtrange and foreign plants having been formerly by divers outragious tempeſts caſt upon the ſhore of this iſland, and here ſo carefully gathered up and planted by the good king Edward the ſixth, ſo favourably maintained and manured by the virtuous princeſs queen Elizabeth, come to perfection and ripeneſs under the happy and peaceful reign of the great and wiſe king James, your majeſty's father, and at this time flouriſhing under your own gracious government and protection, ſhould ſo ſuddenly be plucked up by the roots, as it were, in blame and reproach of the wiſdom and charity of all ſuch, who even to this preſent time have had regard to their growth and favoured their increaſe.

That theſe living monuments erected to the eternal memory of all theſe good princes, and who publiſh ſo highly throughout all the world the fame of their piety, charity, and hoſpitality towards the afflicted members of the Lord Jeſus, ſhould be thus demoliſhed and beaten into powder.

And that theſe bonds and ſo expreſs teſtimonies of the union of this realm in point of religion with the reformed churches of France, Germany, and the Low Countries, until this time ſo religiouſly kept and obſerved, ſhould be ſuddenly broken and made void; is as it were, the forerunner of a ſad and total ſeparation.

Theſe are, Sir, the cauſes which make us hope, that your majeſty will never give way hereunto.

Eſpecially at this time wherein the churches of Germany do even ſwim in their natural blood, and the churches of France in their own tears, all of them being in the very midſt of their ruin, and burthened with the apprehenſion of a mighty deſolation; they have no other but your majeſty, unto whom they may turn themſelves, and upon whom they may fix their eyes and hopes with any aſſurance.

What affrights, what deſpairs will overwhelm their afflicted hearts, when they ſhall hear that fame (which always makes things worſe than they are) goes publiſhing every where, that there are no more churches of ſtrangers in England, that there is there no retreat or ſupport for thoſe, who are perſecuted for cauſe of religion; their afflictions will be redoubled by the reproaches of their enemies, who will ſhew them, how much they are condemned by their own

own ſide, and will not fail to tell them (and it may be make them feel) that it ſtands but with reaſon and juſtice, that the papiſtical princes ſhould perſecute and drive them out of their countries, ſince they cannot be ſupported by thoſe of their own profeſſion.

We moſt humbly beſeech your majeſty, to take the premiſſes into your good conſiderations; and as our conſciences do give us an aſſured teſtimony that our behaviours unto this preſent day (by the grace of God) hath cleared us from all attaints of the leaſt calumny, whereby as we are not rendered unworthy of the continuation of your majeſty's favours ſo that you would be pleaſed upon this occaſion to let us feel the effects thereof, and receiving this moſt humble requeſt, which we preſent unto your majeſty, you would be pleaſed to anſwer us as graciouſly and favourably as formerly you vouchſafed to promiſe us: that our uſages ſhould never be worſe under your reign, than it had been under your predeceſſors; whereby being filled with joy and conſolation we may continue our earneſt prayers for the long and proſperous reign of your majeſty, the good of your ſtate, and the increaſe of glory and proſperity of your moſt flouriſhing and royal progeny.

Archiepiſc. Cant. GUIL. LAUD I.	Anno Chriſti 1634.	Reg. Angliae CAROL. I. 10.

King Charles's letter about the repair of St. Paul's London. Reg. Laud fol. 200. a.

CHARLES Rex.

MOST reverend father in God, right truſty and right entirely beloved counſellor, we greet you well. You know with what princely care we have hitherto purſued the repair of St. Paul's church in London, and of how great neceſſity the work is for the church and honour of the kingdom; yet we are not ignorant what jealouſies have been caſt amongſt our loving people by ſome ill affected perſons, both to ourſelf and that glorious work; to the work, as if it were neither fit nor poſſible to be compaſſed; not fit, being a ſlander upon God's ſervice, and not to be compaſſed, being a ſcandal upon the nation; to ourſelf, as if contrary to our juſt and princely diſpoſition the work were but pretended by us to get ſome great ſum of money together, and then to turn it to other uſes; a thing not more baſe in itſelf, than hateful to all our free and princely thoughts, which by God's grace we have hitherto preſerved conſtant and entire to the ſervice of God in all kinds, and by the ſame aſſiſtance, ſhall leaſt of all bring into ſuſpicion in this. Theſe are therefore to let you know, that againſt all falſe and ſcandalous rumors, we reſolve to go really on with this great work; and do further hereby require you cheerfully to continue that care and pains, which you have hitherto taken in the buſineſs; and withal to ſend a copy of theſe our letters to our truſty and well beloved, the lord mayor and aldermen of our city of London, that they may both themſelves ſee and inform the city of the clearneſs and the honour of all our intentions herein. And whereas of our princely bounty we promiſed five hundred pounds a year towards that work, for the ſpace of ten years, which for theſe years paſt we have duly paid into the chamber of London by your hands; theſe are further to let you know, that we are reſolved to enlarge that bounty of ours, and to undertake the whole repair of the weſt end of that church without having any to ſhare in the honour of that particular with us, which will riſe to a far greater ſum, than at firſt we promiſed, toward which work as we will have the fifteen hundred pounds go, which we have already paid in, ſo will we alſo for the future pay all ſuch monies as ſhall be neceſſary for it, into the chamber of London, as we have begun, that the clearneſs of our proceedings, and the fairneſs of the accompt may appear to all men. And we do hereby require you to call upon our ſurveyor, to uſe all care and induſtry for the ſetting forward of this work; not doubting but that this our princely example will ſtir up both them of our city of London, and all other of our loving ſubjects to enlarge themſelves and their bounty towards it. Given under our ſignet at our palace of Weſtm. the 23[d] day of April in the tenth year of our reign.

The archbiſhop of Canterbury's letter to the lord mayor about the ſame. Ibid. fol. 200. b.

"SALUTEM in Chriſto." After my hearty commendations, etc. His majeſty, out of his princely care, not only of St. Paul's church London but of that city, and the kingdom in general, hath been graciouſly pleaſed to write unto me, that againſt all baſe and unworthy rumours, he is not only reſolute to cauſe the work to go on, but further to take upon himſelf and his own charge, the repair of the whole weſt end of that church, which as it will be a great work in itſelf, ſo will it alſo be an excellent memorial to all poſterity of ſo pious and gracious a prince. In theſe his majeſty's letters there is an expreſs command upon me, that I ſhould ſend a copy of them to your lordſhip, and the aldermen your brethren, that ye may ſee not the king's bounty only, but the clearneſs of all his royal intentions in and concerning that pious work; and in obedience to the command which I have received, I here ſend you a true and perfect copy of his majeſty's gracious letters ſent to me; not doubting but that you will chearfully receive them, and cauſe them to be regiſtred amongſt thoſe things, which you keep with greateſt

greateſt care in that city. And further, I hope this piety and great munificence of his majeſty will ſtir up your lordſhip, and the reſt of that honourable city, to extend your charity, that ſo the work may go on, to the great honour of your ſelves, and this whole kingdom. Thus with my prayers to God, that he would open and enlarge your hearts to this work of his ſervice, I leave you to his grace, and reſt

Your lordſhip's very loving friend,

Lambeth, April 28. M.DC.XXXIV.

W. CANT.

Archiepiſc. Cant. GUIL. LAUD I. | Anno Chriſti 1634. | Reg. Angliae CAROL. I. 10.

King Charles's letter about leaſes. Reg. Laud fol. 202. b.

MOST reverend father in God, right truſty and right entirely beloved counſellor, we greet you well. We have of late taken the ſtate of our ſeveral archbiſhopricks and biſhopricks into our princely conſideration, that we may be the better able to preſerve that livelyhood, which as yet is left unto them. Upon this deliberation we find, that of later times there hath not riſen a greater inconvenience, than by turning leaſes of one and twenty years into lives; for by that means the preſent biſhop puts a great fine into his own purſe to enrich himſelf, his wife, and children, and leaves his ſucceſſors, of what deſert ſoever to us, and the church, deſtitute of that growing means, which elſe would come in to help them. By which courſe, ſhould it continue, ſcarce any biſhop would be able to live and keep houſe, according to his place and calling. We know the ſtatute makes it alike lawful for a biſhop to let his leaſe for one and twenty years, or three lives; but time and experience have made it apparent, that there is a great deal of difference between them, eſpecially in church leaſes, where men are commonly in great years before they come to thoſe places. Theſe are therefore to will and command you, upon peril of our utmoſt diſpleaſure, and what ſhall follow thereon, that notwithſtanding any ſtatute, or any other pretence whatſoever, you preſume not to let any leaſe belonging to your archbiſhoprick into lives, which is not in lives already; and further, that when any fair opportunity is offered you, if any ſuch be, you fail not to reduce ſuch as are in lives, into years. And we do likewiſe will and require, that theſe our royal letters may remain upon record, both with your own regiſter, and with the regiſter of the dean and chapter of your cathedral church at Cant. and that by them notice be given to all your ſucceſſors reſpectively, whom we will that theſe letters ſhall concern as much as yourſelf, that they preſume not to break any of theſe our commands in the leaſt manner, as both you and they will anſwer it at your and their uttermoſt peril. Given under our ſignet at our mannor of Greenwich the two and twentieth day of June, in the tenth year of our reign.

" Sic indorſatur:" *To the moſt reverend father in God, our right truſty and right entirely beloved counſellor, William, lord archbiſhop of Canterbury, primate and metropolitan of all England.*

The archbiſhop of Canterbury's letter about the ſame. Ibid. fol. 207. a.

" SALUTEM in Chriſto." My very good lord. Whereas his majeſty in a princely conſideration of the ſeveral biſhopricks of this kingdom hath, amongſt others, written to your lordſhip, to take care that hereafter the lands belonging to your ſee be let for one and twenty years, and not for three lives, for the benefit of the church and your ſucceſſors; I make no doubt, but you will carefully obſerve that his gracious pleaſure; but in that dioceſe I hold it requiſite you enlarge your care concerning the lands of your biſhoprick already demiſed. I pray therefore and do hereby require you to call upon every tenant that holds lands of your biſhoprick, that he make a ſurvey of the lands he holds, and ſet the quantity of acres, the particular names of the cloſes, and other lands, as they are and have been called, and in what townſhip, pariſh, or county the ſame and every part thereof lieth; and if it be poſſible, that they do this before Michaelmas day next; alſo that they certify you how long they and their anceſtors have held the ſaid lands, now in leaſe to them; and what houſes they, or their anceſtors have ſuffered to decay, and what remain in repair upon the ſame; and whether the rents anſwered unto the biſhoprick, be out of the lands they hold by the ſaid ſeveral leaſes reſpectively, or out of any other lands, held from the archbiſhoprick, which they do receive of the biſhop's freeholders as a chief; and that they expreſs by what right they receive ſuch rents; and how much the rents are, if they be not iſſuing out of the lands demiſed unto them. And tho' this courſe be taken, yet it is not intended that you ſhall be concluded hereby, but the end is to prevent the concealment of the church's land, and to diſcover ſuch as go about to conceal the ſame: and if you make it appear, that any tenant of your lordſhip doth hold more lands than he doth acknowledge upon this ſurvey, I will inform his majeſty of him, and his courſe againſt the church, that ſuch further order may be taken with him as ſhall appertain to juſtice. But I hope they will all deal fairly and conſcionably with you. Thus recommending to you in this the care both of yourſelf and ſucceſſors, I leave you to the grace of God, and reſt

Your lordſhip's very loving friend and brother,

Croydon Auguſt 16. M.DC.XXXIV.

W. CANT.

Explication of the king's letter to the archbiſhop about leaſes. Reg. Laud fol. 208. b.

CHARLES Rex.

MOST reverend father in God, right truſty and right entirely beloved counſellor, we greet you well. Whereas we did of late direct our princely letters unto yourſelf, bearing date the two and twentieth day of June laſt paſt, as alſo other our letters to the dean and chapter of your cathedral church, whereby we did expreſly forbid the letting of any church-leaſe, or leaſes into lives by you, or them, or any of your, or their ſucceſſors reſpectively, excepting only ſuch leaſes as were before the date of thoſe our letters granted for lives; and concerning which we did require both you and every of them by all lawful means to endeavour, that they might be reduced to years again; all which we have done for the great good and advancement of the church, as we doubt not in future times will plainly appear: now, foraſmuch as we have been informed, that ſome, more affecting their preſent private gain, than the future good of the church, whereof they are members, have miſinterpreted thoſe our princely letters, and do conceive that the meaning is to prohibit only the letting of ſuch leaſes into lives, as are granted by the dean and chapter of any church, by common conſent, and that every particular dean, archdeacon, or prebend, who hath any corpſe belonging to his dignity, might notwithſtanding diſpoſe of it for lives, without breach of our royal command, as if we would direct our letters to a body in general, and not intend to include every ſeveral member thereof; theſe are therefore to will and require you, that you fail not to ſignify this explanation of our princely pleaſure to your ſeveral archdeacons, and to the dean and chapter of your cathedral church, that they may impart it to every prebend; which is, that we do not only lay theſe our commands upon them, and their ſucceſſors in general, but likewiſe upon every particular member of that church, whom they may any way concern, from the higheſt to the meaneſt officer in the ſame, including the vicars choral in what church ſoever any ſuch body is. And that no doubts further may hereafter be made concerning this matter, we will that theſe our letters, together with our former, ſhould remain upon record, both in your regiſtry and the regiſtry of the dean and chapter there, that ſo both they and their ſucceſſors, from time to time, may take notice of them accordingly, as they will anſwer the contrary at their utmoſt perils. Given under our ſignet at our honour of Hampton court the ſixth day of October, in the tenth year of our reign.

The archbiſhop of Canterbury's letter to the dean and chapter of Norwich. Ibid. fol. 213. b.

"SALUTEM in Domino." After my hearty commendations, etc. I do very well remember the late alterations of your ſtatutes, and the ſettlement of them in biſhop Harſnet and dean Suckling's time; my predeceſſor and myſelf, among other, being imployed in that ſervice. At that time it troubled me very much, as it hath ſince done, upon the conſideration of other churches, to ſee the weakneſs of that choir, and the ſmall means that was left to make it better, conſidering that neither the choir, or any thing elſe in or about the church can flouriſh without ſome proportionable reward to ſervice. The good old dean to help things on as far as he might, projected two things; the one was ſome proportion of corn to be allowed them, which I think was then ſettled, and I hope continues; the other I do not well remember that it was ſettled by ſtatute, the more the pity, but it was generally thought fit and approved by all of us, to whom the conſideration of the ſtatutes was then recommended; that is, that ſuch ſmall benefices, or cures within the city or ſuburbs as are in the church's gift, ſhould, as they fell void, be given to the petty canons reſpectively, and to no other; and that the church ſhould be very careful from time to time, to chuſe ſuch petty canons into vacant places, as might be fit and able to diſcharge both duties, both to ſing in the choir, and to catechiſe and preach in the pariſh; this cuſtom of giving thoſe ſmall cures to the petty canons is uſual with other churches, where the choir is as mean as yours, and it being help to them, and fit and able men will never be wanting, if this courſe for their preferment be held conſtant. I write unto you, becauſe I am informed that there are divers very ſufficient men already in expectation of thoſe places, whenſoever it ſhall pleaſe God to make any void, ſo that you need not be to ſeek to furniſh yourſelves; but I hear withal there is a purpoſe amongſt ſome of you without any regard of the honour and good of the church, to beſtow theſe livings, when they fall, upon their private friends, without any reſpect had to the choir; which, if it be, will utterly overthrow the choir ſervice, and you will not be able to retain either voices or ſkill amongſt you. I would be glad to hope this information were not true, but it is ſo conſtantly affirmed to me, that I cannot diſtruſt it altogether. Theſe are therefore to pray and require you to be careful in this buſineſs as you have any care of the church's

good

good, or of any good opinion that I ſhall hold of you; and this I aſſure you, that if I ſhall find, that you do at any time put other men in thoſe cures, and leave the petty canons deſtitute to the utter prejudicing of the choir, I ſhall take all the ways, that wiſely I can, to make you ſee your error; but I hope you will do your duties, and ſo preſerve my love to you and my care for you, which I ſhall be glad to extend to the utmoſt, if you ſhall make yourſelves capable of it. Thus not doubting of your obedience to this direction, I leave you to the grace of God, and reſt

Your very loving friend,

Lambeth December 3. M.DC.XXXIV.

W. CANT.

Archiepiſc. Cant. GUIL. LAUD 2.	Anno Chriſti 1634.	Reg. Angliae CAROL. I. 10.

The anſwer of the dean and chapter of Norwich. Reg. Laud fol. 214. b.

MOST reverend father and our gracious lord. As we have many ways liberally taſted of your noble favours, ſo do we moſt humbly thank you for your late gracious letter, expreſſing your fatherly vigilance for the the good of our poor choir, to the advancement whereof as (according to our duty) we bend our utmoſt care and endeavour, ſo by God's help we ſhall be thereto the more ſtirred up by your gracious admonition; and withall we moſt humbly beſeech your grace to be perſuaded, that tho' ſome overture hath been made among us to ſome ſuch purpoſe, as to your grace hath been ſuggeſted, yet we have not hitherto alienated any cure from any of our canons, and ſo far we are from any ſuch intention, that for the future we are reſolved, by God's grace, at our next grand chapter, the acts whereof by the ſtatutes bind, as the ſtatutes themſelves, to ſettle a particular and perpetual proviſion for every one of our canons. And thus humbly deſiring in this and all other your grace's fatherly directions ſo to demean ourſelves, as may both gain and continue your grace's good opinion of us, and gracious ſupport to our poor church; we bleſs God for you, and beſeech him long to continue you to his glory, the church's good, and your own comfort, and reſt moſt humbly

Your grace's moſt ready to be commanded,

Jo. Haſſal	Samuel Garey
Foulke Roberts	Edmond Porter
Jo. Spendlowe	Edward Yonge
Nich. Howlett.	

The petition of King's college Cambridge to the archbiſhop of Canterbury about Eaton college. Ibid. fol. 257. b.

To the right honourable and moſt reverend father in God, William, lord archbiſhop of Cant. his grace, primate of all England, and metropolitan,

The humble petition of the provoſt and fellows of King's college in Cambridge.

WHEREAS we are given to underſtand, that his ſacred majeſty, out of his gracious care to advance the livelyhood of a poor churchman, hath been pleaſed to direct his royal letters to the provoſt and fellows of his college in Eaton, thereby requiring them to chuſe into the next fellowſhip that ſhall be void, the vicar of the pariſh church of Windſor, and ſo ſucceſſively.

And that we are right well aſſured, that his majeſty according to his perpetual example in that kind will be a moſt pious and tender conſerver of college privileges, eſpecially his own, whereof he is the never dying founder.

And that by the ſtatutes of Eaton, confirmed under the broad ſeal of England, and likewiſe moſt earneſtly commended to your grace's patronage as metropolitical viſitor of that college, the rights of thoſe fellowſhips do to us moſt properly appertain.

That your grace would vouchſafe your humble ſupplicants a gracious determination of ſuch ſtatutes of Eaton, wherein they conceive themſelves to have been neglected, and alſo to intercede to his ſacred majeſty in the behalf of your petitioners, that the vicar of Windſor may hereafter be choſen out of his college at Cambridge, by which means his majeſty's royal pleaſure, and our bleſſed founder's ſhall be fulfilled to the further benefit of his royal foundation. And ſo ſhall we be all bound to pray to almighty God for the long continuance of your grace's health and happineſs.

S. Collins, provoſt.	Grindal Sheaf.
Humfry Bing, vice-provoſt.	Charles Liſle.
	Henry Edmonds.
Tho. Rowe.	Henry Kent.
Ch. Goad, B. D.	Ch. Nevil.
J. Cluffe.	Hen. Whiſton.
Barnabas Barlow.	Thomas Page.
Andrew Harward, S. T. B.	Richard Juxon.
	John Beale.
Fr. Good.	John Anſtye.
Richard Peters.	Edm. Woodwike.
Ralph Winterton.	Rich. Griffeth.
Geo. Goad.	George Dunſcomb.
Nicholas Hobart.	Will. Bere.
Sa. Wootton.	Samſon Briggs.
Ric. Daye.	Iſaac Ollivier.
Edw. Hawtree.	Matthew Day.
Will. Day.	Joſeph Brookes.
George Hall.	James Knolles.
Thomas Gouge.	Henry Pierce.
John Wotton.	John Waller.
Tho. Crouch.	Thomas Gearinge.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 2.	1634.	CAROL. I. 10.

The humble petition of the provoſt and fellows of King's college in Cambridge.

To the king's moſt excellent majeſty,

The humble petition of the provoſt and fellows of King's college in Cambridge

Sheweth,

THAT whereas your majeſty's royal predeceſſor Henry the ſixth, of bleſſed memory, hath erected two colleges, the one at Cambridge, the other at Eaton, and tranſmitted them by the letter of their ſeveral ſtatutes to your majeſty's ſovereign protection, as to their living founder; unto both which he gave names, revenues, and immunities alike, intending the one as a nurſery to the other, and commanded that there ſhould ever be a mutual tye of love and amity between them, which your majeſty's humble petitioners, for their parts, have always been moſt careful to obſerve; but do conceive themſelves to have ſuffered much wrong from their ſiſter foundation in many things, but moſt apparently in the choice of the fellows there.

And whereas at this preſent the moſt reverend father in God the lord archbiſhop of Cant. his grace hath begun his metropolitical viſitation of that college; may it pleaſe your moſt gracious majeſty in tender conſideration of the premiſſes, to recommend the examination, and expoſition of their ſtatutes, and final determination of all other cauſes, as may concern the peace and amity of both ſocieties, to the ſaid moſt reverend father, that ſo ſome binding order may be ſettled in this his grace's viſitation, for the future good and peace of both the ſaid colleges, according to their founder's moſt royal and pious intentions.

And your majeſty's poor petitioners, as in duty bound, ſhall ever pray, etc.

S. Collins, provoſt.	Charles Nevil.
Hen. Bing, viceprovoſt.	Robert Newman.
Tho. Rowe.	Tho. Page.
Ch. Goad, B. D.	Ric. Juxon.
J. Cluffe.	John Beal.
Ric. Peters.	John Anſtye.
R. Winterton.	Edm. Woodwike.
Geo. Goad.	Ric. Griffith.
Nich. Hobart.	Will. Bere.
Sam. Wootton.	Will. Fairebrother.
Edw. Hawtrey.	Iſaac Ollivier.
Geo. Hall.	Matthew Day.
John Wotton.	George Dunſcomb.
Tho. Crouch.	James Knolles.
Grindal Sheaf.	Samſon Briggs.
H. Edmonds.	Henry Pierce.
Hen. Kent.	Tho. Gouge.
Ric. Daye.	John. Waller.
John Jones.	Tho. Gearinge.

At the court at Whitehall 30th *November,* M.DC.XXXIV.

His majeſty's pleaſure is, that the lord archbiſhop of Cant. his grace ſhall in this his metropolitical viſitation examine and expound all thoſe ſtatutes, concerning which any doubts may ariſe betwixt the two colleges, to hinder their mutual tye and bond, which being eſtabliſhed by his majeſty's predeceſſors, his majeſty is careful to preſerve; and alſo that his grace ſhall finally determine with ſome binding order all other cauſes, which may concern the peace and amity of both ſocieties, in ſuch manner as his grace ſhall think it fit, and agreeable to juſtice.

FRAN. WINDEBANK.

Conſtitutions, and canons eccleſiaſtical treated upon by the archbiſhops and biſhops, and the reſt of the clergy of Ireland; and agreed upon by the king's majeſty's licence in their ſynod begun and holden at Dublin anno Domini M.DCXXXIV. *and in the year of the reign of our ſovereign lord Charles, by the grace of God king of Great Britain, France, and Ireland, the tenth*.*

CHARLES, by the grace of God king of England, Scotland, France, and Ireland, defender of the faith, etc. to all men, to whom theſe preſents ſhall come, greeting. Whereas our biſhops, deans of our cathedral churches, archdeacons, chapters, and colleges, and the reſt of the clergy within our kingdom of Ireland were ſummoned and called by virtue of our

* Nullam, quod ſcio, unquam canonum horum Hibernorum hiſtoriam inveni typis expreſſam; defectum hunc amicus Dublinenſis in epiſtola quadam mihi inſcripta, ſupplevit his verbis: Anno M.DC.XIII. was held the firſt regular parliament in Ireland, lord Chicheſter being governor; when a convocation was called, wherein Dr. James Uſher was appointed to draw up articles of religion for the church of Ireland. In the articles drawn up by him he inſerted the Lambeth articles, which were confirmed and printed M.DC.XV. and were received as the articles of the church till the year M.DC.XXXIV. when lord Strafford, then governor of Ireland, ſent the firſt canon ready fair drawn to Dr. Leſly, the prolocutor, incloſed in a letter in theſe words:

Mr. PROLOCUTOR,

I ſend you here incloſed the form of a canon to be paſſed by the votes of the lower houſe of convocation, which I require you to put to the queſtion for their conſents, without admitting any debate or other diſcourſe; for I hold it not fit

writs

writs directed to the archbiſhops of the four ſeveral provinces, and bearing date the four and twentieth day of May, in the tenth year of our reign, to appear before the ſaid archbiſhops in the cathedral church of St. Patrick Dublin, upon the one and twentieth day of July then next enſuing, then and there to treat and conclude upon certain high and urgent affairs in the ſaid writs mentioned; who did thereupon at the time appointed, and in the ſaid cathedral church of St. Patrick aforeſaid, aſſemble themſelves, and appear in convocation for that purpoſe, according to the tenor of the ſaid writs. And whereas we for divers urgent and weighty occaſions, us thereunto moving, of our eſpecial grace, certain knowledge, and meer motion, did by virtue of our prerogative royal and ſupreme authority in cauſes eccleſiaſtical, give and grant by our letters patents under our great ſeal of Ireland, bearing date the one and twentieth day of July, in the tenth year of our reign, full power and authority unto the ſaid archbiſhops, biſhops, deans, archdeacons, chapters, colleges, and clergy of this kingdom, then aſſembled in convocation in the ſaid cathedral church of St. Patrick, that they from time to time during the parliament then begun at Dublin, might confer, treat, conſult, and conclude of and upon ſuch articles, canons, orders, ordinances, ſtatutes, and conſtitutions eccleſiaſtical, as they ſhall think neceſſary, fit, and convenient for the honour and ſervice of almighty God, and augmentation of his divine worſhip, the rooting out of hereſies and errors out of the vineyard of Chriſt, for the procuring of the good and quiet of the church, and preſervation of good government in cauſes eccleſiaſtical, and to the juriſdiction of the church belonging, as alſo to make and ſet down ordinances and decrees, to have ſuch force and effect, as other canons and conſtitutions of the church have, and the ſame (our royal aſſent being thereunto firſt had and obtained) to ſet forth and publiſh freely and lawfully, and that as well the archbiſhops and biſhops, and all other inferior perſons, whom it may concern, ſhould yield due obedience thereunto, as in and by our ſaid letters patents more at large it doth and may appear; foraſmuch as the ſaid archbiſhops, biſhops, deans, archdeacons, chapters, and colleges, with the reſt of the clergy of this kingdom, having met together at the time and place before mentioned, and then and there by virtue of our ſaid authority granted unto them, have treated of, concluded, and agreed upon certain canons, orders, ordinances, and conſtitutions, to the end and purpoſe by us limited and preſcribed unto them, and have thereupon offered and preſented the ſame unto us, moſt humbly deſiring us to give our royal aſſent unto their ſaid canons, orders, ordinances, and conſtitutions, according to the form of a certain ſtatute or act of parliament made in that behalf, and by our ſaid prerogative royal, and ſupreme authority in cauſes eccleſiaſtical to ratify by our letters patents under our great ſeal of Ireland, and to confirm the ſaid canons, being one hundred in number, and contained in a book, entituled Conſtitutions and canons eccleſiaſtical treated upon by the archbiſhops and biſhops, and the reſt of the clergy of Ireland, and agreed upon with the king's majeſty's licenſe in their ſynod, begun at Dublin anno Dom. M.DC.XXXIV. and in the year of the reign of our ſovereign lord Charles, by the grace of God king of Great Britain, France, and Ireland, the tenth, which book is remaining with John Forth, clerk of the upper houſe of convocation: we of our princely inclination and royal care for the maintainance of the preſent eſtate and government of the church of Ireland, by the laws of this our realm now ſettled and eſtabliſhed, having diligently with great contentment and comfort read and conſidered of all theſe their ſaid canons, orders, ordinances, and conſtitutions agreed upon, as is before expreſſed, and finding the ſame ſuch as we are perſuaded will be very profitable not only to our clergy but to the whole church of this our kingdom, and to all the true members of it, if they be well obſerved; have therefore for us, our heirs, and lawful ſucceſſors, of our ſpecial grace, certain knowledge, and meer motion, by the advice and conſent of our right truſty and right well beloved couſin and counſellor Thomas, viſcount Wentworth, our deputy general of our ſaid kingdom of Ireland, and preſident of our council eſtabliſhed in the north parts of our kingdom of England, given, and by theſe preſents do give our royal aſſent according to the form of the ſaid ſtatute or act of parliament aforeſaid, to all and every the ſaid canons, orders, ordinances, and conſtitutions, and all and every thing in them contained. And furthermore, we do not only by our ſaid prerogative royal, and ſupreme authority in cauſes eccleſiaſtical, ratify, confirm, and eſtabliſh by theſe our letters patents the ſaid canons, orders, ordinances, and conſtitutions, and all and every thing in them contained, as is aforeſaid; but do likewiſe propound, publiſh, and ſtraitly enjoin and command by our ſaid authority, and by theſe our letters patents the ſame to be diligently obſerved, executed, and equally kept by all our loving ſubjects of this our kingdom, in all points wherein they do, or may concern

nor will ſuffer that the articles of the church of England be diſputed. Therefore I expect from you to take only the voices conſenting or diſſenting, and give me a particular account, how each man gives his vote. The time admits no delay, ſo I further require you to perform the contents of this letter forthwith, and ſo I reſt

Your good friend,

Dublin-Caſtle the 10th of December M.DC.XXXIV.

WENTWORTH.

The reſult was; that the canon paſſed, one only oppoſing it. By that canon it is thought that Dr. Uſher's articles were annulled without noiſe, and the 39 articles of the church of England made the articles of the church of Ireland.

every or any of them, according to this our will and pleaſure hereby ſignified and expreſſed. And that likewiſe for the better obſervation of them, every miniſter, by what name or title ſoever he be called, ſhall in the pariſh church or chapel where he hath charge, read all the ſaid canons, orders, ordinances, and conſtitutions, once every year, upon ſome Sundays or holydays, in the afternoon before divine ſervice; dividing the ſame in ſuch ſort, as that the one half may be read one day, and the other another day. The book of the ſaid canons to be provided at the charge of the pariſh, betwixt this and the feaſt of Eaſter next enſuing. Straitly charging and commanding all archbiſhops, biſhops, and all other that exerciſe any eccleſiaſtical juriſdiction within this realm, every man in his place to ſee and procure (ſo much as in them lieth) all and every of the ſame canons, orders, ordinances, and conſtitutions, to be in all points duly obſerved, not ſparing to execute the penalties in them ſeverally mentioned upon any that ſhall wittingly or wilfully break or neglect to obſerve the ſame, as they tender the honour of God, the peace of the church, tranquillity of the kingdom, and their duties and ſervice unto us their king and ſovereign. In witneſs, etc.

I. *Of the agreement of the church of England and Ireland in the profeſſion of the ſame chriſtian religion.*

For the manifeſtation of our agreement with the church of England in the confeſſion of the ſame chriſtian faith, and the doctrine of the ſacraments; we do receive and approve the book of articles of religion agreed upon by the archbiſhops and biſhops, and the whole clergy in the convocation holden at London in the year of our lord God M.D.LXII. for the avoiding of diverſities of opinions, and for the eſtabliſhing of conſent touching true religion. And therefore if any hereafter ſhall affirm that any of thoſe articles are in any part ſuperſtitious or erroneous, or ſuch as he may not with a good conſcience ſubſcribe unto, let him be excommunicated, and not abſolved, before he make a public revocation of his error.

II. *The king's ſupremacy in cauſes eccleſiaſtical to be maintained.*

All eccleſiaſtical perſons having cure of ſouls, and all other preachers, and readers of divinity lectures, ſhall to the uttermoſt of their wit, knowledge, and learning, purely and ſincerely, without any colour or diſſimulation, teach, manifeſt, open and declare four times every year at the leaſt, in their ſermons, and other collations and lectures; that all uſurped and foreign power, foraſmuch as the ſame hath no eſtabliſhment nor ground by the law of God, is for moſt juſt cauſes taken away and aboliſhed; and that therefore no manner of obedience or ſubjection within his majeſty's realms and dominions is due unto ſuch foreign power; but that the king's power within his realm of Ireland, and all other his dominions and countries, is the higheſt power under God, to whom all men, as well inhabitants as born within the ſame, do by God's laws owe all loyalty and obedience, and to no other foreign power and potentate in the earth. And whoſoever ſhall hereafter maintain, that the king's majeſty hath not the ſame authority in cauſes eccleſiaſtical, that the godly kings had amongſt the Jews, and chriſtian emperors in the primitive church, or impeach in any part his regal ſupremacy in the ſaid cauſes reſtored to the crown, and by the laws of this realm therein eſtabliſhed, let him be excommunicated, and not reſtored but only by the archbiſhop of the province, after his repentance, and public revocation of his error.

III. *Of the preſcript form of divine ſervice contained in the book of common prayer.*

That form of liturgy or divine ſervice, and no other, ſhall be uſed in any church of this realm, but that which is eſtabliſhed by the law, and compriſed in the book of Common Prayer and adminiſtration of the ſacraments. And if any one ſhall preach, or by other open words declare or ſpeak any thing in the derogation or deſpiſing of the ſaid book, or of any thing therein contained, let him be excommunicated, and not reſtored, until he repent and publickly revoke his error.

IV. *Of the form of conſecrating and ordering archbiſhops, biſhops, etc. and of the churches eſtabliſhed according to that order.*

That form of ordination, and no other, ſhall be uſed in this church, but that which is contained in the book of ordering biſhops, prieſts, and deacons, allowed by authority, and hitherto practiſed in the churches of England and Ireland. And if any ſhall affirm, that they who are conſecrated or ordered according to thoſe rites, are not lawfully made, nor ought to be accounted either biſhops, prieſts, or deacons; or ſhall deny that the churches eſtabliſhed under this government are true churches, or refuſe to join with them in chriſtian profeſſion, let him be excommunicated, and not reſtored, until he repent and publickly revoke his error.

V. *Authors of ſchiſm and maintainers of conventicles cenſured.*

Whoſoever ſhall ſeparate themſelves from the communion of ſaints, as it is approved by the apoſtles rules in the church of Ireland; and combine themſelves together in a new brotherhood (accounting the chriſtians, who are conformable to the doctrine, government, rites and ceremonies of the church of Ireland, to be prophane and unmeet for them to join with in chriſtian profeſſion) or ſhall affirm and maintain, that there are within this realm other meetings, aſſemblies, or congregations, than ſuch as by the laws of this land are held and allowed, which may rightly challenge to themſelves the name of true and lawful churches, let him be excommunicated, and not reſtored, until he repent and publickly revoke his error.

VI. *Due*

VI. *Due celebration of Sundays and holydays.*

All manner of perſons ſhall celebrate and keep the Lords Day, commonly called Sunday, and other holydays, according to God's holy will and pleaſure, and the orders of this church; that is, in hearing the word of God read and taught, in private and public prayers, in acknowledging their offences to God, and amendment of the ſame, in reconciling themſelves charitably to their neighbours, where diſpleaſure hath been, in oftentimes receiving the communion of the body and blood of Chriſt, in viſiting the poor and ſick, uſing all godly and ſober converſation.

VII. *The preſcript form of divine ſervice to be uſed on Sundays and holydays with all decency and due reverence.*

Every Sunday and holyday the parſons, vicars, and curates ſhall celebrate divine ſervice at convenient and uſual times of the day, and in ſuch place of every church, as the biſhop of the dioceſe, or eccleſiaſtical ordinary of the place ſhall think meet, for the largeneſs or ſtraitneſs of the ſame, ſo as the people may be moſt edified. All miniſters likewiſe ſhall uſe and obſerve the orders, rites, ornaments, and ceremonies preſcribed in the book of Common Prayer, and in the act for uniformity printed therewith, as well in reading the holy ſcriptures, and ſaying of prayers, as in adminiſtration of the ſacraments; without either diminiſhing in regard of preaching, or in any other reſpect, or adding any thing in the matter or form thereof. And in cathedral and collegiate churches, all deans, maſters and heads of collegiate churches, canons and prebendaries, being graduates, ſhall daily at the times both of prayer and preaching, wear with their ſurplices ſuch hoods as are agreeable to their degrees. No man alſo ſhall cover his head in any church or chapel in the time of divine ſervice, except he have ſome infirmity, in which caſe he may wear a night cap or coif. Neither ſhall any perſon be otherwiſe at ſuch times buſied, than in quiet attendance to hear, mark, and underſtand that which is read, preached or miniſtred; uſing all ſuch reverent geſtures and actions, as by the book of Common Prayer are preſcribed in that behalf, and the commendable uſe of this church received; and not departing out of the church, during the time of ſervice and ſermon, without ſome urgent or reaſonable cauſe.

VIII. *Of the ordering of certain parts of the ſervice.*

Alſo the miniſter reading the leſſons, epiſtle, and goſpel, and the Ten Commandments, and ſuch other parts of divine ſervice, as do greatly tend to the edifying of the people, ſhall ſo place himſelf, and ſo turn him to the people, as they may beſt hearken thereunto, and be edified by the ſame. And every beneficiary and curate ſhall endeavour, that the confeſſion of ſins and abſolution, and all the ſecond ſervice (at or before the communion, to the homily or ſermon) where the people all or moſt are Iriſh, ſhall be uſed in Engliſh firſt, and after in Iriſh, if the ordinary of the place ſhall ſo think meet.

IX. *Beneficed preachers being reſident upon their livings, to preach every Sunday.*

Every beneficed man, allowed to be a preacher, and reſiding on his benefice, having no lawful impediment, ſhall in his own cure preach one ſermon every Sunday of the year; and therein he ſhall teach no vain opinions, no hereſies, nor popiſh errors, diſagreeing from the articles of religion, generally received in the churches of England and Ireland; nor any thing at all, whereby the people may be ſtirred up to the deſire of novelty or contention; but ſhall ſoberly and ſincerely divide the word of truth, to the glory of God, and to the beſt edification of the people.

X. *No public oppoſition between preachers.*

If any preacher ſhall in the pulpit particularly or namely, of purpoſe impugn or confute any doctrine delivered by any other preacher in the ſame church, or in any other near adjoining; or otherwiſe make any public oppoſition unto him, before he hath acquainted the biſhop of the dioceſe therewith, and received order from him what to do in that caſe (becauſe upon ſuch public diſſenting and contradicting, there may grow much offence and diſquieting to the people) the churchwardens or party grieved ſhall forthwith ſignify the ſame to the ſaid biſhops, and not ſuffer the ſaid preacher any more to occupy that place which he has once abuſed, except he faithfully promiſe to forbear all ſuch matter of contention in the church, until the biſhop hath taken further order therein; who ſhall with all convenient ſpeed ſo proceed therein, that public ſatisfaction may be made in the congregation, where the offence was given. Provided, that if either of the parties offending, do appeal, he ſhall not be ſuffered to preach, pendente lite.

XI. *Miniſters to catechiſe every Sunday.*

Every parſon, vicar, or curate upon every Sunday before evening prayer ſhall for half an hour, or more, examine and inſtruct the youth and ignorant perſons of his pariſh in the Ten Commandments, the articles of the Belief, and in the Lord's Prayer, and ſhall diligently hear, and inſtruct, and teach them the catechiſm ſet forth in the book of Common Prayer. And all fathers, mothers, maſters, and miſtreſſes ſhall cauſe their children, ſervants, and apprentices, which have not learned the catechiſm, to come to church at the time appointed, obediently to hear, and to be ordered by the miniſter, until they have learned the ſame. And if any miniſter neglect his duty herein, let him be ſharply reproved upon the firſt complaint, and true notice thereof given to the biſhop or ordinary of the place. If after ſubmitting himſelf, he ſhall wilfully offend therein again, let him be ſuſpended. If ſo the third time, there being little hope that he will be therein reformed, then

then excommunicated, and ſo remain, until he be reformed. And likewiſe if any of the ſaid fathers, mothers, maſters, or miſtreſſes, children, ſervants, or apprentices ſhall neglect their duties, as the one ſort in not cauſing them to come, and the other in refuſing to learn, as aforeſaid, let them be ſuſpended (if they be not children) and if they ſo perſiſt by the ſpace of a month, let them be excommunicated. Neither ſhall the miniſter admit any to be married, or to be godfathers or godmothers at the baptiſm of any child, or to receive the holy communion before they can ſay the articles of the Belief, the Lord's Prayer, and the Commandments in ſuch a language as they underſtand.

XII. *The people to be informed in the body of chriſtian religion, and reformed in their converſation.*

For the better grounding of the people in the principles of chriſtian religion, we ordain, that the heads of the catechiſm being divided into ſo many parts, as there are Sundays in the year, ſhall be explained to the people in every pariſh church. In the handling whereof, the miniſters and curates, are to uſe ſuch moderation, that they do not run into curious queſtions, or unneceſſary controverſies, but ſhortly declare and confirm the doctrine propoſed, and make application thereof to the behoof of the hearers. The miniſters alſo in all their preachings and catechiſings, and private conference, when need requireth, ſhall teach the people to place their whole truſt and confidence in God, and not in creatures, neither in the habit or ſcapular of any fryar, or in hallowed beads, medals, reliques, or ſuch like trumperies. They ſhall do their endeavour likewiſe to root out all ungodly, ſuperſtitious, and barbarous cuſtoms, as uſing of charms, ſorcery, enchantments, witchcraft, or ſoothſaying; and generally to reform the manners of the people committed to their charge, unto a chriſtian, ſober, and civil converſation.

XIII. *Preachers and lecturers to read divine ſervice, and adminiſter the ſacraments twice a year at the leaſt.*

Every miniſter being poſſeſſed of a benefice, that hath cure and charge of ſouls, although he chiefly attend to preaching, and hath a curate under him to execute other duties, which are to be performed for him in the church; and likewiſe every other ſtipendary preacher, that readeth any lecture, or catechiſeth, or preacheth in any church or chapel, ſhall twice at the leaſt every year read himſelf the divine ſervice upon two ſeveral Sundays publickly, and at the uſual times both in the forenoon and afternoon, in the church which he ſo poſſeſſeth, or where he readeth, catechiſeth, or preacheth as is aforeſaid; and ſhall likewiſe as often in every year adminiſter the ſacraments of baptiſm, if there be any to be baptized, and of the Lord's ſupper, in ſuch manner and form, and with the uſe and obſervation of all ſuch rites, ornaments, and ceremonies, as are preſcribed by the book of Common Prayer, and the act for uniformity printed therewith, in that behalf; which if he do not accordingly perform, then ſhall he that is poſſeſſed of a benefice, as before, be ſuſpended, and he that is but a reader, preacher, or catechiſer, be removed from his place by the biſhop of the dioceſe, until he or they ſhall ſubmit themſelves to perform all the ſaid duties in ſuch manner and ſort as before is preſcribed.

XIV. *Miniſters not to refuſe to chriſten or bury.*

No miniſter ſhall refuſe or delay to chriſten any child according to the form of the book of Common Prayer, that is brought to the church to him on Sundays or holydays to be chriſtened; or to bury any corps that is brought to the church or churchyard, convenient warning being given to him thereof before, in ſuch manner as is preſcribed in the ſaid book of Common Prayer. And if he ſhall refuſe to chriſten the one, or bury the other, except the party deceaſed were denounced excommunicated "majori excommunicatione," for ſome grievous and notorious crime, and no man able to teſtify of his repentance, he ſhall be ſuſpended by the biſhop of the dioceſe from his miniſtry by the ſpace of three months.

XV. *Miniſters not to defer chriſtening, if the child be in danger.*

If any miniſter, being duly, without any manner of colluſion, informed of the weakneſs and danger of death of any infant unbaptized in his pariſh, and thereupon deſired to go or come to the place where the ſaid infant remaineth, to baptize the ſame, ſhall either wilfully refuſe ſo to do, or of groſs negligence ſhall ſo defer the time, as when he might conveniently have reſorted to the place, and have baptized the ſaid infant, it dieth through ſuch default unbaptized; the ſaid miniſter ſhall be ſuſpended for three months, and before his reſtitution, ſhall acknowlege his fault, and promiſe before his ordinary, that he not wittingly incur the like again. Provided that where there is a curate or a ſubſtitute, this conſtitution ſhall not extend to the parſon or vicar himſelf, but the curate or ſubſtitute preſent.

XVI. *Fathers not to be godfathers in baptiſm, nor children not communicants.*

No parent ſhall be urged to preſent, nor be admitted to anſwer as godfather for his own child; nor any godfather or godmother ſhall be ſuffered to make any other anſwer or ſpeech, than by the book of Common Prayer is preſcribed in that behalf. Neither ſhall any perſon be admitted godfather or godmother to any child at chriſtening or confirmation, before the ſaid perſon ſo undertaking, hath received the holy communion.

XVII. *Confirmation, or laying hands upon children, to be performed by the biſhop once in three years.*

Every miniſter that hath cure and charge of ſouls, for the better accompliſhing of the orders preſcribed

preſcribed in the book of Common Prayer concerning confirmation, ſhall take ſuch ſpecial care, as that none may be preſented to the biſhop for him to lay his hand upon, but ſuch as can render an account of their faith, according to the catechiſm in the ſaid book contained. The biſhop alſo in his own perſon every third year at leaſt in the time of his viſitation, ſhall perform that duty of confirmation; or if in that year, by reaſon of ſome infirmity he be not able perſonally to viſit his dioceſe, he ſhall not omit to do it the next year after, as he may conveniently. And whenſoever the time ſhall by him be aſſigned, every ſuch miniſter ſhall uſe his beſt endeavour to prepare and make able, and likewiſe to procure as many as he can, to be then brought to be confirmed.

XVIII. *Of the receiving of the holy communion.*

In every cathedral and collegiate church, at leaſt once every month, and in every pariſh church and chapel where ſacraments are to be adminiſtred within this realm, the holy communion ſhall be miniſtred by the parſon, vicar, or miniſter, ſo often, and at ſuch times, as every pariſhioner may communicate at the leaſt thrice in the year (whereof the feaſt of Eaſter to be one) according as they are appointed by the book of Common Prayer. And that no miniſter when he celebrateth the communion, ſhall wittingly adminiſter the ſame to any but ſuch as kneel; provided that every miniſter as often as he adminiſtreth the communion, ſhall firſt receive the ſacrament himſelf. Furthermore, no bread nor wine newly brought ſhall be uſed, but firſt the words of inſtitution ſhall be rehearſed, when the ſaid bread and wine be preſented upon the communion table. Likewiſe the miniſter ſhall deliver both the bread and wine to every communicant ſeverally.

XIX. *Warning to be given beforehand for the communion.*

Whereas every lay perſon is bound to receive the holy communion thrice every year, and many notwithſtanding do not receive that ſacrament once in a year; we do require every miniſter to give warning to his pariſhioners publickly in the church at morning prayer, the Sunday before every time of his adminiſtring the holy ſacrament, for the better preparation of themſelves. Which ſaid warning we enjoyn the ſaid pariſhioners to accept and obey, under the penalty and danger of the law. And the miniſter of every pariſh, and in cathedral and collegiate churches ſome principal miniſter of the church ſhall the afternoon before the ſaid adminiſtration, give warning by the tolling of the bell, or otherwiſe, to the intent, that if any have any ſcruple of conſcience, or deſire the ſpecial miniſtry of reconciliation, he may afford it to thoſe that need it. And to this end the people are often to be exhorted to enter into a ſpecial examination of the ſtate of their own ſouls; and that finding themſelves either extreme dull, or much troubled in mind, they do reſort unto God's miniſters, to receive from them as well advice and counſel for the quickening of their dead hearts, and the ſubduing of thoſe corruptions whereunto they have been ſubject, as the benefit of abſolution likewiſe for the quieting of their conſciences, by the power of the keys which Chriſt hath committed to his miniſters for that purpoſe.

XX. *Notorious offenders not to be admitted to the communion.*

No miniſter ſhall in any wiſe admit to the receiving of the holy communion any of his cure, or flock, which be openly known to live in ſin notorious, without repentance. Nor any who have maliciouſly and openly contended with their neighbours, until they ſhall be reconciled. Nor any churchwardens or ſidemen, who having taken their oaths to preſent to their ordinaries all ſuch public offences, as they are particularly charged to enquire of in their ſeveral pariſhes, ſhall notwithſtanding their ſaid oaths (and that their faithful diſcharging of them is the chiefeſt means whereby public ſins and offences may be reformed and puniſhed) wittingly and willingly, deſperately and irreligiouſly incur the horrible crime of perjury, either in neglecting, or refuſing to preſent ſuch of the ſaid enormities and public offences, as they know themſelves to be committed in their ſaid pariſhes, or are notoriouſly offenſive to the congregation there, although they be urged by ſome of their neighbours, or by their miniſter, or by their ordinary himſelf to diſcharge their conſciences by preſenting of them, and not to incur ſo deſperately the ſaid horrible ſin of perjury.

XXI. *Miniſters not to preach, or adminiſter the communion in private houſes.*

No miniſter ſhall preach, or adminiſter the holy communion in any private houſe, except it be in times of neceſſity, when any being either ſo impotent as he cannot go to the church, or very dangerouſly ſick, are deſirous to be partakers of that holy ſacrament, under pain of ſuſpenſion for the firſt offence, and excommunication for the ſecond. Provided, that houſes are here reputed for private houſes, wherein are no chapels dedicated and allowed by the eccleſiaſtical laws of this realm. And provided alſo under the pain before expreſſed, that no chaplains do preach, or adminiſter the communion in any other places but in the chapels of the ſaid houſes, and that alſo they do the ſame very ſeldom upon Sundays and holydays. So that both the lords and maſters of the ſaid houſes, and their families ſhall at other times reſort to their own pariſh churches, and there receive the holy communion at the leaſt once every year.

XXII. *Miniſters not to hold private conventicles.*

Foraſmuch as all conventicles and ſecret meetings of prieſts and miniſters have been ever juſtly accounted very hurtful to the ſtate of the church wherein they live; we do now ordain

dain and conſtitute, that no prieſts or miniſters of the word of God, nor any other perſons ſhall meet together in any private houſe, or elſewhere, to conſult upon any matter or courſe to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the doctrine of the church of Ireland, or of the book of Common Prayer, or of any part of the government and diſcipline now eſtabliſhed in the church of Ireland, under pain of excommunication.

XXIII. *Of ordering eccleſiaſtical juriſdiction.*

No archbiſhop, biſhop, or other perſon whatſoever, having eccleſiaſtical juriſdiction, ſhall appoint, conſtitute, make and confirm any chancellor, commiſſary, or official for longer time than their own incumbency, except he be of the full age of twenty ſix years at leaſt, and one that is learned in the civil and eccleſiaſtical laws, and is at the leaſt a maſter of arts, or batchelor of law, and is reaſonably well practiſed in the courſe thereof. Neither ſhall they let their juriſdictions to farm, or grant, or confirm to any man the next, ſecond, or third advowſon of any prebend or benefice, being in their gift. And if they ſhall make or confirm any ſuch grant or patent of the place of chancellor, commiſſary, or official for longer term than during their incumbency, to any that is not qualified as is hereby required, then the ſaid perſon ſo accepting the ſaid patent or grant, is to be held and declared incapable thereof, to all intents whatſoever. Laſtly, the ſaid archbiſhops and biſhops, ſhall provide, that the clergy and people be not burdened with unjuſt exactions by their ſervants and officers in their viſitations; and that neither the archbiſhops therein ſhall charge their ſuffragans, nor the biſhops their clergy with any noctials, or refections, over and above their ordinary procurations (reſerving notwiſtanding unto the archbiſhops in their viſitations the refections uſually heretofore received in thoſe dioceſes, where the ſame procurations are not received by them, which are yearly paid by the clergy unto their biſhops.) And that no archbiſhop or biſhop ſhall demand from the executors or adminiſtrators of any of their clergy any heriots or mortuaries, as in ſome place of this kingdom heretofore hath been accuſtomed.

XXIV. *Of ordering the revenues of eccleſiaſtical perſons.*

No archbiſhop, biſhop, dean and chapter, or dignitary ſhall in any wiſe diminiſh the ancient revenues of their ſees, or churches, nor alienate their lands in fee-farm, nor deſtroy their woods, nor give power to their tenants to make waſte thereof, nor by any deviſe demiſe their menſal or demeſne lands, unleſs it be to their curates, actually diſcharging the ſaid cures, without forty days abſence in any one year, and to them for no longer time or term, than during their own incumbency. Neither ſhall they join with any dignitary, prebend, or other beneficiary or beneficiaries to confirm the leaſes or alienations made, or to be made by him or them of any eccleſiaſtical profits or obventions. And the ſaid archbiſhops and biſhops, ſhall carefully provide that all churches, chancels, and menſe-houſes, the repair whereof properly belongeth to them, or any of them, or to any other eccleſiaſtical perſon or perſons, be from time to time preſerved from ruin and decay.

XXV. *Of archdeacons.*

Every archdeacon, which hath authority to viſit either by common right, or by preſcription, ſhall viſit the precinct of his juriſdiction once every year in his own perſon; and he ſhall not ſubſtitute any to be his official, but ſuch a one as hath been brought up in the univerſity, and hath ſtudied the civil law, if ſuch a one may be had, being able not only in learning, but alſo with gravity and modeſty to diſcharge that office.

XXVI. *Reſidence of deans in their churches.*

Every dean, maſter, or warden, or chief governor of any cathedral or collegiate church ſhall be reſident in his ſaid cathedral or collegiate church fourſcore and ten days, "conjunctim aut diviſim," in every year at leaſt, ſo that they have houſes, or ground to build houſes upon, belonging to their churches; and then ſhall continue there in preaching of the word of God, and keeping good hoſpitality, except he ſhall be otherwiſe letted with weighty and urgent cauſes, to be approved by the biſhop of the dioceſe. And when he is preſent, he with the reſt of the canons or prebendaries reſident, ſhall take ſpecial care that the ſtatutes and laudable cuſtom of their church, not being contrary to the word of God, or prerogative royal, the ſtatutes of this realm being in force concerning eccleſiaſtical orders, and all other conſtitutions, now ſet forth and confirmed by his majeſty's authority, and ſuch as ſhall be lawfully enjoined by the biſhop of the dioceſe in his viſitation according to the ſtatutes and cuſtoms of the ſame church, or the eccleſiaſtical laws of this realm, be diligently obſerved. And that the petty canons vicars choral, and other miniſters of their church, be urged to the ſtudy of the holy ſcriptures, and every one of them to have the New Teſtament not only in the Engliſh, but alſo Latin.

XXVII. *Deans and prebendaries to preach during their reſidence.*

The dean, maſter, warden, or other chief governor, prebendaries, and canons in every cathedral and collegiate church ſhall not only preach there in their own perſons, ſo often as they are bound by law, ſtatute, ordinance, or cuſtom, but ſhall likewiſe preach in other churches of the ſame dioceſe where they are reſident, and eſpecially in thoſe places, whence they, or their churches receive any yearly rents or profits. And in caſe they themſelves be ſick or lawfully abſent, they ſhall ſubſtitute ſuch licenſed preacher to ſupply their turns, as by the

biſhop of the dioceſe ſhall be thought meet to preach in cathedral churches. And if any otherwiſe neglect or omit to ſupply his courſe, as is aforeſaid, the offender ſhall be puniſhed by the biſhop, or by him or them to whom the juriſdiction of that church appertaineth, according to the quality of the offence.

XXVIII. *Prebendaries to be reſident upon their benefices.*

No prebendaries or canons in cathedral or collegiate churches having one or more benefices with cure, and not being reſidentiaries in the ſame cathedral or collegiate churches, ſhall under colour of the ſaid prebends, abſent themſelves from their benefices, with cure, above the ſpace of one month in the year, unleſs it be for ſome urgent cauſe, and certain time to be allowed by the biſhop of the dioceſe. And ſuch of the ſaid canons and prebendaries, as by the ordinances of the ſaid cathedral or collegiate churches do ſtand bound to be reſident in the ſame, ſhall ſo among themſelves ſort and proportion the times of the year concerning reſidence to be kept in the ſaid churches, as that ſome of them always ſhall be perſonally reſident there. And that all thoſe who be, or ſhall be reſidentiaries in any cathedral or collegiate church, ſhall after the days of their reſidency, appointed by their local ſtatutes or cuſtoms expired; preſently repair to their benefices, or ſome of them, or to ſome other charge, where the law requireth their preſence, there to diſcharge their duties according to the law in that caſe provided. And the biſhop of the dioceſe ſhall ſee the ſame to be duly performed and put in execution.

XXIX. *Four ſolemn times appointed for the making of miniſters.*

Foraſmuch as the ancient fathers of the church, led by the examples of the apoſtles, appointed prayers and feaſts to be uſed at the ſolemn ordering of miniſters, and to that purpoſe allotted certain times, in which only ſacred orders might be given or conferred; we following their holy and religious example, do conſtitute and decree, that no deacons or miniſters be ordained and made, but only upon the Sundays immediately following "jejunia quatuor temporum," commonly called Ember-weeks, appointed in ancient time for prayer and faſting, purpoſely for this cauſe at their firſt inſtitution, and ſo continued at this day in the church of Ireland; and that this be done in the cathedral or pariſh church where the biſhop reſideth, and in the time of divine ſervice in the preſence not only of the archdeacon, but the dean and two prebendaries at the leaſt, or if they ſhall happen by any lawful cauſe to be let or hindered, in the preſence of four other grave perſons, being allowed for public preachers. And laſtly, that no perſon, of what quality or gifts ſoever, be made a deacon and a preſbyter both together upon the ſame day.

XXX. *The titles of ſuch as are to be made miniſters.*

No perſon ſhall be admitted into ſacred orders, except he ſhall at that time exhibit to the biſhop, of whom he deſireth impoſition of hands, a preſentation of himſelf to ſome eccleſiaſtical preferment then void in that dioceſe, or ſhall bring to the ſaid biſhop a true and undoubted certificate, that he either is provided of ſome church within the ſaid dioceſe, where he may attend the cure of ſouls, or of ſome miniſters place vacant either in the cathedral church of that dioceſe, or in ſome other collegiate church therein alſo ſituate, where he may execute his miniſtry, or that he his a ſenior fellow of ſome college in the univerſity, or except he be a maſter of arts of five years ſtanding, that liveth of his own charge in the univerſity, or except by the biſhop himſelf that doth ordain him miniſter, he be ſhortly after to be admitted either to ſome benefice or curateſhip then void, not to be removed until he be otherwiſe provided for, except by his notable evil carriage he deſerve the contrary. And if any biſhop ſhall admit any perſon into the miniſtry that hath none of theſe titles, as is aforeſaid, then he ſhall keep and maintain him with all things neceſſary, till he do prefer him to ſome eccleſiaſtical living. And if the ſaid biſhop ſhall refuſe ſo to do, he ſhall be ſuſpended by his archbiſhop, being aſſiſted with another biſhop, from giving of orders by the ſpace of a year.

XXXI. *The quality of ſuch as are to be made miniſters.*

No biſhop ſhall hereafter admit any perſon into ſacred orders, who is not of his own dioceſe, except he be a graduate of ſome univerſity within the king's dominions, or except he ſhall bring letters dimiſſory (ſo termed) from the biſhop of whoſe dioceſe he is; and deſiring to be a deacon, is three and twenty years old, and to be a preſbyter, four and twenty years compleat; and hath taken ſome degrees of ſchool in ſome of the ſaid univerſities, or at the leaſt, except he be able to yield an account of his faith in Latin (according to the articles of religion generally received in the church of England and Ireland) and to confirm the ſame by ſufficient teſtimonies out of the holy ſcriptures. And except moreover he ſhall then exhibit letters teſtimonial, or authentical certificate of his good life and converſation, under the ſeal of ſome college, where before he remained, or of three or four grave miniſters, together with the ſubſcription and teſtimony of other credible perſons, who have known his life and behaviour by the ſpace of three years next before.

XXXII. *The examination of ſuch as are to be made miniſters.*

The biſhop before he admit any perſon to holy orders, ſhall diligently examine him in the preſence of thoſe miniſters, that ſhall aſſiſt him at the impoſition of hands. And if the ſaid biſhop

biſhop have any lawful impediment, he ſhall cauſe the ſaid miniſters carefully to examine every ſuch perſon, ſo to be ordered. Provided, that they who ſhall aſſiſt the biſhop in examining and laying on of hands, ſhall be of his cathedral church, if they may conveniently be had, or other ſufficient preachers of the ſame dioceſe, to the number of three at the leaſt. And if any biſhop or ſuffragan ſhall admit any to ſacred orders, who is not ſo qualified and examined, as before we have ordained, the archbiſhop of that province having notice thereof, and being aſſiſted by one biſhop, ſhall ſuſpend the ſaid biſhop or ſuffragan ſo offending, from making either deacons or prieſts for the ſpace of two years. Neither ſhall any perſon be received into the miniſtry, nor admitted to any eccleſiaſtical living, nor permitted to preach, read, lecture, catechiſe, or miniſter the ſacraments, except he ſhall firſt by ſubſcription declare his conſent to the firſt four canons of this preſent ſynod, and every thing contained therein.

XXXIII. *Caution for inſtitution of miniſters into benefices.*

No biſhop ſhall inſtitute any into a benefice, who hath been ordained by any other biſhop, except he firſt ſhew unto him his letters of orders, and bring him a ſufficient teſtimony of his former good life and behaviour, if the biſhop ſhall require it: and laſtly, ſhall appear upon due examination to be worthy of his miniſtry.

XXXIV. *Of patrons of eccleſiaſtical benefices.*

The biſhop ſhall earneſtly and diligently exhort patrons of benefices to conſider the neceſſaries of the churches, and to have before their eyes the laſt day of judgment, and the tribunal ſeat of God: therefore that they prefer no man to any eccleſiaſtical living, but him which by doctrine, judgment, godlineſs, honeſty, and innocency of life is able to bear ſo heavy a burthen; that they do nothing therein, but uprightly, incorruptly, and truly: but if any patron ſhall be convicted to have made any ſimoniacal contract, either directly or indirectly, let him be excommunicated ipſo facto, not to be abſolved but after public penance in the cathedral church, and the church ſo ſimoniacally preſented unto.

XXXV. *Prevention of ſimoniacal contracts in thoſe that are preſented by them.*

To avoid the deteſtable ſin of ſymony, becauſe buying and ſelling of eccleſiaſtical functions, offices, promotions, dignities, and livings is execrable before God, therefore the archbiſhop, and all and every biſhop or biſhops, or any other perſon or perſons having authority to admit, inſtitute, collate, inſtall, or to confirm the election of any archbiſhop, biſhop, or other perſon or perſons to any ſpiritual or eccleſiaſtical function, dignity, promotion, title, office, juriſdiction, place, or benefice with cure, or without cure, or to any eccleſiaſtical living whatſoever, ſhall before every ſuch admiſſion, inſtitution, collation, inſtallation, or confirmation of election, reſpectively miniſter to every perſon thereafter to be admitted, inſtituted, collated, inſtalled, or confirmed in or to any archbiſhoprick, or other ſpiritual or eccleſiaſtical function, dignity, promotion, title, office, juriſdiction, place, or benefice with cure, or without cure, or in any eccleſiaſtical living whatſoever, this oath in manner and form following, the ſame to be taken by every one, whom it concerneth, in his own perſon, and not by a proctor.

I N. N. do ſwear that I have made no ſimoniacal payment, contract, or promiſe, directly or indirectly, by my ſelf, or by any other, to my knowledge or with my conſent, to any perſon or perſons whatſoever, for or concerning the procuring and obtaining of this eccleſiaſtical dignity, place, preferment, office, or living (reſpectively and particularly naming the ſame whereunto he is admitted, inſtituted, collated, inſtalled, or confirmed) nor will at any time hereafter perform or ſatisfy any ſuch kind of payment, contract, or promiſe made by any other without my knowledge or conſent. So help me God through Jeſus Chriſt.

And for the better expreſſing of this curſed abuſe, we ordain and appoint, that if any clerk, or any other with his conſent ſhall ſeal any bond or bill to any perſon or perſons, with condition of reſignation of his benefice, whereto he is to be, or hath been preſented, or ſhall make or covenant to make any leaſe of the profits of the ſaid benefits, or any part thereof unto the patron, or any belonging to him, or any other perſon, to his or their uſe, to continue during his incumbency, or for above three years, or with notable diminution of the rent under the true value, he ſhall be holden for convict of ſimony, and proceeded againſt according to the ſeverity of the ancient canons in that behalf.

XXXVI. *Small pariſhes to be united, and reſidence enjoined.*

For remedy of the ſmallneſs of the maintainance of the clergy, we ordain, that when there is in one pariſh a rectory and vicarage, or portion of tithes collative, the biſhop ſhall unite them perpetually; and thoſe unions the deans and chapters ſhall be bound to confirm to remain perpetually, as one entire benefice: and that no diſpenſations be granted to hold more than one benefice of greater value than forty pounds Engliſh per annum, but to ſuch only as ſhall be very well able and ſufficient to diſcharge his duty, having taken the degree of a maſter of arts at leaſt, in ſome univerſity within his majeſty's dominions, and being a public and ſufficient preacher licenſed. Provided, that he who is qualified as aforeſaid, ſhall always reſide in one of his benefices, and ſome reaſonable time of every year in each of them. And laſtly, that he have under him,

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where he doth not reſide, a curate able to catechize and inſtruct the people, to have ſuch maintenance as to the ordinary ſhall ſeem fit.

XXXVII. *Abſence of beneficed men, and livings appropriated to be ſupplied by curates that are allowed preachers.*

Every beneficed man licenſed by the laws of this realm (upon urgent occaſions of other ſervice) not to reſide upon his benefice, ſhall cauſe his cure to be ſupplied by a curate that is a ſufficient and licenſed preacher, if the worth of the benefice will bear it. But whoſoever hath two benefices, ſhall maintain a preacher licenſed in the benefice where he doth not reſide, except he preach himſelf at both of them uſually. Alſo every beneficed man not allowed to be a preacher, ſhall procure ſermons to be preached in his cure once every month at the leaſt by preachers lawfully licenſed, if his living in the judgment of the ordinary will be able to bear it. And upon every Sunday, when there ſhall not be a ſermon preached in his cure, he or his curate ſhall read one of the homilies preſcribed by authority, to the intents aforeſaid. And as for thoſe churches where all the tithes both great and ſmall are taken by the appropriator, we ordain, that the biſhop of the dioceſe, according to the laws of the church, ſhall allot out of the ſaid appropriation ſuch maintainance to a ſufficient curate, as in equity in his diſcretion ſhall ſeem meet and competent.

XXXVIII. *None to be curates but allowed by the biſhop.*

No curate or miniſter ſhall be permitted to ſerve in any place without examination and trial firſt to be made of his ſufficiency, ſobriety, and fitneſs every way for the miniſtration whereunto he is to be deputed; having reſpect to the greatneſs of the cure, and meetneſs of the party; and being found worthy, he ſhall be admitted by the biſhop of the dioceſe in writing under his hand and ſeal. And the ſaid curates and miniſters, if they remove from one dioceſe to another, ſhall not be by any means admitted to ſerve, without teſtimony of the biſhop of the dioceſe, or ordinary of the place, as aforeſaid, whence they came, in writing, of their honeſty, ability, and conformity to the eccleſiaſtical laws of the church of Ireland. Nor any ſhall ſerve more than two churches or chapels in one day, and thoſe to be in a convenient diſtance, and unleſs the ſaid church or chapel, where ſuch a miniſter ſhall ſerve in two places, be not able in the judgment of the biſhop or ordinary, as aforeſaid, to maintain a curate. Provided, that no clergyman holding any benefice in title, ſhall by this conſtitution be debarred from nominating an able curate to ſuch benefice, ſo often as the ſaid cure ſhall be void, to be examined and admitted by the biſhop as aforeſaid.

XXXIX. *Strangers not admitted to preach without licence.*

Neither the miniſter, churchwardens, or other officers of any parochial or collegiate church ſhall ſuffer any ſtranger to preach unto the people in their churches, except they know him to be ſufficiently authorized thereto, as is aforeſaid. And if any in his ſermon ſhall publiſh any doctrine, either ſtrange, or diſagreeing from the word of God, or from the articles of religion generally received in the churches of England and Ireland, they ſhall by their letters ſubſcribed with ſome of their hands that heard him, ſo ſoon as may be, give notice of the ſame to the biſhop of the dioceſe, that he may determine the matter, and take ſuch order therein as he ſhall think convenient.

XL. *Miniſters to confer with recuſants.*

Every miniſter being a preacher, and having any popiſh recuſant or recuſants in his pariſh, and thought fit by the biſhop of the dioceſe, ſhall labour diligently with them from time to time, thereby to reclaim them from their errors. And if he be not a preacher, or not ſuch a preacher; then he ſhall procure (if he can poſſibly) ſome that are preachers ſo qualified, to take pains with them for that purpoſe. If he can procure none, then he ſhall inform the biſhop of the dioceſe thereof, who ſhall not only appoint ſome neighbour preacher, or preachers adjoining, to take that labour upon them; but himſelf alſo (as his important affairs will permit him) ſhall uſe his beſt endeavour by inſtruction, perſuaſion, and all good means he can deviſe, to reclaim both them, and all other within his dioceſe ſo affected.

XLI. *Miniſters to viſit the ſick.*

When any perſon is dangerouſly ſick in any pariſh (although they have not formerly reſorted to the church) the miniſter or curate having knowledge thereof, ſhall reſort unto him or her (if the diſeaſe be not known or probably ſuſpected to be infectious) to inſtruct and comfort them in their diſtreſs, according to the order of the communion book, if he be no preacher; or if he be a preacher, then as he ſhall think moſt needful and convenient. And when any is paſſing out of this life, a bell ſhall be tolled, and the miniſter ſhall not then ſlack to do his laſt duty. And after the party's death (if ſo it fall out) there ſhall be rung no more but one ſhort peal, and one other before the burial, and one after the burial.

XLII. *Soberneſs of converſation, and decency of apparel required in miniſters.*

No eccleſiaſtical perſons ſhall at any time, other than for their honeſt neceſſities, ſo much as reſort to any taverns or alehouſes, neither ſhall they board or lodge in any ſuch places. Furthermore, they ſhall not give themſelves to any baſe or ſervile labour, or to drinking, or riot, ſpending their time idly by day or by night, nor ſhall they give themſelves to playing at dice, cards or tables, or any other game unbeſeeming their function; but at all times convenient they ſhall hear or read ſomewhat of the holy ſcriptures, or ſhall

ſhall occupy themſelves with ſome other honeſt ſtudy or exerciſe; always doing the things which ſhall appertain to honeſty, and endeavouring to profit the church of God, having always in mind that they ought to excel others in purity of life, aud ſhould be examples to the people to live well and chriſtianly, under pain of eccleſiaſtical cenſures to be inflicted with ſeverity according to the qualities of their offences. We do likewiſe conſtitute and appoint, that archbiſhops and biſhops ſhall not intermit to uſe the accuſtomed apparel of their degrees. Likewiſe all deans, maſters of colleges, archdeacons, and prebendaries, in cathedral and collegiate churches (being prieſts or deacons) doctors in divinity, law, and phyſic, batchelors in divinity, maſters of arts, and batchellors of law, having any eccleſiaſtical living, ſhall uſually wear gowns with ſtanding collars, and ſleeves ſtraight at the hands; or wide ſleeves, as is uſed in the univerſities, with hoods, or tippets of ſilk or ſarcenet, and ſquare caps in places and times convenient. And that all other miniſters, admitted or to be admitted into that function, ſhall alſo uſually wear the like apparel as is aforeſaid, except tippets only. We do further in like manner ordain, that all the ſaid eccleſiaſtical perſons above mentioned ſhall uſually wear in their journeys cloaks with ſleeves commonly called prieſt cloaks, without guards, welts, long buttons, or cuts. And no eccleſiaſtical perſons ſhall wear any coif, or wrought nightcap, but only plain nightcaps of black ſilk, ſatin, or velvet. In all which particulars concerning the apparel here preſcribed, our meaning is not to attribute any holineſs, or ſpecial worthineſs to the ſaid garments, but for decency, gravity, and order. In private houſes, and in their ſtudies the ſaid perſons eccleſiaſtical may uſe any comely and ſcholar like apparel. Provided that it be not cut or pinkt, and that in public they go not in their doublet or hoſe without coats or caſſocks; and alſo that they wear not any light coloured ſtockings.

XLIII. *Of conſecrating of churches.*

As often as churches are newly built, where formerly there were not, or churchyards appointed for burial, they ſhall be dedicated and conſecrated. Provided, that the ancient churches and churchyards, ſhall not be put to any baſe and unworthy uſe.

XLIV. *A terrier of glebe lands, and other poſſeſſions belonging to churches to be made.*

We ordain, that the archbiſhops and all biſhops within their ſeveral dioceſes, ſhall procure, as much as in them lieth, that a true note and terrier of all the lands, glebes, meadows, gardens, orchards, houſes, ſtocks, implements, tenements, and portions of tithes, and all rights whatſoever, which are in poſſeſſion, or of right do belong to their ſeveral ſees, or to any dignity, parſonage, or vicarage, or rural prebend, within any of their dioceſes, be taken by the view of honeſt men in every pariſh, by the appointment of the ſaid archbiſhops or biſhops, whereof the miniſter to be one, and be laid up in their ſeveral regiſtries to the uſe of poſterity. And the archbiſhops and biſhops ſhall in their viſitations carefully provide, that this canon be obſerved, and that the ſaid terrier be renewed every ten years. And no miniſter ſhall make a leaſe of his glebelands, or of his benefice, or the profits or means thereof, above the term of three years at the uttermoſt, ſaving unto all patentees from his majeſty ſuch power as is, or hereafter ſhall be granted to them in their patents, to demiſe their glebe, or any part thereof.

XLV. *Payment of tithes to be made.*

Foraſmuch as every man is bound to pay his tithes, no man ſhall by colour of duty omitted by their curates, detain their tithes, and ſo requite one wrong with another, or be his own judge; but ſhall truly pay the ſame, as hath been accuſtomed, to their parſons, vicars and curates, without any reſtraint or diminution. And for ſuch lack and default, as they can juſtly find, in their parſons, vicars, and curates, they ſhall ſeek for reformation to their ordinaries, and other ſuperiors; who upon complaint and due reproof thereof, ſhall reform the ſame accordingly.

XLVI. *A regiſtry to be kept of chriſtenings, weddings, and burials.*

In every pariſh church and chapel within this realm ſhall be provided one parchment book, at the charge of the pariſh, wherein ſhall be written the day and year of every chriſtening, wedding, and burial, which ſhall be in the pariſh, from the time that this canon ſhall be eſtabliſhed. And for the ſafe keeping of the ſaid book, the churchwardens, at the charge of the pariſh, ſhall provide one ſure coffer with three locks and keys, whereof the one to remain with the miniſter, and the other two with the church wardens ſeveral; ſo that neither the miniſter without the churchwardens, nor the churchwardens without the miniſter ſhall at any time take that book out of the ſaid coffer. And henceforth, upon every Sabbath day, immediately after morning and evening prayer, the miniſter and churchwardens ſhall take the ſaid parchment book out of the ſaid coffer; and the miniſter in the preſence of the churchwardens ſhall write and record in the ſaid book the names of all perſons chriſtened, together with the names and ſirnames of their parents; and alſo the names of all perſons married and buried in that pariſh the week before by the miniſter or his curate, and the day and the year of every ſuch chriſtening, marriage, and burial. And that done, they ſhall lay up the book in the coffer as before. And the miniſter and churchwardens unto every page of that book (when it ſhall be filled with ſuch inſcriptions) ſhall ſubſcribe their names. And the churchwardens ſhall once every year, within one month after the twenty fifth day of March, tranſmit unto the biſhop of the dioceſe, or his chancellor a true copy of the names of all

perſons

perſons chriſtened, married, or buried in their pariſh in the year before (ended the ſaid twenty fifth day of March) and the certain days and months, in which every ſuch chriſtening, marriage, and burial was had, to be ſubſcribed with the hands of the ſaid miniſter and churchwardens, to the end the ſame may faithfully be preſerved in the regiſtry of the ſaid biſhop, which certificate ſhall be received without fee. And if the miniſter or churchwardens ſhall be negligent in the performance of any thing herein contained, it ſhall be lawful for the biſhop, or his chancellor to convene them, and proceed againſt every of them, as contemners of this our conſtitution.

XLVII. *None to marry within the degrees prohibited.*

No perſons ſhall marry within the degrees prohibited by the laws of God, and expreſſed in a table ſet forth by authority in England in the year of our Lord God one thouſand five hundred and ſixty three. And all marriages ſo made and contracted, ſhall be adjudged inceſtuous and unlawful, and conſequently ſhall be diſſolved, as void from the beginning. And the parties ſo married, ſhall be by courſe of law ſeparated. And the aforeſaid table ſhall be in every church publickly ſet up, and fixed at the charge of the pariſh.

XLVIII. *None to marry under twenty one years without their parents conſent.*

No children under the age of twenty one years compleat ſhall contract themſelves, or marry without the conſent of their parents, or of their guardians and governors, if their parents be deceaſed.

XLIX. *Security to be taken at the granting of licences to marry without publication of banns, and under what conditions.*

The ſecurity mentioned ſhall contain theſe conditions: firſt, that at the time of the granting every ſuch licence, there is not any impediment of precontract, conſanguinity, affinity, or other lawful cauſe, to hinder the ſaid marriage: ſecondly, that there is not any controverſy or ſuit depending in any court before any eccleſiaſtical judge, touching any contract or marriage of either of the ſaid parties with any other: thirdly, that they have obtained thereunto the expreſs conſent of their parents (if they be living) or otherwiſe of their guardians or governors: laſtly, that they ſhall celebrate the ſaid matrimony publickly in the pariſh church or chapel where one of them dwelleth, and in no other place; and that, between the hours of eight and twelve in the forenoon; neither in the time of Lent, nor of any public faſt, nor of the ſolemn feſtivities of the nativity, reſurrection, and aſcenſion of our Lord, or of the deſcenſion of the Holy Ghoſt.

L. *Oaths to be taken for the conditions.*

For the avoiding of all fraud and colluſion in the obtaining of ſuch licences and diſpenſations; we further conſtitute and appoint, that before any licence for the celebration of matrimony, without publication of banns be had and granted, it ſhall appear to the judge by the oaths of two ſufficient witneſſes, one of them to be known to the aforeſaid judge himſelf, or to ſome other perſon of good reputation then preſent, and known likewiſe to the ſaid judge; that the expreſs conſent of the parents or parent (if one be dead) or guardians or guardian of the parties is thereunto had and obtained. And furthermore, that one of the parties perſonally ſwear, that he believeth there is no let or impediment of precontract, kindred or alliance, or of any other lawful cauſe whatſoever; nor any ſuit commenced in any eccleſiaſtical court, to bar, or hinder the proceeding of the ſaid matrimony, according to the tenor of the aforeſaid licence.

LI. *An exception for thoſe that are in widowhood.*

If both the parties which are to marry, being in widowhood, do ſeek a faculty, for the forbearing of banns; then the clauſe beforementioned, requiring the parents conſent, may be omitted; but the pariſhes where they dwell both, ſhall be expreſſed in the licence, as alſo the pariſh named where the marriage ſhall be celebrated. And if any having power to grant licence, ſhall offend in the premiſſes, or any part thereof, he ſhall for every time ſo offending, be ſuſpended from the execution of his office for the ſpace of ſix months; and every ſuch licence or diſpenſation, ſhall be held void to all effects and purpoſes, as if there had never been any ſuch granted, and the parties marrying by virtue thereof, ſhall be ſubject to the puniſhments, which are appointed for clandeſtine marriages.

LII. *Miniſters not to marry any perſon without licence or banns.*

No miniſter of what place ſoever, nor under colour of any peculiar liberty or privilege, claimed to appertain to any church or chapel, ſhall upon pain of deprivation, if he be beneficed, or degradation, if he be not beneficed, celebrate matrimony between any perſons, without a faculty or licence granted, except the banns of matrimony have been firſt publiſhed three ſeveral Sundays or holydays, in the time of divine ſervice, in the pariſh churches and chapels wherein the ſaid parties have dwelled, by the ſpace of three months before. Neither ſhall any miniſter upon the like pain, under any pretence whatſoever, joyn any perſons in marriage at any unſeaſonable times, but only between the hours of eight and twelve in the forenoon; nor in any private place, but either in the ſaid churches or chapels where one of them dwelleth, and likewiſe in time of divine ſervice, or when banns are thrice aſked before, the parties and governors of the parties to be married, being under the age of twenty one years ſhall either perſonally, or by ſufficient teſtimony ſignify to him their conſents given to the ſaid marriage.

LIII. *No*

LIII. *No ſentences for divorce to be given upon the ſole confeſſion of the parties.*

Foraſmuch as matrimonial cauſes have been always reckoned and reputed amongſt the weightieſt, and therefore require the greater caution, when they come to be handled, and debated in judgment, eſpecially in cauſes wherein matrimony, having been in the church duly ſolemniz'd, is required upon any ſuggeſtion, or pretext whatſoever, to be diſſolved or annulled; we do ſtraitly charge and enjoyn, that in all proceedings to divorce and nullities of matrimony, good circumſpection and advice be uſed, and that the truth may, as far as is poſſible, be ſifted out by the depoſition of witneſſes, and other lawful proofs and evictions, and that credit be not given to the ſole confeſſion of the parties themſelves, howſoever taken upon oath, either within or without the court.

LIV. *No ſentence of divorce to be given but in open court.*

No ſentence ſhall be given either for ſeparation "a thoro et menſa," or for annulling of pretended matrimony, but in open court, and in the ſeat of juſtice. And that with the knowledge and conſent either of the archbiſhop within his province, or of the biſhop within his dioceſe, or "ſede vacante," of the guardians of the ſpiritualities, or the judge of the prerogative, in their ſeveral juriſdictions and courts, and concerning them only, that are then dwelling under their juriſdiction.

LV. *In all ſentences for divorce, bond to be taken for not marrying during each others life.*

In all ſentences pronounced only for divorce and ſeparation "a thoro et menſa," there ſhall be a caution and reſtraint inſerted in the act of the ſaid ſentence, that the parties ſo ſeparated ſhall live chaſtly and continently, neither ſhall they during each others life, contract matrimony with any other perſon; and for the better obſerving of this laſt clauſe, the ſaid ſentence of divorce ſhall not be pronounced, until the party or parties requiring the ſame, have given good ſufficient caution and ſecurity into the court, that they will not any way break or tranſgreſs the ſaid reſtraint or prohibition. And if any judge aforeſaid, giving ſentence of divorce or ſeparation, ſhall not fully keep and obſerve the premiſſes, he ſhall be ſuſpended from the exerciſe of his office for the ſpace of a whole year.

LVI. *The order of juriſdiction to be made.*

For the avoiding of the unjuſt vexation of the people, and for the better preſerving of order in the exerciſe of eccleſiaſtical juriſdiction, we ordain and appoint, that the probate of all wills, and granting adminiſtration of the goods of any defunct, ſhall be had before the biſhop of the dioceſe where he dwelled, unleſs it do appear, that the ſaid defunct had goods to the value of five pounds ſterling, in any other dioceſe; in which caſe the ſaid probate, and granting adminiſtrations ſhall be referred to the Prerogative court; provided, that if any die "in itinere," the goods that he hath about him at that preſent, ſhall not cauſe his teſtament, or the adminiſtration to be liable to the Prerogative court. And the ſame order ſhall be holden in appeals; without paſſing by the intermediate juriſdiction, upon pain of nullity in all acts contrary to this canon. And if any judge of the Prerogative court, or any his ſurrogate, or his regiſter, or apparitor ſhall cite or cauſe to be cited, "ex officio," any man to the intents aforeſaid, contrary to this canon, not having knowledge, that the probate of a will, or granting adminiſtration or devolution of the cauſe, do appertain to his cognizance, he ſhall reſtore to the party ſo cited all his coſts and charges, and the acts and proceedings in that behalf, ſhall be held void and fruſtrate: which expences, if the ſaid judge, or regiſter, or apparitor ſhall refuſe accordingly to pay, he ſhall be ſuſpended from the exerciſe of his office, until he yield to the performance thereof.

LVII. *The reſtraint of double quarrels upon reſpite of inſtitution.*

We do ordain and appoint, that no double quarrels ſhall be hereafter granted out of the archbiſhops or Prerogative court, at the ſuit of any clerk preſented to any benefice, except he ſhall firſt take his perſonal oath, that the ſpace of two months at the leaſt is expired, ſince he firſt tendred his preſentation to the biſhop, and that he refuſed to grant him inſtitution thereupon, under pain of ſuſpenſion of the granter thereof from the execution of his office for half a year, and nullity of the ſaid double quarrel, ſo unduly procured, to all intents and purpoſes.

LVIII. *Inhibitions not to be granted without the ſubſcription of an advocate.*

That the juriſdictions of biſhops may be preſerved, as near as may be, entire and free from prejudice; and that for the behoof of the ſubjects of this land better proviſion be made, that henceforward they be not grieved with frivolous and wrongful ſuits and moleſtations; it is ordained and provided, that no inhibition ſhall be granted out of any court belonging to the archbiſhop of the province, or the ſupreme prerogative, at the inſtance of any party, unleſs it be ſubſcribed by an advocate, practiſing in the ſaid court, which the ſaid advocate ſhall do freely, not taking any fee for the ſame, except the party proſecuting the ſuit, do voluntarily beſtow ſome gratuity upon him for his counſel and advice in the ſaid caſe. The like courſe ſhall be taken in granting forth any inhibition at the inſtance of any party, by the biſhop or his chancellor againſt the archdeacon, or any other perſon exerciſing eccleſiaſtical juriſdiction; and if in the court or conſiſtory of any biſhop there be no advocate at all, then ſhall the ſubſcription of a proctor practiſing in the ſame court, be held ſufficient.

LIX. *Inhi-*

LIX. *Inhibitions not to be granted, until the appeal be exhibited to the judges.*

It is further ordered and decreed, that henceforward no inhibition be granted by occaſion of any interlocutory decree, or in cauſe of correction whatſoever, except under the form aforeſaid. And moreover, that before the going out of any ſuch inhibition, the appeal itſelf, or a copy thereof avouched by oath to be juſt and true, be exhibited to the judge or his lawful ſurrogate, whereby he may be fully informed both of the quality of the crime, and the cauſe of the grievance, before the granting forth of the ſaid inhibition. And every appellant, or his lawful proctor, ſhall before the obtaining of any ſuch inhibition, ſhew and exhibit to the judge or his ſurrogate, in writing, a true copy of thoſe acts wherewith he complaineth himſelf to be aggrieved, and from which he appealeth; or ſhall take a corporal oath, that he hath performed his diligence and true endeavour for the obtaining of the ſame, and could not obtain it at the hands of the regiſter in the country, or his deputy, tendering him his fee. And if any judge or regiſter ſhall either procure or permit any inhibition to be ſealed, ſo as is ſaid, contrary to the form and limitation above ſpecified, let him be ſuſpended from the execution of his office for the ſpace of three months. If any proctor, or other perſon whatſoever by his appointment ſhall offend in any of the premiſſes, either by making or ſending out any inhibition, contrary to the tenor of the ſaid premiſſes, let him be removed from the exerciſe of his office for the ſpace of a whole year, without hope of releaſe or reſtoring.

LX. *Solemn denunciation of parties excommunicated.*

All ordinaries ſhall in their ſeveral juriſdictions carefully ſee and give order, that as well thoſe who for revolting, and ſtill obſtinate refuſing to frequent divine ſervice, eſtabliſhed by public authority within this realm of Ireland, as alſo (eſpecially of the better ſort and condition) who for notorious contumacy, or notable crimes ſtand lawfully excommunicate (unleſs within three months immediately after the ſaid ſentence of excommunication pronounced againſt them, they reform themſelves, and obtain the benefit of abſolution) by every ſix months enſuing, as well in the pariſh church as in the cathedral church of the dioceſe in which they remain, by the miniſter openly, in the time of divine ſervice, upon ſome Sunday declared and pronounced excommunicate; that others may be thereby admoniſhed and excited to refrain their company and ſociety.

LXI. *Notorious crimes and ſcandals to be certified into eccleſiaſtical courts by preſentments.*

If any offend their brethren either by adultery, whoredom, inceſt, or drunkenneſs, or by ſwearing, ribaldry, uſury, or any other uncleanneſs and wickedneſs of life; the churchwardens, or queſtmen, and ſidemen, in their next preſentments to their ordinaries, ſhall faithfully preſent all and every of the ſaid offenders, to the intent that they, and every of them may be puniſhed by the ſeverity of the laws, according to their deſerts; and ſuch notorious offenders ſhall not be admitted to the holy communion till they be reformed.

LXII. *Schiſmatics to be preſented.*

If the churchwardens, or queſtmen, or aſſiſtants, do, or ſhall know any man within the pariſh, or elſewhere, that is an hinderer of the word of God to be read or ſincerely preached, or of the execution of theſe our conſtitutions, or a fautor of any uſurped or foreign power by the laws of this realm juſtly rejected, and taken away, or a defender of popiſh or erroneous doctrine, they ſhall detect and preſent the ſame to the biſhop of the dioceſe, or ordinary of the place, to be cenſured and puniſhed, according to ſuch eccleſiaſtical laws as are preſcribed in that behalf.

LXIII. *Not communicants at Eaſter to be preſented.*

The miniſter, churchwardens, queſtmen, and aſſiſtants of every pariſh church and chapel, ſhall yearly within forty days after Eaſter, exhibit to the biſhop or his chancellor, the names and ſirnames of all the pariſhioners, as well men as women; which being at the age of ſixteen years received not the communion at Eaſter before.

LXIV. *Miniſters may preſent.*

Becauſe it often comes to paſs that the churchwardens, ſidemen, queſtmen, and ſuch others of the laity, as are to take care for the ſuppreſſing of ſin and wickedneſs in their ſeveral pariſhes, as much as in them lieth, by admonition, reprehenſion, and denunciation to their ordinaries, do forbear to diſcharge their duties therein, either through fear of their ſuperior, or through negligence more than were fit, the licentiouſneſs of theſe times conſidered; we ordain, that hereafter every parſon and vicar, or in the lawful abſence of any parſon or vicar, then their curates and ſubſtitutes may join in every preſentment with the ſaid churchwardens, ſidemen, and the reſt above mentioned, at the times hereafter limited, if the ſaid churchwardens and the reſt will preſent ſuch enormities as are apparent in the pariſh; or if they will not, then every ſuch parſon and vicar, or in their abſence, as is aforeſaid, their curates may themſelves preſent to the ordinaries at ſuch times, and when elſe they think it meet, all ſuch crimes as they have in charge otherwiſe as by them (being the perſon that ſhould have the chief care for the ſuppreſſing of ſin and impiety in their pariſhes) ſhall be thought to require due reformation. Provided always, that if any one confeſs his ſecret and hidden ſin to the miniſter, for the unburthening of his conſcience, and to receive ſpiritual conſolation and eaſe of his mind from him; we do not any way bind the ſaid miniſter by this our conſti-

tution, but do ſtraitly charge and admoniſh him, that he do not at any time reveal, and make known to any perſon whatſoever, any crime or offence ſo committed to his truſt and ſecrecy (except they be ſuch crimes, as by the laws of this realm his own life may be called in queſtion for concealing of the ſame) under pain of irregularity.

LXV. *Miniſters and churchwardens not to be ſued for preſenting.*

Whereas for the reformation of criminous perſon, and diſorders in every pariſh, the churchwardens, queſtmen, ſidemen, and ſuch other officers as are ſworn, and the miniſter charged to preſent as well the crimes and diſorders committed by the ſaid criminous perſons, as alſo the common fame which is ſpread abroad of them, whereby they are often maligned, and ſometimes troubled by the ſaid delinquents, or their friends; we do admoniſh and exhort all judges, both eccleſiaſtical and temporal, as they regard and reverence the fearful judgment ſeat of the higheſt judge, that they admit not in any of their courts, any complaint, plea, ſuit, or ſuits againſt any ſuch churchwardens, queſtmen, ſidemen, or other church officers, for making any ſuch preſentments, nor againſt any miniſter for any preſentment he ſhall make, tending to the reſtraint of ſhameleſs impiety: and conſidering that the rules both of charity and government do preſume, that they did nothing therein of malice, but for the diſcharge of their conſcience.

LXVI. *Churchwardens not bound to preſent oftner than twice a year.*

No churchwardens, queſtmen, or ſidemen of any pariſh ſhall be enforced to exhibit their preſentments to any having eccleſiaſtical juriſdiction, above once in every year, where it hath been no oftner uſed, nor above twice in any dioceſe whatſoever; the biſhop's viſitation whereof to be one: for the which preſentments of every pariſh church or chapel, the regiſter of any court, where they are to be exhibited, ſhall not receive in one year above four pence, under pain for every offence therein of ſuſpenſion from the execution of his office for the ſpace of a month, toties quoties. Provided always, that as good occaſion ſhall require it, it ſhall be lawful for every miniſter, churchwarden, and ſideman to preſent offenders as often as they ſhall think meet; and likewiſe for any godly diſpoſed perſon, or for any eccleſiaſtical judge upon knowledge, or notice given unto him or them of any enormous crime within his juriſdiction, to move the miniſter, churchwardens, or ſidemen, as they tender the glory of God, and reformation of ſin, to preſent the ſame, if they ſhould find ſufficient cauſe to induce them thereunto; that it may be in due time puniſhed and reformed. Provided, that for theſe voluntary preſentments there be no fee required or taken of them, under the pain foreſaid.

LXVII. *Churchwardens not to be troubled for not preſenting oftner than twice a year.*

No churchwardens, queſtmen, or ſidemen ſhall be called or cited, but only at the ſaid time or times before limited, to appear before any eccleſiaſtical judge whoſoever, for refuſing at other times to preſent any faults committed in their pariſhes, and puniſhable by eccleſiaſtical laws; neither ſhall they nor any of them, after their preſentments exhibited at any of thoſe times, be any further troubled for the ſame, except upon manifeſt and evident proof it may appear, that they did then wittingly and willingly omit to preſent ſome ſuch public crime or crimes as they knew to be committed, or could not be ignorant, that there was then a public fame of them amongſt divers honeſt and well reputed perſons, or unleſs there be very juſt cauſe to call them for the explanation of their former preſentments. In which caſe of wilful omiſſion, their ordinaries ſhall proceed againſt them in ſuch ſort, as in cauſes of wilful perjury, in a court eccleſiaſtical, is already by law provided.

LXVIII. *Convenient time to be aſſigned for framing preſentments.*

For the avoiding of ſuch inconveniencies as heretofore have happened by the haſty making of bills of preſentments, upon the days of the viſitation and ſynods, it is ordered, that always hereafter every chancellor, archdeacon, commiſſary, and official, and every other perſon having eccleſiaſtical juriſdiction, at the ordinary time when the churchwardens are ſworn; and the archbiſhops and biſhops, when he or they do ſummon their viſitation, ſhall deliver or cauſe to be delivered to the churchwardens, queſtmen, and ſidemen of every pariſh, or to ſome of them ſuch books of articles, as they, or any of them ſhall require for the year following, the ſaid churchwardens, queſtmen, and ſidemen to ground their preſentments upon at ſuch times, as they are to exhibit them. In which book ſhall be contained the form of the oath, which muſt be taken immediately before every ſuch preſentment. To the intent, that having before hand time ſufficient not only to peruſe and conſider what their ſaid oath ſhall be, but the articles alſo whereupon they are to ground their preſentments; they may frame them at home both adviſedly and truly, to the diſcharge of their own conſciences, after they are ſworn, as becometh honeſt and godly men.

LXIX. *None to be cited into eccleſiaſtical courts by proceſs of "Quorum nomina."*

No biſhop, chancellor, archdeacon, official, or other eccleſiaſtical judge, ſhall ſuffer any general proceſs of "Quorum nomina" to be ſent out of his court, except the names of all ſuch as are thereby to be cited, ſhall be firſt expreſly entred by the hand of the regiſter, or his deputy, under the ſaid proceſſes; and the ſaid proceſſes and names be firſt ſubſcribed by the

the judge or his deputy, and his ſeal thereto affixed. And we do further ordain, that when any perſon appeareth upon citation whatſoever, that if the next court day after there be not articles, or a libel put in againſt him, he ſhall, then be diſmiſſed with his coſts.

LXX. *Maturity required in proceeding.*

No man for neglect of appearance ſhall be excommunicated for the firſt abſence, but ſhall be cited again upon the ſame proceſs; and if he cannot be found, nor afterwards appear upon "viis et modis," then to be decreed "excommunicandum fore." Yet for preventing ſuch neglect, and that the party querelant may ſuſtain no detriment; hereby it is likewiſe ordered, that in cauſes of inſtance upon the appearance of any ſuch perſon, he ſhall pay the charge paſt, before he be admitted to ſtand "rectus in curia." And in the end of every court the names of thoſe that are decreed, ſhall be publickly read, to the intent that they may avoid the danger of the fearful ſentence of excommunication. Which courſe alſo we ordain ſhall be holden with thoſe that be already denounced excommunicate, before the time of the ſignifying of their obſtinacy; to the end they and others may be admoniſhed of the danger in which they ſtand, and to the aggravation of their obſtinacy, if they continue in the ſame.

LXXI. *No ſentence of deprivation or depoſition to be pronounced againſt a miniſter, but by the biſhop.*

When any miniſter is complained of in any eccleſiaſtical court, belonging to any biſhop, for any crime, the chancellor, commiſſary, official, or any other, having eccleſiaſtical juriſdiction (to whom it ſhall appertain) ſhall expediate the cauſe by proceſſes and other proceedings againſt him; and upon contumacy for not appearing, ſhall firſt ſuſpend him, and afterward (his contumacy continuing) excommunicate him. But if he appear and ſubmit himſelf to the courſe of law, then the matter being ready for ſentence, and the merits of his offence exacting by law either deprivation from his living, or depoſition from the miniſtry; no ſuch ſentence ſhall be pronounced by any perſon whoſoever, but only by the biſhop, with the aſſiſtance of his chancellor, the dean (if they may conveniently be had) and ſome of the prebendaries, if the court be kept near the cathedral church, or of the archdeacon, if he may be had conveniently, and two others at the leaſt, grave miniſters and preachers, to be called by the biſhop, when the court is kept in other places. It is likewiſe ordered, that no chancellor, commiſſary, official, or any other perſon ſhall exerciſe any eccleſiaſtical juriſdiction over a miniſter in cauſes criminal, except he himſelf have been admitted into the holy orders of prieſthood.

LXXII. *No act to be ſped but in open court.*

No chancellor, commiſſary, archdeacon, official, or any other perſon uſing eccleſiaſtical juriſdiction whoſoever, ſhall ſpeed any judicial act, either of contentious or voluntary juriſdiction, except he have the ordinary regiſter of that court, or his lawful deputy; or if he or they will not or cannot be preſent, then ſuch perſons as by law are allowed in that behalf, to write or ſpeed the ſame under pain of ſuſpenſion, "ipſo facto."

LXXIII. *No court to have more than one ſeal.*

No chancellor, commiſſary, archdeacon, official, or any other exerciſing eccleſiaſtical juriſdiction, ſhall, without the biſhop's conſent, have any more than one ſeal for the ſealing of all matters incident to his office; which ſeal ſhall always be kept either by himſelf, or by his lawful ſubſtitute exerciſing juriſdiction for him, and remaining within the juriſdiction of the ſaid judge, or in the city or principal town of the county. This ſeal ſhall contain the title of that juriſdiction, which every of the ſaid judges, or their deputies do execute.

LXXIV. *Convenient places to be choſen for keeping of courts.*

All chancellors, commiſſaries, archdeacons, officials, and all others exerciſing eccleſiaſtical juriſdiction, ſhall appoint ſuch meet places for the keeping of their courts, by the aſſignment or approbation of the biſhop of the dioceſe, as ſhall be convenient for entertainment of thoſe, who are to make their appearance there, and moſt indifferent for their travel. And likewiſe they ſhall keep and end their courts in ſuch convenient time, as every man may return homewards in as due ſeaſon as may be.

LXXV. *Peculiar and inferiour courts to exhibit the original copies of wills into the biſhops regiſtry.*

Whereas deans, archdeacons, prebendaries, parſons, vicars, and others, exerciſing eccleſiaſtical juriſdiction, claim liberty to prove the laſt wills and teſtaments of perſons deceaſed within their ſeveral juriſdictions, having no known nor certain regiſters, nor public places to keep their records in; by reaſon whereof many wills, rights and legacies, upon the death, or change of ſuch perſons and their private notaries, miſcarry and cannot be found, to the great prejudice of his majeſty's ſubjects; we therefore order and enjoin, that all poſſeſſors and exerciſers of peculiar juriſdiction ſhall once in every year exhibit into the public regiſtry of the biſhop of the dioceſe, or of the dean and chapter, under whoſe juriſdiction the ſaid peculiars are, every original teſtament of every perſon in that time deceaſed, and by them proved in their ſeveral peculiar juriſdictions; or a true copy of every ſuch teſtament examined, ſubſcribed, and ſealed by the peculiar judge and his notary. Otherwiſe, if any of them fail ſo to do, the biſhop of the dioceſe, or dean and chapter, unto whom the ſaid juriſdictions do reſpectively belong, ſhall ſuſpend the ſaid parties, and every of them from the exerciſe of all ſuch peculiar juriſdiction, until they have performed this our conſtitution.

LXXVI. *The*

LXXVI. *The quality and oath of judges and ſurrogates.*

No man ſhall hereafter be admitted a chancellor, commiſſary, official, or ſurrogate, to exerciſe any eccleſiaſtical juriſdiction, except he be of the full age of ſix and twenty years at the leaſt, and one that is learned in the civil and eccleſiaſtical laws, and is at the leaſt a maſter of arts or batchelor of law, and is reaſonably well practiſed in the courſe thereof, as likewiſe well affected and zealouſly bent to religion, touching whoſe life and manners no evil example is had; and except before he enter into or execute any ſuch office, he ſhall take the oath of the kings ſupremacy in the preſence of the biſhop, or in the open court; and ſhall declare his conſent by ſubſcription to the two firſt canons of this preſent ſynod. And alſo ſhall ſwear, that he will to the uttermoſt of his underſtanding deal uprightly and juſtly in his office, without reſpect of favour or reward; the ſaid oaths and ſubſcription to be recorded by a regiſter then preſent. And it is likewiſe ordered, that every regiſter ſhall take the ſaid oath of ſupremacy, and ſubſcribe as aforeſaid, before he be admitted to exerciſe that office. And alſo, all chancellors, commiſſaries, officials, regiſters, and all others that do now poſſeſs or execute any places of eccleſiaſtical juriſdiction or ſervice, ſhall before Chriſtmas next in the preſence of the archbiſhop or biſhop, or in open court, under whom or where they exerciſe their offices, take the ſame oaths. Or upon refuſal ſo to do, ſhall be ſuſpended from the execution of their offices, untill they ſhall take the ſaid oaths.

LXXVII. *Proctors not to retain cauſes without the lawful aſſignment of the parties.*

None ſhall procure in any cauſe whatſoever, unleſs he be thereunto conſtituted and appointed by the party himſelf, either before the judge, and by act in court; or unleſs in the beginning of the ſuit he be by a true and ſufficient proxy thereunto warranted and enabled. We call that proxy ſufficient, which is ſtrengthened and confirmed by ſome authentical ſeal, the parties approbation, or at leaſt his ratification therewithal concurring. All which proxies ſhall be forthwith by the ſaid proctors exhibited into the court, and be ſafely kept and preſerved by the regiſter in the public regiſtry of the ſaid court. And if any regiſter or proctor ſhall offend herein, he ſhall be ſecluded from the exerciſing of his office for the ſpace of two months, without hope of releaſe or reſtoring.

LXXVII. *Proctors prohibited the oath "in animam domini ſui."*

Foraſmuch as in the probate of teſtaments, and ſuits for adminiſtration of the goods of perſons dying inteſtate, the oath uſually taken by proctors of court "in animam conſtituentis," is found to be inconvenient; we do therefore decree and ordain, that every executor or ſuiter for adminiſtration ſhall perſonally repair to the judge in that behalf, or to his ſurrogate; and in his own perſon (and not by proctor) take the oath accuſtomed in theſe caſes. But if by reaſon of ſickneſs or age, or any other juſt let or impediment, he be not able to make his perſonal appearance before the judge; it ſhall be lawful for the judge (there being faith firſt made by a credible perſon of the truth of his ſaid hinderance or impediment) to grant a commiſſion to ſome grave eccleſiaſtical perſon, abiding near the party aforeſaid, whereby he ſhall give power and authority to the ſaid eccleſiaſtical perſon in his ſtead, to miniſter the accuſtomed oath abovementioned, to the executor, or ſuiter for ſuch adminiſtration; requiring his ſaid ſubſtitute, that by a faithful and truſty meſſenger he certify the ſaid judge truly and faithfully, what he hath done therein. Laſty, we ordain and appoint, that no judge or regiſter ſhall in any wiſe receive for the writing, drawing, or ſealing of any ſuch commiſſion, above the ſum of ſix ſhillings and eight pence; whereof one moiety to be for the judge, and the other for the regiſter of the ſaid court.

LXXIX. *Proctors not to be clamorous in court.*

Foraſmuch as it is found by experience, that the loud and confuſed cries and clamors of proctors in the eccleſiaſtical courts in this kingdom are not only troubleſome and offenſive to the judge and advocates, but alſo give occaſion to the ſtanders by, of contempt and calumny toward the court itſelf; that more reſpect may be had to the dignity of the judge, than heretofore, and that cauſes may more commodiouſly be handled and diſpatched; we charge, and enjoin, that all proctors in the ſaid court do eſpecially intend that the acts may be faithfully entred and ſet down by the regiſter, according to the advice and direction of the advocate. That the ſaid proctors refrain loud ſpeech and brabbling, and behave themſelves quietly and modeſtly, and that when either the judges or advocates, or any of them ſhall happen to ſpeak, they preſently be ſilent, upon pain of ſilencing for two whole terms, then immediately following every ſuch offence of theirs. And if any of them ſhall the ſecond time offend herein, and after due monition ſhall not reform himſelf, let him be for ever removed from his practice.

LXXX. *The oath "de calumnia" not to be refuſed.*

We ordain and appoint, that as well the actor, as his proctor and advocate (if they be required) ſhall take the oath "de calumnia," whereſoever in the ſuit the ſame ſhall be tendered before ſentence, upon pain that the cauſe ſhall be diſmiſſed by the judge, with coſts for the party grieved.

LXXXI. *Abuſes to be reformed in regiſters.*

If any regiſter, or his deputy, or ſubſtitute whatſoever ſhall receive any certificate, without the knowlege and conſent of the judge of the court,

court, or willingly omit to cauſe any perſons cited to appear upon any court day, to be called or unduly put off, and defer the examination of witneſſes to be examined by a day ſet, and aſſigned by the judge, or do not obey and obſerve the ſaid judicial, and lawful monition of the ſaid judge, or omit to write, or cauſe to be written ſuch citations and decrees as are to be put in execution, and ſet forth before the next court day, or ſhall not cauſe all teſtaments exhibited into his office, to be regiſtred within a convenient time; or ſhall ſet down or enact, as decreed by the judge, any thing falſe or conceited by himſelf, and not ſo ordered and decreed by the judge; or in the tranſmiſſion of proceſſes to the judge "ad quem," ſhall add or inſert any falſhood or untruth, or omit any thing therein either by cunning or by groſs negligence, or in caſes of inſtance, or promoted of office, ſhall receive any reward in favour of either party, or be of counſel directly or indirectly, with either of the parties in ſuit, or in the execution of their office, ſhall do ought elſe maliciouſly or fraudulently, whereby the ſaid eccleſiaſtical judge or his proceeding may be ſlandered or defamed; we will and ordain, that the ſaid regiſter or his deputy, or ſubſtitute offending in all or any the premiſſes, ſhall by the biſhop of the dioceſe be ſuſpended from the exerciſe of his office for the ſpace of one, two, or three months, or more, according to the quality of the offence. And that ſome other public notary do execute and diſcharge all things pertaining to his office, during the time of his ſaid ſuſpenſion.

LXXXII. *A certain rate of fees to all eccleſiaſtical officers.*

No biſhop, ſuffragan, chancellor, commiſſary, archdeacon, official, or any other exerciſing eccleſiaſtical juriſdiction whatſoever, nor any regiſter of any eccleſiaſtical courts, nor any miniſter belonging to any of the ſaid offices, or courts, ſhall hereafter (for any cauſe incident to their ſeveral offices) take or receive any other or greater fee, than ſuch as are or ſhall be allowed by lawful authority in this kingdom, under pain that every ſuch judge, officer or miniſter offending therein, ſhall be ſuſpended from the exerciſe of their ſeveral offices, for the ſpace of ſix months, for every ſuch offence.

LXXXIII. *A table of the rates of fees to be ſet up in courts and regiſtries.*

We do likewiſe conſtitute and appoint, that the regiſters belonging to every eccleſiaſtical judge, ſhall place two tables, containing the ſeveral rates and ſums of all the ſaid fees, one in the uſual place or conſiſtory where the court is kept, and the other in his regiſtry; and both of them in ſuch ſort, as every man whom it concerneth, may without difficulty come to the view and peruſal thereof, and take a copy of them. And if any regiſter ſhall fail to place the ſaid tables according to the tenor hereof, within the ſpace of a month after the ſame hath been delivered to him by the biſhop of the dioceſe; he ſhall be ſuſpended from the execution of his office, until he cauſe the ſame to be accordingly done. And the ſaid table being once ſet up if he ſhall at any time remove, or ſuffer the ſame to be removed, hidden, or any way hindred from ſight (contrary to the true meaning of this conſtitution) he ſhall for every offence be ſuſpended from the exerciſe of his office, for the ſpace of ſix months.

LXXXIV. *The whole fees for ſhewing letters of orders, and other licences, due but once in every biſhop's time.*

Foraſmuch as a chief and principal cauſe, and uſe of viſitations is, that the archbiſhops, biſhops, or other aſſigned by them to viſit, may get ſome good knowlege of the ſtate, ſufficiency, and ability of the clergy, and other perſons whom they are to viſit; we think it convenient, that every parſon, vicar, curate, ſchoolmaſter, or other perſon licenſed whoſoever, do at the archbiſhop's or biſhop's firſt viſitation, or at the next viſitation after his admiſſion, ſhew and exhibit unto them his letters of orders, inſtitution, and induction, and all other his diſpenſations, licences, or faculty whatſoever; to be by the ſaid archbiſhops or biſhops either allowed of, or (if there be juſt cauſe) diſallowed and rejected; and being by them approved, to be (as the cuſtom is) ſigned by the regiſter. And that the whole fees accuſtomed be paid only once in the whole time of every archbiſhop or biſhop; and afterwards but half of the ſaid accuſtomed fees in every viſitation, during the ſaid biſhop's continuance.

LXXXV. *The number of apparitors reſtrained.*

Foraſmuch as we are deſirous to redreſs ſuch abuſes and grievances, as are ſaid to grow by ſumners or apparitors; we think it meet, that the multitude of apparitors be (as much as is poſſible) abridged or reſtrained. Wherefore we decree and ordain, that no biſhop, or archdeacon or their vicars or officials, or other inferior ordinaries ſhall depute, or have more apparitors to ſerve in their juriſdictions reſpectively, than one in every deanry at the moſt, beſides the general apparitor of the biſhop. All which apparitors, ſhall by themſelves faithfully execute their offices; neither ſhall they, by any colour or pretence whatſoever, cauſe or ſuffer their mandates to be executed by any meſſengers or ſubſtitutes, unleſs it be upon ſome good cauſe to be firſt known and approved by the ordinary of the place. Moreover they ſhall not take upon them the office of promoters or informers for the court; neither ſhall they exact more or greater fees, than are in theſe our conſtitutions formerly preſcribed. And if either the number of the apparitors deputed, ſhall exceed the foreſaid limitation, or any of the ſaid apparitors ſhall offend in any of the premiſſes; the perſons deputing them, if they be biſhops, ſhall upon admonition of their ſuperior, diſcharge the perſons exceeding the number ſo limited; if inferior ordinaries, they ſhall be ſuſpended from the execution of their

offices, until they have diſmiſſed the apparitors by them ſo deputed; and the parties themſelves ſo deputed, ſhall for ever be removed from the office of apparitors. And if being ſo removed, they deſiſt not from the exerciſe of their ſaid offices, let them be puniſhed by eccleſiaſtical cenſures, as perſons contumacious. Provided, that if upon experience the number of the ſaid apparitors be too great in any dioceſe in the judgment of the archbiſhop of the province, they ſhall by him be ſo abridged, as he ſhall think meet and convenient.

LXXXVI. *Pariſh clerks to be choſen by the miniſter.*

No pariſh clerk, upon any vacation, ſhall be choſen but by the parſon or vicar, or where there is no preſentative or collative parſon or vicar, by the miniſter of that place for the time being; which choice ſhall be ſignified by the ſaid miniſter, vicar, or parſon to the biſhop of the dioceſe, to be by him approved. And if the parſon, vicar, or curate ſhall fail to make choice of ſuch a man, and preſent him to the biſhop, to be by him allowed, by the ſpace of forty days after the vacancy; in ſuch caſe, the biſhop ſhall have power to nominate and appoint a clerk for that place. And the ſaid clerk ſhall be of twenty years of age at the leaſt, and known to the ſaid parſon, vicar, or miniſter to be of honeſt converſation, and ſufficient for his reading, writing, and alſo for his competent ſkill in ſinging (if it may be) and, where the miniſter is an Engliſh man, and many Iriſh in the pariſh, ſuch a one, as ſhall be able to read thoſe parts of the ſervice, which ſhall be appointed to be read in Iriſh (if it may be) and the clerks ſo choſen ſhall be reſident, and perform their duties in their own perſons. For which they ſhall receive their due wages without diminution at ſuch times, as have been accuſtomed. And if any queſtion do ariſe concerning the ſaid cuſtom or wages, the biſhop of the dioceſe ſhall ſet an order therein.

LXXXVII. *The choice of churchwardens, and their accompt.*

All churchwardens or queſtmen in every pariſh ſhall be choſen on Monday or Tueſday in Eaſter week, by the joint conſent of the miniſter and the pariſhioners (if it may be) but if they cannot agree upon ſuch a choice, then the miniſter ſhall chooſe one and the pariſhioners another; and without ſuch a joint or ſeveral choice, none ſhall take upon them to be churchwardens, neither ſhall they continue any longer than one year in that office, except perhaps they may be choſen again in like manner. And upon the next conſiſtory day after ſuch election, they ſhall take their oath before the biſhop or his chancellor; and in caſe the pariſh ſhall fail to joyn, or elect as is aforeſaid, the ordinary ſhall ſupply the defect. And all churchwardens, at the end of their year, or within a month after at the moſt, ſhall before the miniſter and pariſhioners give up a juſt accompt of ſuch mony as they have received, and alſo what particularly they have beſtowed in reparations and otherwiſe for the uſe of the church. And laſt of all, going out of their office, they ſhall truly deliver up to the pariſhioners whatſoever money or other things of right belonging to the church or pariſh, which remaineth in their hands, that it may be delivered over by them to the next churchwardens by bill indented.

LXXXVIII. *The choice of ſidemen, and their joint office with churchwardens.*

The churchwardens of every pariſh, and two or more diſcreet perſons in every pariſh to be choſen for ſidemen or aſſiſtants by the miniſter and pariſhioners, if they can agree (otherwiſe to be appointed by the ordinary of the dioceſe) ſhall diligently ſee, that all the pariſhioners duly reſort to their church upon all Sundays and holydays, and there to continue the whole time of divine ſervice, and none to walk or ſtand idle, or talking in the churchyard or churchporch, during that time. But eſpecially they ſhall ſee, that in every meeting of the congregation, peace be well kept; and that all perſons excommunicated, and ſo denounced, be kept out of the church, during the time of divine ſervice. And all ſuch as ſhall be found ſlack, or negligent in reſorting to the church (having no great or urgent cauſe of abſence) they ſhall earneſtly call upon them; and after due monition (if they amend not) they ſhall preſent them to the ordinary of the place. The choice of which perſons, viz. churchwardens, or ſidemen or aſſiſtants, ſhall be yearly made in Eaſter week.

LXXXIX. *The old churchwardens to make their preſentments before the new be ſworn.*

The office of all churchwardens and ſidemen, ſhall be reputed ever hereafter to continue, until the new churchwardens that ſhall ſucceed them be ſworn, which ſhall be the firſt court after Eaſter, or according to the direction of the ordinary; which time ſo appointed, ſhall always be the time in every year, or one of the two times, when the churchwardens and ſidemen of every pariſh ſhall exhibit to their ſeveral ordinaries the preſentments of ſuch enormities, as have happened in their pariſhes ſince the laſt preſentments. And this duty they ſhall perform before the newly choſen churchwardens and ſidemen be ſworn; and ſhall not be ſuffered to paſs over the ſaid preſentments, to thoſe that are newly come into office and are (by intendment) ignorant of ſuch crimes, under pain of thoſe cenſures, which are appointed for the reformation of ſuch dalliers and diſpenſers with their own conſciences, and oaths.

XC. *The duty of churchwardens, touching ſuch perſons as are out of the church in the time of God's worſhip on Sundays or holydays.*

The churchwardens and their aſſiſtants ſhall warn inholders, taverners, victuallers, and alehouſekeepers, that they ſell no meat or drink, and that they receive none into their tavern or alehouſe, all the time wherein there is preaching

or

or celebration of divine ſervice upon Sundays or holydays; if any do contrary upon contempt or ſtubbornneſs, they ſhall preſent both him and them, whom he received, by name in the next viſitation. Alſo they ſhall ſee, that none of thoſe light wanderers in markets, and pelting ſellers, which carry about and ſell pins, points, and other ſmall trifles, whom they call pedlars, ſet out their wares to ſale; and that no beggars or idle perſons abide either in the churchyard, or near the church, all that time; but ſhall cauſe them either to come in or to depart.

XCI. *Their duty touching thoſe perſons that are in the church at that time.*

They ſhall alſo ſee, that in every meeting of the congregation peace be well kept, and that none behave themſelves rudely or diſorderly in the church. And to that end, they ſhall warn the people, that they bring not with them to the church dogs, hawks with bells, or children which are not ſo nurtured as they can be kept quiet in their ſeats, without running up and down. Neither ſhall they ſuffer any perſon to diſturb the ſervice or ſermon, either by untimely ringing of bells, or by walking, talking, laughing, or any other noiſe, which may hinder the miniſter, or offend the people. And the names of all ſuch as offend in this kind, they ſhall truly, and perſonally preſent in the ordinaries viſitations.

XCII. *To keep the churches from being profaned at all other times.*

They ſhall ſuffer no plays, feaſts, banquets, ſuppers, churchales, drinkings, expoſing any wares to ſale, temporal courts or leets, lay-juries, muſters, commiſſions (other than for cauſes eccleſiaſtical) playing at ball, or any other profane uſage, to be kept in the church, chapel, or churchyard; neither the bells to be rung either in the feaſt of All Souls, or upon any holydays or eves, abrogated by the book of Common Prayer, neither for months or twelve months minds, or remembrances of the dead, nor at any time at all prohibited by the biſhop.

XCIII. *To ſee churches and churchyards kept in ſufficient reparations.*

They ſhall take care and provide, that the churches be well and ſufficiently repaired, and ſo from time to time kept and maintained; that the windows be well glazed, and that the floors be kept paved, plain, and even; and all things there in ſuch an orderly and decent ſort (without duſt, or any thing that may be noiſom or unſeemly) as beſt becometh the houſe of God. The like care they ſhall take that the churchyards be well and ſufficiently repaired, fenced, and maintained with walls, rails, and pales, as have been in each place accuſtomed, at their charge, unto whom, by law the ſame appertaineth.

XCIV. *To furniſh all churches with things neceſſary for the celebration of divine ſervice, preaching, and adminiſtration of the ſacraments.*

They ſhall provide in every church, at the common charge of the pariſh two books of Common Prayer; one for the miniſter, and the other for the clerk, with all convenient ſpeed; but at fartheſt, within ſix months after the publiſhing of theſe canons. And likewiſe the Bible of the laſt tranſlation, ſet forth in the time of king James, of bleſſed memory. And where all, or the moſt part of the people are Iriſh, they ſhall provide alſo the ſaid books in the Iriſh tongue, ſo ſoon as they may be had. The charge of theſe Iriſh books being to be born alſo wholly by the pariſh. They ſhall alſo at the ſame common charge provide a fit ſeat for the miniſter to read ſervice in, a comely and decent pulpit, to be ſet in a convenient place for the preaching of God's word; and font of ſtone ſet in the ancient uſual place for the miniſtration of baptiſm; together with a fair table, to be placed at the eaſt end of the church or chancel, and a cup of ſilver for the celebration of the holy communion. Which table alſo ſhall ſtand covered in time of divine ſervice with a carpet of ſilk, or other decent ſtuff, thought meet by the ordinary of the place (if any queſtion be made of it) and with a fair linen cloth at the time of the miniſtration, as becometh that table.

XCV. *To provide things fitting for every communion, and to obſerve thoſe that come, or come not to the ſame.*

Likewiſe they ſhall at the charge of the pariſh, againſt the time of every communion, with the advice and direction of the miniſter, provide a ſufficient quantity of fine white bread, and of good and wholſom wine, for the number of communicants that ſhall from time to time there receive; which wine they ſhall cauſe to be brought to the communion table in a clean and ſweet ſtanding pot, or ſtoop of pewter, if not of purer metal. Alſo they ſhall mark, as well as the miniſter, whether all and every of the pariſhioners come ſo often every year to the holy communion, as the laws and our conſtitutions do require; and whether any ſtrangers come often and commonly from other pariſhes to their church; and ſhall ſhew their miniſter of them, leſt perhaps they be admitted to the Lord's table amongſt others which they ſhall forbid, and remit ſuch home to their own pariſh churches and miniſters, there to receive the communion with the reſt of their own neighbours.

XCVI. *To provide a cheſt for alms in every church.*

They ſhall provide and have, within three months next after the publiſhing of theſe conſtitutions, a ſtrong cheſt with a hole in the upper part thereof, to be provided at the charge of the pariſh, having three keys; of which, one

one ſhall remain in the cuſtody of the parſon, vicar, or curate; and the other two, in the cuſtody of the churchwardens for the time being. Which cheſt they ſhall ſet and faſten in the moſt convenient place, to the intent the pariſhioners may put into it the alms for their poor neighbours. And the parſon, vicar, or curate ſhall diligently from time to time (and eſpecially when men make their teſtaments) call upon, exhort, and move their neighbours to confer and give (as they may well ſpare) to the ſaid cheſt; declaring unto them, that whereas heretofore they have been diligent to beſtow much ſubſtance otherwiſe, than God commanded, upon ſuperſtitious uſes; now they ought at this time, to be much more ready to help the poor and needy: knowing, that to relieve the poor, is a ſacrifice which pleaſeth God; and that alſo, whatſoever is given for their comfort, is given to Chriſt himſelf, and is ſo accepted of him, that he will mercifully reward the ſame. The which alms and devotion of the people the keepers of the keys ſhall yearly, quarterly, or oftner (as need requireth) take out of the cheſt, and diſtribute the ſame in preſence of moſt of the pariſh, or ſix of the chief of them, to be truly and faithfully delivered to their moſt poor and needy neighbours.

XCVII. *To aboliſh all monuments of ſuperſtition.*

Moreover they ſhall (with the approbation of the ordinary of the place) ſee, that all roodlofts, in which wooden croſſes ſtood, all ſhrines, and all coverings of ſhrines, and all other monuments of feigned miracles, pilgrimages, idolatry, and ſuperſtition be clean taken away and removed.

XCVIII. *None to teach ſchool without licence; and curates deſired to teach, to be licenſed before others.*

It ſhall not be lawful for any to teach the Latin tongue, or to inſtruct children either in public ſchool or private houſe, but ſuch as ſhall be allowed by the ordinary of the place, under his hand and ſeal, being found meet as well for his learning and dexterity in teaching, as for ſober and honeſt converſation; and alſo for right underſtanding of God's true religion (ſaving to all patrons and founders of ſchools the right of nomination) and in what pariſh ſoever there is a curate, which is a maſter of arts, or batchelor of arts, or is otherwiſe well able to teach youth, and will willingly ſo do, for the better encreaſe of his living, and training of children in the principles of true religion; we will and ordain, that the licence to teach grammar ſhall be granted to none by the ordinary of that place, but only to the ſaid miniſter or ſchoolmaſter. Provided always, that this conſtitution ſhall not extend to any pariſh, where there is a public ſchool founded already. In which caſe, we think it not meet to allow any to teach grammar, but only him that is allowed for the ſaid public ſchool.

XCIX. *The duty of ſchoolmaſters.*

All ſchoolmaſters and uſhers ſhall endeavour to train up the children committed to their charge, in good learning, civility, and piety. And in the Latin tongue they ſhall teach the grammar, ſet forth in England by king Henry the eighth, and ſo continued ever ſince, and none other. They ſhall alſo teach ſuch other books, as ſhall be allowed and appointed by the biſhop of the dioceſe. Provided, that according to the privilege granted to the univerſity, near Dublin, logic and philoſophy ſhall not be taught in grammar ſchools. Provided alſo, that none be admitted or licenſed to be a ſchoolmaſter or uſher within this kingdom, unleſs he firſt by his ſubſcription teſtify his conſent to the two firſt canons. And alſo, that every archbiſhop, and biſhop, and other ordinary, having eccleſiaſtical juriſdiction, ſhall by cenſures of the church reſpectively compel all ſuch as are ſubject to their juriſdiction, which do now teach ſchool, or hereafter ſhall preſume to teach ſchool, not having teſtified their conſent by ſubſcription as aforeſaid, to deſiſt from teaching of ſchool.

C. *The authority of this national ſynod eſtabliſhed.*

This ſacred ſynod, being the repreſentative body of the church of Ireland, in the name of Chriſt, and by the king's authority lawfully aſſembled, doth pronounce and decree, that if any within this nation ſhall deſpiſe and contemn the conſtitutions thereof (being by the ſaid regal power ratified and confirmed) or affirm, that none are to be ſubject thereunto, but ſuch as were preſent and gave their voices unto them; he ſhall be excommunicated, and not reſtored, until he ſhall publickly revoke his error.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 2.	1635.	CAROL. I. 11.

The archbiſhop of Canterbury's letter for relief of the poor miniſters in the Palatinate. Reg. Laud fol. 224. b.

SALUTEM in Chriſto." My very good lord. It hath pleaſed his majeſty, out of his princely compaſſion towards the diſtreſſed eſtate of the miniſters in the Palatinate, to grant them his letters patents for a collection throughout this kingdom of the charitable contributions of well minded people towards their relief; and though not many years paſt, they have had ſome former collections in this kind, yet having lately ſuffered ſundry calamities by the continual incurſions of their enemies, they are now in very low and dangerous eſtate, and with the ſame fears attending. Theſe are therefore heartily to pray your lordſhip, that you will

will take care by ſome of your officers, that the briefs, which are herewith ſent you by his majeſty's command, be diligently diſperſed into the ſeveral pariſhes within your dioceſe, and that the collection, which ſhall be made thereupon, be duly, carefully, and with all convenient ſpeed returned to me, according to the tenor of his majeſty's ſaid letters patents. Thus not doubting of your beſt aſſiſtance and furtherance in a work ſo pious and full of charity, I leave you to the grace of God, and reſt

Your lordſhip's very loving friend and brother,

Lambeth, Maii 8.
M.DC.XXXV.

W. CANT.

I pray your lordſhip, upon the receipt of theſe my letters to take care, that the briefs be preſently diſperſed, and thereupon to give me notice in writing accordingly.

Archiepiſc. Cant. GUIL. LAUD 2. | Anno Chriſti 1635. | Reg. Angliae CAROL. I. 11.

Inſtructiones in viſitatione metropolitica reverendiſſimi domini Guilielmi, providentia divina Cant. archiepiſcopi, etc. tenta in domo capitulari eccleſiae cathedralis ſanctae Trinitatis Winton. die Veneris, decimo nono videlicet die menſis Junii, anno Domini M.DC.XXXV. *per venerabilem virum, dominum Nathanielem Brent, legum doctorem, ac militem, vicarium dicti reverendiſſimi patris in ſpiritualibus generalem, ac commiſſarium ſpecialem in hac parte legitime conſtitut. in praeſentia mei Edwardi Cole, ſenioris, notarii publici, deputati Willelmi Sherman, notarii publici dicti domini archiepiſcopi, regiſtrarii principalis actuarii.* Reg. Laud fol. 144. b.

I. INPRIMIS praefatus dominus commiſſarius injunxit venerabili viro Johanni Young, S. T. P. decano et capitulo dictae eccleſiae cathedralis ſanctae Trinitatis Winton. ad providend. quatuor veſtes ſacerdotales, Anglice "four copes," videlicet, duas earum hoc anno Domini, M.DC.XXXV. et alias duas veſtes ſacerdotales prox. anno ſequente, videlicet M.DC.XXXVI.

II. Item dominus injunxit praefato venerabili decano et capitulo ad tranſcribendum et tranſmittendum praefato reverendiſſimo patri Cant. archiepiſcopo veram copiam ſtatutorum ſuorum, citra feſtum ſancti Michaelis archangeli prox. ſequent. hujuſmodi viſitationem.

III. Item dominus injunxit hortulum, in occidentali parte coemeterii dictae eccleſiae, citra menſem eradicand. omniaque aedificia infra muros dicti coemeterii in occidentali parte ejuſdem et alibi diruenda fore, citra diem ſive feſtum beatae Mariae Magdalenae prox. ſequent. anno Domini M.DC.XXXVI. et generaliter omnes limites dicti coemeterii praeſervari et reparari.

IV. Item dominus injunxit venerabili decano, et praebendariis, omnibuſque et ſingulis aliis quibuſcunque ob majorem reverentiam, in ingreſſu ad chorum, et egreſſu genu flectere, decenter et conſtanter ſtare tempore lectionis ſymbolorum.

V. Item dominus injunxit, quod nullus dicti chori praeſumat legere epiſtolas ſive evangelium, niſi prius ſit in ſacris ordinibus conſtitutus, dictaſque epiſtolas et evangelium indies legend. fore ad ſacram menſam euchariſtiae.

VI. Item dominus injunxit praefato decano et capitulo, quod majoribus feſtis et ſolennibus ipſe decanus et praebendarii ſeriatim in perſonis ſuis propriis ſacra peragant, dictaſque epiſtolas et evangelium perlegant ad ſacram menſam euchariſtiae praedict.

VII. Item dominus injunxit, quod nemo praeſumat ambulare in eccleſia tempore divinorum, vel ſedere coopertus in choro.

VIII. Item dominus injunxit, quod unus vergiferorum quotidie perſonaliter attendat in choro tempore divinorum et praedicationis verbi Dei.

Archiepiſc. Cant. GUIL. LAUD 2. | Anno Chriſti 1635. | Reg. Angliae CAROL. I. 11.

Orders enjoined by the moſt reverend father in God William, lord archbiſhop of Cant. his grace, primate of all England and metropolitan, to be obſerved by the maſter, warden, fellows, chaplains, and others of the college of St. Mary near the city of Wincheſter, made upon their anſwers unto the articles of enquiry given them in charge in his grace's metropolitical viſitation there actually exerciſed anno Domini M.DC.XXXV. Ibid. fol. 147. b.

I. INPRIMIS, That none who is incorporate a member of your college of what quality ſoever, do at any time, without a juſt impediment or conſtraining neceſſity, neglect his coming in due time unto morning and evening prayer in your chapel; and namely, that George Johnſon, one of your fellows, be more diligent to perform his duty therein, than formerly he hath done.

II. Item, That the whole divine ſervice, ac-

cording to the form of the book of Common Prayer, be always read on Sundays, and other ſolemn days, without omiſſion of the Nicene creed, or any other part thereof.

III. Item, That your chapel be from time to time kept in good repair; the ornaments therein made ſeemly, your communion table comely and decently adorned; and alſo placed cloſe to the eaſt wall of your chancel, having the ends ſtanding north and ſouth, with a rail incloſing the ſame.

IV. Item, That your fellows and ſcholars commons be augmented according to the ſtatute of proviſion, and fire allowed in your hall in the winter time, or ſuch days as your ſtatute doth require.

V. Item, That your warden for the time being, have from henceforth no allowance of diet, when he is abſent from your college, unleſs your ſtatutes do allow it unto him.

VI. Item, That your warden, fellows, and chaplains, and other the officers of your college do uſually frequent your college hall at meal times, and take their diet there, as your ſtatutes do enjoin; and that none be ſuffered to carry their commons to private houſes.

VII. Item, That your college gates be every day ſhut up at due and appointed times, and that none be permitted to come in or go out in the night ſeaſon, without conſent of the governors of your college, and upon ſpecial and urgent occaſion.

VIII. Item, That that fellow of your college, that is rider for the keeping of the courts, be from time to time made acquainted with all fines and grants of copy holds belonging to your college; and the true accounts be thereupon duly given up unto thoſe that are appointed by your ſtatutes to receive them.

IX. Item, That your warden make ſatisfaction for the unneceſſary charge he hath put your college to, in building himſelf lodgings, a ſtair caſe, and balcony window, and for the college mony he expended in furniture for thoſe his lodgings and buildings, amounting (as we are informed) to ccxx l.

X. Item, That the allowance agreed upon in the lord archbiſhop Bancroft's time, our worthy predeceſſor, be obſerved by your warden, and others the members and officers of your college, being very favourable on the warden's behalf; and that the ten pounds, which your warden yearly takes for wine, be beſtowed, as is appointed by your college ſtatutes.

XI. Item, That ſuch reverence be uſed in your chapel, both in your acceſs thereunto, and receſs therefrom, and alſo in ſervice time, as is practiſed in cathedral churches, and is not diſſonant to the canons and conſtitutions of the church of England; and that no fellow, or others belonging to your college, of what degree ſoever, preſume to come thither without his cap and hood.

XII. Item, We require that theſe our injunctions be carefully regiſtred and obſerved.

In witneſs hereof we have hereunto put our archiepiſcopal ſeal. Given at our manor of Lambeth the 28th day of May in the year of our Lord M.DC.XXXV. and in the ſecond year of our tranſlation.

Archiepiſc. Cant. GUIL. LAUD 3.	Anno Chriſti 1635.	Reg. Angliae CAROL. I. 11.

Orders enjoined by the moſt reverend father in God William, lord archbiſhop of Cant. his grace, primate of all England and metropolitan, to be obſerved by the dean, and chapter, and others of the cathedral church of Glouceſter, made upon their anſwers to the articles of enquiry given them in charge in his grace's metropolitical viſitation, depending in the dioceſe of Glouceſter anno Dom. M.DC.XXXV. Reg. Laud. fol. 236.

I. INPRIMIS, That the church evidences and muniments ſhall not be kept abroad, in the city, or elſewhere, in any particular or private mans hands, but that they ſhall be kept in ſome private room within the limits of the church, and particularly in the room which anciently was aſſigned unto them, and was of late detained by Mr. Aiſgill, as a part of his prebendal lodgings; and the chapter clerk, by conſent of the dean and chapter, ſhall have a key to that room, and make a catalogue of all theſe evidences, that come to his hands, together with a repertory of the matters therein contained, for the uſe of the dean and chapter aforeſaid.

II. Item, That none of thoſe, who preach in your cathedral church, either in their turns or otherwiſe at any other time, do in their prayers before their ſermons omit any one particular commanded in the five and fiftieth conſtitution of the late canons publiſhed in anno Domini M.DC.IV. mentioned in the twelfth article of inquiry miniſtred unto you in our ſaid viſitation.

III. Item, That no place or office belonging to your church, of what ſort, or on what condition ſoever, ſhall at any time hereafter be granted in reverſion.

IV. Item, that thoſe of the choriſters and other miniſters of your church, who are diſorderly, unruly, and wilfully negligent in performance of their ſeveral duties, and do not after wholeſom admonition or correction reform their lives, and conform their manners, be expelled their places, that no unſeemlineſs or diſorder may from henceforth any way offend your church; and namely, that Thomas Long and Richard Long, two of your choriſters, who are preſented for incorrigible boys, be forthwith removed from their places, or ſtations in

your

your church, and other choſen in their rooms.

V. Item, That your petty canons, and ſinging men have all right done unto them concerning their houſes, whereof they make complaint unto us in their anſwers, that they have received but hard meaſure; and therefore we require an account from you touching the ſame, and that you ſearch your regiſtry for an act concerning thoſe houſes made by me, when I was dean of your church; and if you find that any ſuch were made, to tranſcribe it, and with the aforeſaid account to ſignify, how it hath been ſince obſerved, that, as we ſhall ſee cauſe, we may take further order for them.

VI. Item, That you keep your church, and churchyard from all manner of profanation, and ſuffer no encroachments to be made thereon; and if any ſuch be, by houſes there already built, or by dung miſkins, or any other means, to certify unto us the manner of the offence, and the names of the offenders, that, as is fit, we may provide a remedy for reſtitution thereof unto the former conſecrated uſes.

VII. Item, That the almſmen and officers of your church, who do not daily frequent divine ſervice in your church, having no juſt impediment to hinder them, be taken notice of, and preſented either to us or your ordinary, that they may receive condign puniſhment for ſuch their neglect, or at leaſt that his majeſty may be informed, in whoſe gift they are, to the end they may be better regulated hereafter.

VIII. Item, In regard it is his majeſty's expreſs pleaſure, that the bodies of cathedral churches ſhould not be peſtered with ſtanding ſeats, contrary to the courſe of cathedrals, and the dignity of thoſe goodly piles of building; we muſt and do require you, that all ſtanding and fixt ſeats, as well thoſe where the mayor and aldermens wives uſe to ſit, as other between the pillars, be taken down, and other moveable one's fitted in their rooms, according to ſuch directions as we gave to the dean by our late letters written to him; but the ſeat where the mayor and his brethren uſed to ſit in ſermon time, as alſo that where the dean and prebends uſed to ſit, becauſe to our knowlege they are without blemiſh to the church, and more convenient than they can any where elſe be placed, we do hereby require, that they be left ſtanding to the uſe aforeſaid.

IX. Item, we require, that theſe our injunctions be carefully regiſtred and obſerved.

In witneſs hereof we have hereunto put our archiepiſcopal ſeal. Given at our manor of Lambeth the twentieth day of February, in the year of our lord God, according to the computation of the church England, one thouſand ſix hundred thirty and five, and of our tranſlation the third.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 3.	1635.	CAROL. I. 11.

Orders enjoined by the moſt reverend father in God William, lord archbiſhop of Cant. his grace, primate of all England and metropolitan, to be obſerved by the dean and chapter of Worceſter, made upon their joint and ſeveral anſwers unto the articles of enquiry given them in charge in his grace's metropolitical viſitation, depending in the dioceſe of Worceſter anno Domini M.DC XXXV. Reg. Laud fol. 237. a.

I. INPRIMIS, That all your prebendaries, and other miniſters of your church be continually reſident on their ſeveral places, as the ſtatutes of your church require.

II. Item, That none be admitted into any place of your quire, before he be firſt approved of for his voice and ſkill in ſinging by ſuch of your church, as are able to judge thereof; and that the places there, as they fall void, be ſupplied with men of ſuch voices as your ſtatutes require.

III. Item, That hoods, ſquare caps, and ſurplices be conſtantly uſed, according to the canon in that behalf provided, by the dean, reſidentiaries, petty canons, and other miniſters belonging to your church, whenſoever they come to adminiſter, or hear divine ſervice.

IV. Item, That no timber trees growing upon the ground be hereafter ſold, waſted, or made away, but that they be with care preſerved for the only uſe and repair of the church.

V. Item, That your choriſters be duly and diligently catechiſed; which hath been formerly too much neglected.

VI. Item, That your churchyard be decently and without profanation kept, and that you take care, that the bones of the dead may not lie ſcattered up and down; but that they be gathered together and buried, and that the chapel, called "capella carnaria," ſituate at the entry of your cathedral, now profaned and made a hay barn, be reſtored and imployed to the wonted uſe; and that the encroachments made upon the churchyard, and other hallowed ground about your church, be likewiſe reſtored, and laid open for thoſe ancient uſes, to which they were dedicated.

VII. Item, That as much as in you lies, you prevent the common throughfare made through your cloſe.

VIII. Item, That the muniments, which concern the public ſtate of your church, be preſently taken from every particular and private perſon, that hath any of them in his cuſtody; and that for ever hereafter they be carefully preſerved and kept together in ſome convenient place, which ſhall be thought fit for that purpoſe by the dean and chapter.

IX. Item, That your porters, ſexton, and other your church officers do, if they be able, ſerve

ſerve their places in their own perſons.

X. Item, We require that theſe our injunctions be carefully regiſtred and obſerved.

In witneſs hereof we have hereunto put our archiepiſcopal ſeal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God, according to the computatation of the church of England, one thouſand ſix hundred thirty and five, and of our tranſlation the third.

rchi epiſc. Cant. GUIL. LAUD 3.	Anno Chriiſti 1635.	Reg. Angliae CAROL. I. 11.

Orders enjoined by the moſt reverend father in God William, lord archbiſhop of Cant. his grace, primate of all England and metropolitan, to be obſerved by the dean and chapter of the cathedral church of Norwich, made upon their anſwers unto the articles of enquiry given them in charge in his grace's metropolitical viſitation, depending in the dioceſe of Norwich anno Domini M.DC.XXXV. Reg. Laud fol. 237. b.

I. INPRIMIS, That no almſmen, or other, that have any dependance on your church, ſhall enjoy the profits of their places, until they have taken an oath to obſerve the ſtatutes of your church.

II. Item, That your minor canons, though not graduates, do wear ſquare caps together with ſurplices, when they come to adminiſter divine ſervice in your quire.

III. Item, That that part of your churchyard, which with your leave is incloſed, and made a garden, be laid to your churchyard again, and ſpecial care taken, that it be kept without profanation for the time to come.

IV. Item, That all poſtern doors into your churchyard be ſtopped up, though the houſes, unto which they belong, be out in leaſe.

V. Item, That you be careful to ſet up the biſhop's conſiſtory in ſome convenient place towards the weſt end of your church; but that no door or window be thereby hindered or defaced.

VI. Item, We require that theſe our injunctions be carefully regiſtred and obſerved.

In witneſs hereof we have hereunto put our archiepiſcopal ſeal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God, according to the computation of the church of England, M.DC.XXXV. and of our tranſlation the third.

Orders enjoined by the moſt reverend father in God William, lord archbiſhop of Cant. his grace, primate of all England and metropolitan, to be obſerved by the dean and chapter of Lichfield, made upon their anſwers unto the articles of enquiry given them in charge in his grace's metropolitical viſitation depending in the dioceſe of Coventry and Lichfield anno Domini, M.DC.XXXV. Ibidem.

I. INPRIMIS, That the two pair of organs in your church, which are much defective, be ſpeedily amended, and if it will ſtand with the grace of your church, and be more convenient and uſeful for your quire (as we conceive it will) that you put them both in one, and make a chair organ of them.

II. Item, That the frame of your great bells, which is much decayed, be ſubſtantially repaired without delay.

III. Item, That William Unit, —— Aſpley, and Richard Adams, lay men, and having no place in the church, who ſhewed themſelves among your petty canons in their college, where they live as inmates, on purpoſe to free themſelves from undergoing of offices in the commonwealth neceſſary for his majeſty's ſervice, be forthwith diſcharged from their dwellings or lodgings in the ſaid college, that they may live publickly amongſt other lay men, and bear ſuch offices as ſhall neceſſarily and fitly be impoſed on them, as the governors of that college will anſwer it at their perils: and that no man of the like condition be at any time received there again.

IV. Item, That that part of the choriſters houſe, which is leaſed out, be taken in again by giving ſome reaſonable conſideration (if peaceably it may be ſo done) but if the leaſee ſhall be obſtinate, and not condeſcend to ſuch a fair offer, then that you ſend up word either to our ſelf or our vicar general, that we may think of ſome other courſe to be taken.

V. Item, That your churchyard walls, where they are broken or decayed, be made up again, and firmly repaired.

VI. Item, That you take care, as much as in you lies, of your church cloſe, that it be not made a throughfare for carriages, or any other way profaned; and if any will be wilful and obſtinate to abuſe that place, that you take notice by ſufficient witneſſes of the perſons, and the manner of their abuſe, and return their names unto us, that they may be called to anſwer their ill carriage and unrulineſs in the high commiſſion court.

VII. Item, We require that theſe our injunctions be carefully regiſtred and obſerved.

In witneſs hereof we have hereunto put our archiepiſcopal ſeal. Given at our manor of Lambeth the 20th day of February, in the year of our Lord God M.DC.XXXV. and of our tranſlation the third.

Orders enjoined by the moſt reverend father in God William, lord archbiſhop of Cant. his grace, primate of all England and metropolitan, to be obſerved by the dean, prebendaries, and others of the chapter of the cathedral church of Chicheſter, made upon their joint anſwers unto the articles of enquiry given them in charge in his grace's metropolitical viſitation depending in the dioceſe of Chicheſter anno Domini M.DC.XXXV. Reg. Laud fol. 238.

I. INPRIMIS, That none of your prebendaries, reſidentiary or at large, do at any time come into your quire to hear divine ſervice or ſermons, without a ſurplice, or without ſquare caps, and hoods fit for their degrees.

II. Item, That all houſes, rooms, ſtables, and outbuildings, belonging to any of your church, be kept in good repair; and particularly that the houſe lately belonging to D[r]. Andrewes, your chancellor, the ſtable, and ſome other rooms belonging to biſhop Shirburn's prebendaries, and alſo the hall and kitchen belonging to the corporation of your vicars choral, be well repaired without delay, and ſo maintained hereafter.

III. Item, That that plot of ground, called Paradiſe, adjoining to your church, and within your cloiſters, which hath been heretofore a burying place, and is now by reaſon of a leaſe thereof, made by your predeceſſors, converted into a private garden, be by ſome fair means reſtored, and reduced into its priſtine and conſecrated uſe; and if the leaſee ſhall be obſtinate and unreaſonable in reſtitution of it, that you give us notice thereof.

IV. Item, That you uſe ſome means with M[r]. Peter Cox, an alderman of the city of Chicheſter, that the piece of ground called "Campus," now in his poſſeſſion, be laid open again, that the ſcholars of your free ſchool may have liberty to play there, as formerly they have had time out of mind; and if he ſhall refuſe, to give us notice, or our vicar general, upon what reaſon and ground he doth it.

V. Item, That biſhop Shirburn's four prebendaries do from henceforth keep reſidence on their prebends, as is appointed by their founder's ſtatutes, and as by oath they are tied.

VI. Item, That you provide copes fitting for the ſervice of your cathedral, by one a year until you be ſufficiently furniſhed with them.

VII. Item, That M[r]. Nutt, and M[r]. Southcot yield up, without delay, what they have encroached upon in your churchyard, that it may be applied to the right uſe.

VIII. Item, That no poſtern doors into the churchyard be ſuffered.

IX. Item, That the meetings and hoſpital invitations anciently obſerved by your reſidentiaries, and by them kept quarterly for the quire be ſtill maintained; or elſe, inſtead of thoſe invitations, that the ſame mony be ſtill given by the reſidentiaries, by way of perdition; which I am informed ſome of them have lately begun to give, ſo that the quire acknowlege it to be a benevolence, and that they carry themſelves in that reſpectful manner to the reſidentiaries, as befits them to do.

X. Item, That the ſtall-wages be reſtored to the vicars choral, due to them for doing ſervice all the year at the high altar.

XI. Item, We require that theſe our inſtructions be carefully regiſtred and obſerved.

In witneſs hereof we have hereunto put our archiepiſcopal ſeal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God (according to the computation of the church of England) M.DC.XXXV. and of our tranſlation the third.

Orders enjoined by the moſt reverend father in God William, lord archbiſhop of Cant. his grace, primate of all England and metropolitan, to be obſerved by the dean and chapter and other of the cathedral church of Peterborough, alias Borough St. Peter, made upon their anſwers unto the articles of enquiry given them in charge in his grace's metropolitical viſitation depending in the dioceſe of Peterborough A. D. M.DC.XXXV. Ibid.

I. INPRIMIS, That the encroachment of three yards in length, and about five yards in breadth, made upon your churchyard, and encloſed for the enlargement of one of your prebendaries gardens, be preſently laid open, and the ground reſtored to the former uſe, and that care be taken that all other indecent uſage and profanation of your churchyard be ſpeedily redreſſed.

II. Item, That a conſiſtory be erected in ſome convenient place towards the weſt end of your cathedral church, wherein caſes reſerved and proper unto the lord biſhop's audience, may be debated and determined; but not to prejudice the country thereby, by calling men that live far remote (the ſhire being very long) to make their appearance there, and anſwer unto ſuch matters as have been uſually, and may

may be conveniently tried in other parts of the dioceſe.

III. Item, That enquiry be made after the executors or adminiſtrators of dean Fletcher, that ſome ſatisfaction may be had from either by a fair compoſition, or by compulſion of the law, for that great bell, which through his means, in his name, was taken away; and that the ring of bells, which wants repair, be ſuddenly amended, and that you give us an account of your doing herein.

IV. Item, That thoſe of your quire, who are defective in ſkill or voice, be removed, and ſome others more worthy taken into their places, unleſs they uſe means to better their own ability, or provide that their rooms be ſufficiently ſupplied, and the condign puniſhment be inflicted on ſuch as are negligent in doing their ſervices.

V. Item, That (until you have received ſtatutes which ſhall be provided for your church) you be regulated and governed by the injunctions of archbiſhop Parker, our worthy predeceſſor, and your own decrees made by common conſent, as is the uſe and cuſtom amongſt you.

VI. Item, That the fifty three pounds, ſix ſhillings, and eight pence, allowed by your donation, to be yearly employed in reparations in general, be not ſo wholly beſtowed on other things, though perhaps in ſome ſort neceſſary, as that the repair of the church itſelf be neglected; and if the twenty pounds a year contained in your ſaid dotation (which you anſwer you do not receive) be by any unjuſt or indirect means detained from you, upon knowledge thereof, we ſhall yield you all juſt and fit aſſiſtance for recovery of the ſame.

VII. Item, That enquiry be made after the executors or adminiſtrators of M^r. Dove, ſometime the fifth prebendary in your church, that ſatisfaction may be had from them for unmannerly taking away a pair of gates ſet up by the the ſaid M^r. Dove betwixt a new wall by him erected, about an incloſure of a parcel of ground taken in, to make a backſide or garden for the houſe belonging to his prebend; and another wall incloſing a little parcel of ground belonging to the third prebendary's houſe, through want of which gates great annoyance by the defilement of ſome naſty people is brought upon the inhabitants thereabouts, and that conſecrated ground intolerably profaned. Wherefore we require you to make ſpeedy recourſe unto the ſaid executors or adminiſtrators, and return unto us an account of their anſwers, that thereby (as we ſhall find cauſe) we may provide a remedy for redreſs of ſo abuſive an injury.

VIII. Item, We require that theſe our injunctions be carefully regiſtred and obſerved.

In witneſs hereof we have hereunto put our archiepiſcopal ſeal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God (according to the computation of the church of England) M.DC.XXXV. and of our tranſlation the third.

Archiepiſc. Cant. GUIL. LAUD 3.	Anno Chriſti 1635.	Reg. Angliae CAROL. I. 11.

A form of penance and reconciliation of a renegado or apoſtate, from the chriſtian church, to Turciſm. Reg. Laud fol. 240. a.

I. LET the offenders conviction be firſt judicially had before the biſhop of the dioceſe, ſo that his detection or confeſſion, may ſtand "apud acta" and that thereupon an excommunication be decreed and denounced both in the cathedral and the pariſh church, where he lives; yet ſo as that upon his ſubmiſſion there in court, he may be abſolved "in diem," and the form of his penance enjoined him in manner following.

II. Let the miniſter of the place have frequent conference with the party in private; lay open and aggravate the heinouſneſs of his ſin both in reſpect of God, the church, and his own ſoul; and ſee whether his conſcience be troubled with any other grievous crime, that ſo he may be the better fitted for abſolution of all together.

III. Let there be an order decreed in court, referring him to the miniſter of the place, to ſee his penance performed accordingly, and to reconcile him to the church, and let that order be publiſhed in the pariſh church on a Sunday at morning prayer, next before the communion ſervice.

IV. The next Sunday following, let the offender be appointed to ſtand all the time of divine ſervice and ſermon in the forenoon, in the porch [a] of the church, if it have any, if none, yet without the church door, if extremity of weather hinder not, in a penitent faſhion in a white ſheet, and with a white wand in his hand, his head uncovered, his countenance dejected, not taking particular notice of any one perſon that paſſeth by him, and when the people come in, and go out of the church, let him upon his knees humbly crave their prayers, and acknowlege his offence in this form, "Good chriſtians remember in your prayers a poor wretched apoſtate or renegado."

V. The ſecond Sunday let him ſtand in the church porch, and in his penitential habit as before, and then after the "Te Deum" ended, let him be brought in by one of the churchwardens, ſo far as to the weſt ſide of the font of the ſaid church; there let him penitently kneel till the ſecond leſſon be ended, then let him make his ſubmiſſion, and aſk mercy of God in the form following:

"O Lord God of heaven and earth, be mer-

[a] Order muſt be taken that boys and idle people flock not about him.

ciful

ciful unto me moſt wretched ſinner[b]. I confeſs, O Lord, I have juſtly deſerved to be utterly renounced by thee, becauſe I have yielded to renounce my ſaviour, and that holy profeſſion, which I had formerly made of his name, whereby I was received into thy church. O God, forgive me this heinous and horrible ſin, with all other my grievous ſins againſt thee, and let me, upon thy gracious pardon and infinite mercy, be reſtored to the right and benefit of this bleſſed ſacrament, which I have ſo wickedly abjured and be received (tho' moſt unworthy) into thy gracious favour, and the communion of thy faithful people, even for thy great mercy's ſake in Jeſus Chriſt my bleſſed Lord and ſaviour."

Which done, let him in an humble and devout manner kiſs the bottom ſtone of the font, ſtrike his breaſt, and preſently depart into the church porch as before.

VI. The third Sunday, let him at the beginning of divine ſervice be brought into the body of the church, and be placed near unto the miniſter's pew, and there let him ſtand in his penitential habit, during the time of divine ſervice; where the miniſter immediately before the Apoſtles Creed ſhall publickly put the offender in mind of the foulneſs of his ſin, and ſtir him up to a ſerious repentance, adviſing him, that a ſlight and ordinary ſorrow is not enough for ſo grievous an offence.

Which done, the miniſter ſhall aſk the penitent publickly, whether he hath found, a true and earneſt remorſe in his ſoul for his ſin; and whether he hath throughly humbled himſelf before God for it; and whether he doth deſire that the whole congregation ſhould take notice of his humiliation and unfeigned repentance.

In ſignification whereof, the offender ſhall ſay theſe words, or to the like effect, after the miniſter:

[c] "I do here in the preſence of almighty God and before you his faithful people, humbly and penitently confeſs, that I have grievouſly offended the majeſty of God, and deeply wounded my own ſoul, in that I ſo far yielded to the weakneſs of my ſinful fleſh, as that I ſuffered myſelf thro' the cruelty of God's enemies to be miſcarried to the renouncing of my dear ſaviour, and the true chriſtian religion, wherein I was brought up. I do well know, what I have deſerved both at the hands of God and of his church for this wicked and graceleſs act, and now as I have often betwixt God and my own ſoul waſhed this ſin with my tears, and craved his merciful forgiveneſs; ſo I beſeech you all to take knowlege of this my public ſorrow and humiliation, and both to pardon and forgive that juſt offence, which I have herein given to you alſo, and the whole church of Chriſt, and alſo to join with me in humble and hearty prayers to almighty God, that he will be pleaſed to ſeal unto my ſoul the full pardon and remiſſion of this my grievous ſin, even for the ſake of his dear Son my bleſſed ſaviour and redeemer. In whoſe name and words, I deſire you to accompany theſe my prayers, ſaying with me: Our Father, etc."

After this the miniſter ſhall ſpeak to the congregation to this effect:

"Seeing now, dear chriſtian brethren, that this offender hath given ſo good and full teſtimony of his true repentance, and hath ſo humbly and fervently craved the forgiveneſs of God and his church, I ſhall not need to uſe many words in perſuading you how ready you ought to be, both to conceive full hope of God's gracious pardon of him, as who is always ready to prevent and meet us in our turning to him, and alſo to profeſs your forgiveneſs of him, for ſo much as concerneth his offence toward you, and charitably to embrace him with the arms of tender pity and compaſſion, as a true chriſtian convert to his ſaviour, and gladly to welcome him into that holy communion, which his ſinful fear and frailty cauſed him to forſake. Now therefore I do earneſtly beſeech you, in the bowels of Jeſus Chriſt our bleſſed ſaviour, to paſs by the great offence of this ſorrowful penitent, as well conſidering the weakneſs of our frail nature, when it is overpreſſed with violence, and extremity of torments, and both to commiſerate his fearful apoſtacy, and to encourage and comfort him in this happy return to Chriſt and his church."

VII. Here let the penitent kneel down again eaſtward, and bowing to the very pavement, let him ſay thus, either by himſelf, if he be able to read it, or elſe after the miniſter:

"O my ſoul bleſs the Lord; bleſſed be the Father of mercies, and the God of all conſolation; bleſſed be the Lord Jeſus the Son of God, the ſaviour of the world; bleſſed be thy holy Spirit, God the Holy Ghoſt; bleſſed be the Holy Trinity, one God everlaſting; bleſſed be the holy catholic church, and all you the ſervants of the Lord Jeſus Chriſt; the name of God be bleſſed evermore for the aſſembly of his ſaints, and for the divine ordinances of his holy word and ſacraments, and of his heavenly power committed to his holy prieſts in his church, for the reconciliation of ſinners unto himſelf, and the abſolving of them from all their iniquity. Lo here I upon the bended knees of my body and ſoul moſt humbly beg the aſſiſtance of all your chriſtian prayers, and the benefit of that his holy ordinance; and I meekly beſeech you, ſir, as my ghoſtly Father, a prieſt of God, and the church's deputy, to receive me unto that grace, and into the boſom of the church, and by looſing me from the bands of my grievous ſins, to make me partaker of that ineſtimable benefit, and ſo to reconcile me unto the myſtical body of Chriſt Jeſus my Lord and ſaviour."

Then let the prieſt come forth to him, and ſtand over him, and laying his hand on his head,

[b] This ſaid, let him ſmite his breaſt three times.

[c] Let him name here himſelf both by his chriſtian and his ſurname.

ſay

ſay as is preſcribed in the book of Common Prayer, thus:

"The Lord Jeſus Chriſt, who hath left power to his church to abſolve all ſinners, which truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I abſolve thee from this thy heinous crime of renegation, and from all other thy ſins, in the name of the Father, of the Son, and of the Holy Ghoſt.

Then let the prieſt, turning himſelf eaſtward, kneel down in the ſame place, the penitent kneeling behind him, and ſay the collect, which ſtands after the abſolution in the viſitation of the ſick, but changing the latter part of it thus:

"O moſt merciful God, who according to the multitude of thy mercies doſt ſo put away the ſins of thoſe, which truly repent, that thou rememberest them no more; open thy eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs; renew in him, moſt loving Father, whatſoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailneſs; preſerve and continue him in the unity of the church, conſider his contrition, and accept his humiliation; and foraſmuch as he putteth his full truſt only in thy mercy, impute not unto him his former abnegation of thee, but receive him into thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our ſaviour. Amen."

After that, let the miniſter take him up, and take away his white ſheet and wand, and taking him by the hand ſay unto him:

"Dear brother (for ſo we all now acknowledge you to be) let me here adviſe you, with what care and diligence every day of your life you ought, to conſider, how much you are bound to the infinite goodneſs of God, who hath called you out of that woful condition whereinto you had caſt yourſelf, and how much it concerneth you ever hereafter to walk worthy of ſo great a mercy, being ſo much more careful to approve yourſelf in all holy obedience to God, by how much you have more diſhonoured and provoked him by this your ſhameful revolt from him, which the ſame God the Father of mercies vouchſafe to enable you unto, for the ſake of the dear Son of his love, Jeſus Chriſt the righteous. Amen."

After this, let him be openly promiſed, that upon any communion day following he ſhall be admitted to the holy ſacrament; for which let him be directed to prepare himſelf, and when he receives let him make a ſolemn oblation according to his ability, after the order ſet down in the ſervice book.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 3.	1636.	CAROL. I. 12.

The petition of the dean and chapter of St. Paul's London about the archbiſhop of Canterbury's viſitation. Reg. Laud fol. 163. a.

To the king's moſt excellent majeſty.

THE humble petition of the dean and chapter of the cathedral church of St. Paul London, humbly ſheweth unto your ſacred majeſty, that whereas the lord archbiſhop of Cant. his grace, by his ſummons to that purpoſe, directed to us the dean and chapter of St. Paul, hath ſignified his grace's purpoſe by his metropolitical power to viſit the ſaid church.

And whereas it doth not appear by any records belonging to his grace or the church, that the dean and chapter have ever been viſited by any metropolitical power, notwithſtanding the reſt of the dioceſe hath been ſo viſited.

And whereas the ſaid dean and chapter do acknowlege, that they hold immediately from your majeſty all their privileges, which they take themſelves bound by oath to preſerve entire, ſo far as in them lieth, but withal moſt tender in all things to ſhew themſelves obedient to your majeſty's pleaſure, and the preſent government of the church; do humbly beſeech your majeſty you would be graciouſly pleaſed to take the premiſſes into your royal conſideration, and to give ſuch order herein, as your majeſty in your wiſdom ſhall think fit.

And your petitioners, as in all duty they are bound, ſhall ever pray, etc.

At the court at Whitehall April 27. M.DC.XXXVI.

His majeſty approves well of the modeſty of theſe petitioners, but withall is reſolved, for the ſettlement of peace and good order in the church, that no place, without ſpecial grounds of privilege, ſhall be exempt from archiepiſcopal viſitation, and leaſt of all this church of St. Paul, in regard it appears by their own ſuggeſtions, that the reſt of the dioceſe hath been viſited; and "de jure ordinario" it is known, that the archbiſhop or biſhop ought to begin his viſitation at the cathedral, and they can ſhew no act in any their regiſters, that the archbiſhops did not viſit the church at the ſame time, when they viſited the dioceſe; and therefore his majeſty requires ſubmiſſion of the dean and chapter to the viſitation of the preſent archbiſhop of Cant. and of his ſucceſſors, and wills that this be regiſtred both in the archbiſhop's office and in their own accordingly.

JOHN COKE.

The

The archbiſhop of Canterbury's right of viſiting the two univerſities debated and determined in council. Reg. Laud fol. 246. b.

At the court at Hamptoncourt the 21ſt of June M.DC.XXXVI.

Preſent

The king's moſt excellent majeſty.

Lord archbiſhop of Cant.	Lord Chamberlain.
Lord Keeper.	Ea. of Dorſet.
Lord Treaſurer.	Ea. of Holland.
Lord Privy Seal.	Ea. of Morton.
Lord duke of Lenos.	Ea. of Sterline.
Lord marquis Hamilton.	Lord V. Wentworth.
	Mr. Treaſurer.
	Mr. Vicechamberlain.

Mr. ſecretary Windebank.

This day his majeſty ſitting in council was graciouſly pleaſed to hear and determine a difference and debate lately riſen between the lord archbiſhop of Cant. his grace, and the two univerſities of England, concerning the right of viſiting the ſaid univerſities "jure metropolitico," in the preſence of the lord archbiſhop of Cant. being alſo chancellor of the univerſity of Oxon; and of the earl of Holland, chancellor of the univerſity of Cambridge, and of perſons ſent and authorized by each of the ſaid univerſities; and of the council of all the ſaid parties. In the firſt place it was of all ſides acknowledged to be the undoubted right of the crown to viſit the ſaid univerſities, whenſoever his majeſty pleaſeth; and it was on all parts confeſſed that the archbiſhop, in right of his metropolitical church of Cant. hath power to viſit his whole province, in which the ſaid univerſities are ſituate, and are under the ſame power, unleſs they could ſhew privilege and exemption, which they then offered to ſhew; but were not ſuch as did, or could give ſatisfaction; and his majeſty upon full hearing of the proofs on both ſides, and great conſideration had of them, declared: That by no papal bull they could be exempted; and likewiſe that by none of the charters they were exempted; and laſtly the omiſſion of the archbiſhops to viſit, ſince the viſitations ſhewed unto his majeſty could no way in this caſe be a preſcription, to bar the right of the metropolitical ſee. But it appeareth to his majeſty, for and in affirmance of the right of the archbiſhop, that actually both the univerſities had been viſited by three of his predeceſſors "jure metropolitico," and not by any legatine power; and that the metropolitical right coming in queſtion upon the reſiſtance of the univerſity of Oxon to be viſited by the archbiſhop, it was upon great advice and full hearing of both parties adjudged for the archbiſhop by his majeſty's predeceſſors king Richard II. and afterwards upon a like rehearing and reexamination, adjudged and affirmed by king Henry IV. and both of them judgments upon a third and full reexamination eſtabliſhed by act of parliament XIII. Hen. IV. now ſhewed by the archbiſhop, under the great ſeal of king Henry IV. and the archbiſhop produced before his majeſty the original renunciation of all privileges from any pope by the univerſity of Cambridge, under the hands of the heads of houſes there. Upon which right ſo clearly appearing, both by practice and reſolution of the kings and parliament, his majeſty with the advice of his council, declared and adjudged the right of viſiting both univerſities as univerſities, and the chancellors, ſcholars, their ſervants, and all others enjoying the privileges of the ſaid univerſities, to belong to the archbiſhop and metropolitical church of Cant. by themſelves or commiſſaries, and that they ſhall be from time to time obedient thereunto. Whereupon the archbiſhop made an humble motion to his majeſty; firſt for himſelf that he would be graciouſly pleaſed, that he might have this ſentence drawn up by advice of his majeſty's learned council, and put under the broad ſeal, to ſettle all differences, that might hereafter ariſe. Then on the behalf of both the univerſities, that tho' they were to be viſited by the archbiſhop and his ſucceſſors, yet that they ſhould not be viſited by the biſhop of the dioceſe, or archdeacon, but ſhould perpetually remain free and exempt from the viſitation and juriſdiction of the biſhop, and archdeacon of the places where they are. But then, ſince it was declared his right to viſit "metropolitice," and that it was not limited by law, how often he might viſit; therefore notwithſtanding the late cuſtom of viſitation "ſemel in vita tantum," he might viſit the univerſities by himſelf or his commiſſaries, as often as any great emergent cauſe ſhould move him thereunto; provided that neither the ſaid archbiſhop, or any his ſucceſſors, after his firſt viſitation, ſhall viſit on ſuch emergent cauſe, unleſs the ſaid cauſe be firſt made known to his majeſty, and his ſucceſſors, and approved by him or them: all which was graciouſly granted by his majeſty, and ſo ſettled. And laſtly, whereas it was alledged, that the chancellors of either univerſity were, and are like to be perſons of great honour and eminency, and therefore it might be inconvenient that they ſhould be called to ſuch viſitations; it was declared by his majeſty, that ſuch inconvenience would eaſily be helped, for that in courſe of law the chancellor would be allowed to appear by his proxy.

Particular orders, directions, and remembrances given in the dioceſe of Norwich upon the primary viſitation of the reverend father in God, Matthew [Wren] lord biſhop of that ſee. Reg. Norwic. in ann.

I. THAT the whole divine ſervice be read, both the firſt and ſecond ſervice, on Sundays and holydays and lecture days, if they have any; and that the communion ſervice, called the ſecond ſervice, be audibly and diſtinctly read at the communion table unto the end of the Nicene creed before the ſermon or homily; yet ſo as in very large churches the miniſter may come nearer to read the epiſtle and goſpel, and after the ſermon and homily the prayer for the whole ſtate of Chriſt's church, and one or more of the appointed collects at the communion table likewiſe; and there to diſmiſs the congregation with The peace of God, etc.

II. That the prayer before the ſermon or homily be exactly according to the LV[th] canon, "mutatis mutandis," only to move the people to pray in the words there preſcribed, and no otherwiſe, unleſs he deſire to interpoſe the name of the two univerſities, and of a patron; and no prayer to be uſed in the pulpit after ſermon, but the ſermon to be concluded with Glory be to the Father, etc. and ſo come down from the pulpit.

III. That the communion table in every church do always ſtand cloſe under the eaſtwall of the chancell, the ends thereof north and ſouth, unleſs the ordinary give particular direction otherwiſe, and that the rail be made before it according to the archbiſhops late injunctions, reaching croſs from the northwall to the ſouthwall, near one yard in height, ſo thick with pillars, that dogs may not get in.

IV. That the litany be never omitted on Sundays, Wedneſdays, and Fridays, and that at all times the miniſter be in his ſurplice and hood whenſoever he is in public to perform any part of his prieſtly function; and that in reading the chapters he leave out the contents, and after the leſſons do uſe no pſalms or hymns, but thoſe that are appointed in the Common Prayer book.

V. That the "Gloria Patri" be ſaid after every pſalm all ſtanding up; and that the people do audibly make all anſwers in the litany, and all other parts of the ſervice, as is appointed in the book of Common Prayer; and to that end to lead the common people therein, that there be a clerk in every pariſh that can read ſufficiently, and have competent allowance from the pariſh, and where there is none, that there be one forthwith appointed and choſen according to the canon.

VI. That the "Quicunque vult" or creed of Athanaſius be uſed on the days by the rubric appointed, inſtead of the Apoſtles creed, and that miniſters forget not to read the collects, epiſtles, and goſpels appointed for the converſion of St. Paul, and for all the holy week before Eaſter, and for St. Barnaby's day, and for Aſhwedneſday with the commination alſo on that day; and alſo to uſe the prayers and ſuffrages in going the perambulation, which is yearly to be obſerved in every pariſh upon the Rogation days, viz. the Monday, Tueſday, and Wedneſday before Aſcenſion, and at no other times, at which it is anciently enjoined, that the miniſters at ſome convenient places do (in a word) admoniſh the people to give thanks to God beholding his benefits in the fruits of the earth, ſaying the CIII. pſalm, and as time and places ſhall admit, the CIV. pſalm, and at any ſpecial bound mark repeating this or ſuch holy ſentences of Scipture, "Curſed be he that removeth away the mark of his neighbour's land," and that returning at laſt to the church there they ſay the divine ſervice.

VII. That no man preſume to have his hat on his head in the time of ſervice and ſermon in the church, and that due and lowly reverence be viſibly done by all perſons preſent when the bleſſed name of the Lord Jeſus is mentioned; and that every one of the people do kneel devoutly when the confeſſion, abſolution, commandments, or any collect, or other prayer is read both at the time of the common ſervice of the church, as alſo at chriſtenings, burials, marriages, etc.

VIII. That warning be given by the miniſter for holydays and faſting days in the next week following, immediately after the prayer for the whole ſtate of Chriſt's church; and that as ſoon as ſuch warning is given, the ſecond of thoſe three exhortations, which next after the prayer for the univerſal church are ſet down in the ſervice book, be treatably pronounced; after which to follow ſome of the collects appointed; and then to diſmiſs the people with The peace of God, etc.

IX. That when any need is, the ſick by name be prayed for in the reading deſk, and no where elſe at the cloſe of the firſt ſervice; except it be in the afternoon, and then to be done immediately after the creed, uſing only thoſe two collects, which we ſet down in the ſervice book for the viſitation of the ſick; that next after the marriage (if there be any) be begun in the body of the church, and finiſhed at the table; that the churching of women begin as ſoon as the miniſter comes up to the communion table before the ſecond ſervice, unleſs there be a marriage the ſame day; for then the churching is not to begin till thoſe prayers appointed to be ſaid at the Lord's table for the marriage be ended.

X. That women to be churched come and kneel

kneel at a ſide near the communion table without the rail, being veiled according to the cuſtom, and not covered with a hat; or otherwiſe not to be churched but preſented at the next generals by the miniſter, or churchwardens, or any of them.

XI. That they go up to the holy table at marriages at ſuch time thereof as the rubric ſo directeth, and that the new married perſons do kneel without the rail, and do at their own charge, if the communion were not warned the Sunday before, receive the holy communion that day or elſe to be preſented by the miniſter, and the churchwardens at the next generals for not receiving.

XII. That no miniſter preſume to marry any perſons, whereof one of the parties is not of his pariſh, unleſs it be otherwiſe expreſly mentioned in the licence; nor that he marry any by virtue of any faculties or licence, wherein the authority of an archdeacon or official is mentioned, "ſub poena ſuſpenſionis."

XIII. That the pariſhioners be warned by the miniſter and churchwardens to bring their children to the church for baptiſm in due time, and if any child be not brought before the ſecond leſſon, that then the parents be preſented for that default, and that no baptiſm be adminiſtred, excepting in the caſe of extreme neceſſity, but on the Sunday or holyday.

XIV. That the font at baptiſm be filled with clean water, and no diſhes, pails, nor baſons be uſed in it, or inſtead of it; and that the miniſter admit but two godfathers and one godmother for a male child, and two godmothers and one godfather for a female, and then do at firſt aſk them whether the child be yet baptized or no, and do take it in his arms, and ſign it with the ſign of the croſs, when he baptizes it, and after all do admoniſh them to bring it to confirmation, when time ſhall ſerve.

XV. That all communicants come up ſeverally, and kneel before the rail to receive the holy communion; and that the miniſter repeat to every communicant ſeverally all the words, that are appointed to be ſaid at the diſtribution of the holy ſacrament.

XVI. That no wicker bottles or tavern pots be brought unto the communion table, and that the bread be brought in a clean cloth or napkin; and that the words of conſecration be audibly repeated again, if any bread or wine be to be uſed, which was not at firſt conſecrated.

XVII. That the miniſter and churchwardens of great pariſhes, to avoid confuſion and over long wearying of the miniſter and of the pariſhioners, do take order, that there may not come above 300. or at the moſt 400. communicants to one communion; for which occaſion they are warned to have communions the oftner.

XVIII. That the holy oblations in ſuch places, where it pleaſeth God at any time to put into the hearts of his people by that holy action to acknowlege his gift of all they have to them, and their tenure of all from him, and their debt of all to him, be received by the miniſter ſtanding before the table at their coming up to make the ſaid oblation, and then by him to be reverently preſented before the Lord, and ſet upon the table till the ſervice be ended.

XIX. That the miniſter do catechiſe in the afternoon half an hour at leaſt immediately after the laſt ringing or tolling of the bell for the evening prayer, according to the queſtions of the church catechiſm only, and ſtanding in the reading deſk.

XX. That the miniſters reading deſk do not ſtand with the back towards the chancel, nor too remote or far from it.

XXI. That the chancels and alleys in the church be not incroached upon by building of ſeats; and if any be ſo built, the ſame to be removed and taken away; and that no pews be made over high ſo that they, which be in them, cannot be ſeen how they behave themſelves, or the proſpect of the church or chancel be hindered; and therefore that all pews, which within do much exceed a yard in height, be taken down near to that ſcantling, unleſs the biſhop by his own inſpection, or by the view of ſome ſpecial commiſſioners ſhall otherwiſe allow.

XXII. That none of what rank ſoever do keep any chaplains, ſchoolmaſters, miniſters, or ſcholars in their houſes to read prayers and expound ſcriptures, or to inſtruct their family, unleſs they be thereunto enabled by law.

XXIII. That whereas ſermons are required by the church of England only upon Sundays and holydays in the forenoon, and at marriages, and are permitted at funerals, none preſume to take upon them to uſe any preaching or expounding, or to have any ſuch lecturing at any other time without expreſs allowance from the biſhop.

XXIV. That every one allowed to be a lecturer, do read the divine ſervice fully in his ſurplice and hood before every lecture, in the ſame manner as is appointed on Sundays; and that all lecturers behave themſelves modeſtly in their ſermons, preaching faith, obedience, and good works, in all things obſerving his majeſty's declaration prefixed before the 39. articles, and his majeſty's injunctions, without medling with matters of ſtate, news, or queſtions late in difference, nor favouring or abetting any ſchiſmatics or ſeparatiſts, either by ſpecial prayer for them or otherwiſe approving of them.

XXV. That the churchwardens ſuffer no man but their own parſon, vicar, or curate to preach upon any occaſion in their church, till he ſhew his licence, and ſubſcribe his name in their paper book for that purpoſe appointed, and the name of the biſhop who licenſed him.

XXVI. That there be the ſame manner of ringing and tolling of bells to church on holydays, as is uſed on Sundays, and that there be no difference of ringing to church, when there is a ſermon, more than when there is none; excepting the knells for funerals.

XXVII. That no churchwindows nor chancelwindows be ſtopped up in any part; nor the floor in any part unpaved, or uncleanly kept, nor,

nor the churchyard any ways abuſed, annoyed, or profaned.

XXVIII. That all defaults contrary to the premiſſes be faithfully enquired into by the officials from time to time at their generals, of whom the biſhop will require an account concerning the ſame.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 4.	1636.	CAROL. I. 12.

Literae regiae de viſitatione univerſitat. Oxon. et Cantabrig. per archiepiſcopum Cantuar. Ex reg. Laud fol. 252. a.

CAROLUS, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae rex, fidei defenſor, etc. omnibus, ad quos praeſentes literae pervenerint, ſalutem. Suborta nuper lite et controverſia inter reverendiſſimum in Chriſto patrem archiepiſcopum Cant. et univerſitates noſtras Oxonii et Cantabrigiae, ſuper jure et titulo viſitationis metropoliticae univerſitatum praedictarum, praefato archiepiſcopo jus viſitandi praedictas univerſitates ſibi et eccleſiae ſuae metropoliticae Chriſti Cant. vendicante; praefatiſque univerſitatibus ſe a viſitatione praedicta exemptas eſſe praetendentibus, liteque et controverſia praedicta ad nos, et judicium et ſententiam noſtram regiam delata; nos ad ſtabiliendam pacem inter partes praedictas, et ad tollendam inperpetuum hujuſmodi controverſiae materiam, reverendiſſimum in Chriſto patrem, praedilectumque et perquam fidelem conſiliarium noſtrum Guilielmum, providentia divina Cant. archiepiſcopum, totius Angliae primatem et metropolitanum, et univerſitatis Oxonienſis cancellarium, necnon praedilectum et perquam fidelem conſanguineum et conſiliarium noſtrum Henricum, comitem Holland, univerſitatis Cantabrigienſis cancellarium, alioſque nonnullos a praedictis univerſitatibus mandata ſufficientia habentes, venire fecimus coram nobis et conſiliariis noſtris in aula noſtra apud honorem noſtrum de Hamptoncourt, viceſimo primo die menſis Junii, anno regni noſtri duodecimo, ibidemque auditis et intellectis quae per partes praedictas hinc inde dici et allegari potuerunt, habitaque cum praefatis conſiliariis noſtris deliberatione matura, ad definiendam et dijudicandam litem et controverſiam praedict. proceſſimus in modum ſequentem: Primo et ante omnia, per probationes legitimas, et per confeſſionem utriuſque partis nobis conſtabat, nos jure coronae noſtrae regni Angliae habuiſſe, et habere poteſtatem viſitandi univerſitates praedictas, quoties et quandocunque nobis et ſucceſſoribus noſtris viſum fuerit; praefatumque archiepiſcopum, jure eccleſiae ſuae metropoliticae Chriſti Cant. habuiſſe, et habere poteſtatem viſitandi totam provinciam ſuam Cant. in qua univerſitates praedictae poſitae ſunt. Cum vero ex parte univerſitatum propoſitum eſſet, univerſitates praedictas per quaſdam chartas noſtras et praedeceſſorum noſtrorum, et bullas papales fuiſſe exemptas, et immunes ab omni viſitatione, et juriſdictione archiepiſcopi praedicti, eandemque immunitatem legitimo temporis uſu fuiſſe praeſcriptam; ex parte praefati archiepiſcopi coram nobis oſtenſum et probatum fuit, tres praedeceſſores ſuos archiepiſcopos Cant. actualiter viſitaſſe univerſitates praedictas, jure eccleſiae ſuae metropoliticae Chriſti Cant. et non per poteſtatem legatinam; ortaque olim lite inter archiepiſcopum Cant. et univerſitatem Oxon. ſuper jure viſitationis praedictae tempore Richardi II. praedeceſſoris noſtri regis Angliae, eundemque praedeceſſorem noſtrum, plene auditis quae per partes utrinque proponi potuerunt, pro archiepiſcopo et jure viſitationis ſuae judicaſſe; eademque controverſia iterum emergente inter archiepiſcopum Cant. et univerſitatem Oxon. tempore Henrici IV. praedeceſſoris noſtri regis Angliae, eundem praedeceſſorem noſtrum ſimiliter pro archiepiſcopo praedicto et jure viſitationis ſuae praedictae pronunciaſſe et determinaſſe; eaſdemque ſententias et determinationes per actum parliamenti anno tertiodecimo Henrici IV. fuiſſe ratificatas et confirmatas: quinetiam nobis conſtabat, praedictas exemptiones et immunitates a viſitatione metropolitica archiepiſcopi Cant. vel earum aliquam per aliquam chartam noſtram vel praedeceſſorum noſtrorum non fuiſſe conceſſas, eaſdemque per bullas papales concedi non potuiſſe, nec per curſum temporis citra actuales viſitationes archiepiſcoporum praedict. fuiſſe legitime praeſcriptas, nec de jure noſtro eccleſiaſtico potuiſſe praeſcribi; praefatuſque archiepiſcopus coram nobis protulit ſchedulam ſubſcriptam manibus magiſtrorum collegiorum univerſitatis Cantabrigiae, in qua praedicti magiſtri pro ſe et univerſitate ſua, privilegiis et immunitatibus papalibus univerſitati praedictae conceſſis renunciabant. Quibus omnibus per nos conſideratis, habitaque deliberatione cum praefatis conſiliariis noſtris, judicavimus et determinavimus jus viſitandi cancellarios, magiſtros, et ſcholares univerſitatum praedictarum, et ſucceſſores ſuos, eorumque ſervientes, aliaſque perſonas pro tempore exiſtentes, libertatibus et privilegiis univerſitatum praefatarum utentes; necnon univerſitates praedictas, ut univerſitates, ſpectare et pertinere ad praefatum archiepiſcopum et ſucceſſores ſuos, et eccleſiam ſuam metropoliticam praedictam per ſe aut commiſſarium ſeu commiſſarios ſuos exercendum; et quod praefati cancellarii, magiſtri, ſcholares, et reliquae perſonae privilegiis univerſitatum utentes, eorumque ſucceſſores perpetuis futuris temporibus, eidem archiepiſcopo et ſucceſſoribus ſuis, eorumve commiſſariis in viſitatione et juriſdictione univerſitatum praedictarum in omnibus pareant et obediant. Cum vero coram nobis praeterea proponeretur non ſatis conſtare, quoties viſitatio praedictarum univerſitatum

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tum exerceri debeat; ad amputandas ſimiles controverſias infuturum, ordinavimus, quod licebit praefato archiepiſcopo et ſucceſſoribus ſuis viſitare univerſitates praedictas, non tantum ſemel in vita, ſicuti in reliquis partibus provinciae Cant. nuper uſitatum fuit, verum etiam quod licebit eis eorumque ſingulis poſt primam viſitationem metropoliticam finitam, praedictas univerſitates per ſe vel commiſſarios ſuos viſitare, quotieſcunque illud neceſſarium praefatis archiepiſcopis viſum fuerit, ex cauſa rationabili et legitima per nos et ſucceſſores noſtros primitus approbanda. Cumque praeterea coram nobis proponeretur ex parte cancellariorum praedictorum, futurum valde incommodum ſibi et ſucceſſoribus ſuis, prae dignitate perſonarum ſuarum, ſi in viſitationibus praedictis perſonaliter debeant comparere; declaravimus jure ſatis conſultum eſſe eorum incommodis in hac parte, cum poſſint in viſitationibus praedictis per procuratores ſuos comparere. Denique per praefatum archiepiſcopum a nobis humiliter petitum fuit, ut hoc noſtrum judicium et declaratio poteſtatis viſitandi univerſitates praedictas, ſibi et ſucceſſoribus ſuis jure eccleſiae metropoliticae Chriſti Cant. competentis, non poſſint infuturum extendi ad epiſcopos et archidiaconos locorum, in quibus univerſitates praedictae poſitae ſunt, et ut praefatae univerſitates per praefatos epiſcopos et archidiaconos inpoſterum non poſſint viſitari, et ut hoc noſtrum judicium, ordinationem, et determinationem ſub magno ſigillo Angliae confirmare dignaremur. Cujus petitioni annuentes, declaravimus, quod univerſitates praedictae per epiſcopos et archidiaconos praedictos inpoſterum non viſitentur; et hoc noſtrum judicium, ordinationem, et declarationem ſub magno ſigillo Angliae communiri et confirmari juſſimus; mandantes praefatis cancellariis, magiſtris, et ſcholaribus univerſitatum praedict. ut viſitationi praefati archiepiſcopi et ſucceſſorum ſuorum ſe ſubmittant, et ut nullam exemptionem ſeu immunitatem adverſus viſitationem praedictam ſibi vindicare praeſumant. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud Weſtm. triceſimo die Januarii, anno regni noſtri duodecimo.

Per ipſum regem.

WOLSELEY.

Archiepiſc. Cant. GUIL. LAUD 4.	Anno Chriſti 1636.	Reg. Angliae CAROL. I. 12.

Epiſtola Ger. Jo. Voſſii ad archiepiſc. Cantuar. de jure viſitandi academias Angliae. Ex reg. Laud fol. 248. a.

REVERENDISSIME in Chriſto pater, domine illuſtriſſime. Mihi gaudeo, Britanniae gratulor, Deo gratias ago de immiſſa animo tuo cogitatione ſanctiſſima revocandi juris ejus, quo reverendiſſimi Cant. praeſules jam ab antiquis temporibus in luſtrandis regni Anglici academiis uti frui ſolent. Sane non corpora ſolum noſtra fluxa et fragilia ſunt, ſed humana etiam inſtituta, licet optima, facile per incuriam in pejus vergunt, eoque ad retinendum grande illud diſciplinae bonum nihil exoptatius a Deo et rege potuit evenire, quam ut priſcum jus tanto praeſuli reſtituatur, perque eum potiſſimum labantibus moribus obviam eatur; cui ut ſacrorum, ſic morum bonorum praecipue cura incumbit, quique ſic ſanctimoniam ab aliis, exigere ſciat, ut eadem praecedat caeteros. Sunt quidem florentiſſimae academiae ambae, ſed cura tua deinceps ſe vincent ac pulchriores, pulchrioreſque ſemper exurgent, quod bonum ſuum ſapientiſſimi quique per ſe ſine dubio vident, ac magis et magis intelligent; nec ſolum noſtra aetas, ſed poſteritas etiam ut ſui temporis emendatori gratias propterea ſemper aget*.

Numen caeleſte oro, ut tibi, illuſtriſſime ac reverendiſſime domine, longaevam ac proſperam largiatur vitam.

Reverendiſſimi ac illuſtriſſimi nominis tui cultor et cliens devotiſſimus,

Amſtelodami M DC.XXXVI. prid. non. Sextil.

GER. JO. VOSSIUS.

Statuta ſive ordinationes per reverendiſſimum dom. Will. Laud, archiep. Cant. edita et promulgata. Ex MS. Sancroft, arch. Cant.

CAP. I. *De inhibitionibus.*

I. CONTRA aliquem epiſcopum aut contra principalem viſitatorem archiepiſcopi Cant. in viſitatione ſua metropolitica, inhibitiones concedi nolumus; niſi aut dictus reverendiſſimus, aut judex ipſe de arcubus aut audientiae (ſi ſit in civitate) notitiam habeat de eiſdem, et de cauſa earundem.

II. In cauſis criminalibus, ubi judex aquo

* In Colomeſiana editione epiſtolarum G. J. Voſſii hoc modo auctor concludit hanc epiſtolam, pag. 290.
——gratias propterea ſemper aget. Primus qui me jucundiſſimo hoc negotio laetiſſimus ipſe perfudit, optimus et doctiſſimus Goſſius noſter fuit. Is aliquamdiu ſtudiorum ergo hac in urbe egit, ac me uſus perfamiliariter; quia quae viri modeſtia eſt, arbitraretur, ſtudia etiam ſua ex nobis aliquid poſſe capere incrementi. Gaudeo me incidiſſe in amicum tam amantem bonae mentis, et de quo non poſſim non optima quaeque mihi augurari.

Amſtelodami CIƆIƆCXXXVI. prid. non. Sext. ſt. vet.

procedit contra praeſentatum de adulterio, fornicatione, aut hujuſmodi delictis; ne fiant inhibitiones niſi per judicem adquem, aut aliquem ſurrogatorum ſuorum, qui ſit legum doctor. Et ſi appellans non proſecutus fuerit dictam appellationem ſecundo termino poſt inhibitionem extractam; tunc judex adquem decretum ſuum intimet judici aquo, aut parti appellatae. Quod ipſi (ſi ſua putaverint intereſſe) urgere poſſint appellantem ad proſequendum. Quodſi et ipſi neglexerint per ſpatium unius termini poſt inhibitionem eis factam; tunc judex adquem ex officio mero (ne talia ſcelera per inhibitionem protegi videantur) decernet pro parte appellante, ad proſequendum appellationem ſuam praedictam. Et ſi non proſequatur, remittat cauſam judici aquo, juxta formam juris, et ſtilum illius curiae ſine ulteriori dilatione.

III. Nulli procuratori aut parti liceat plures inhibitiones in una et eadem cauſa, et inter eaſdem perſonas conficere et obtinere, niſi judicem adquem ultimo appellatur; aut ejus ſurrogatum prius conſultum fecerint de priore inhibitione, et de cauſa quare denuo aut pluries appellare convenit.

IV. Ne ſigilletur aliqua inhibitio, niſi nomen procuratoris impetrantis ſubſcribatur eidem, et libro ſigilli etiam apponatur.

V. Cautiones in aliqua curia noſtra contra inhibitiones, decreta, probationes, teſtamentorum adminiſtrationes, vel contra commiſſiones pro receptione juramenti, aut hujuſmodi admitti nolumus, niſi ſub hac forma et conditione; viz. quod prius vocetur ipſa pars, cujus intereſſe praetenditur, aut unus procuratorum in curiis noſtris exercentium tunc exiſtens in civitate per dictam partem nominandus: nolumus enim manus ligari judicis, niſi paratum habeat, qui vocetur ad reddendam rationem cautionis praedictae.

CAP. II. *De dilationibus vitandis.*

I. In die ad libellandum detur libellus ſine ulteriori dilatione, niſi aliter judici viſum fuerit: actor enim debet venire paratus ad judicium.

II. Ne fiat continuatio alicujus mandati plus quam ſemel.

III. Ex generali continuatione nulla ſit termini probatorii prorogatio aut continuatio.

IV. Ubi appellatur a ſententia diffinitiva lata per judicem aquo pro legato, decimis, aut ſumma taxata ad reparationem eccleſiae; et appellans vult allegare ſolutionem, plene adminiſtravit, aut aliud quicquam in peremptionem ſive exonerationem ſummae petitae (quod bene potuit in prima inſtantia allegaſſe) deponat ille prius ſummam ſententiatam, priuſquam admittatur talis allegatio, niſi alias judici viſum fuerit ex juſta cauſa per eum approbanda.

V. Si procurator adverſam ſibi partem ex aliqua cancellaria aut regiſtrario in non tranſmittendo proceſſum, aut teſtem in non comparendo, aut in non ſubeundo examen ſuſpendi aut excommunicari obtinuerit; tunc literas denunciatorias, ſuſpenſionis, aut excommunicationis hujuſmodi extrahat infra quatuor dies; et mittat eas bona fide in partes infra tres dies prox. poſtquam extraxerit eaſdem literas, debite denunciandas; nec penes ſe ulterius clam detineat eaſdem ad cauſam differendam.

VI. Si quis commiſſionem ad partes pro reſponſis partis ſuae aut pro examinatione teſtium habuerit conceſſam, eamque extrahere aut debite exequi diſtulerit aut neglexerit, renovationem ejuſdem nullatenus expectabit, nec habebit, niſi ex juſta cauſa per judicem approbanda; qui et eo caſu, ſi quicquam incuriae aut negligentiae invenerit, partem hujuſmodi non extrahentem, aut non debite exequentem in expenſis retardati proceſſus condemnabit.

CAP. III. *De advocatis et procuratoribus.*

I. Dum advocatus informat judicem, aut quicquam petit in curia, nullus procurator eum perturbet, aut ſe intromittat; quinetiam ejus petitioni reſpondere non praeſumat, ſi advocatus ex adverſa parte interfuerit et reſpondere ſit paratus et voluerit.

II. Tam advocati, quam procuratores induantur habitu et caputio in curia de arcubus, prout fieri conſuevit. Sine eis in limites curiae intrare non praeſumant. Accedant ad initium curiae. Non recedant ante curiam finitam. Latine loquantur (et non Anglice) per totum tempus curiae. Sint judici attendentes in eundo et redeundo ad curiam de arcubus et ab eadem, eumque comitando ducant et reducant.

III. Nulli tradetur proceſſus judicis aquo in regiſtrum introductus, niſi advocato aut procuratori alterius partium, pro eodem (ut moris eſt) componenti; iſque nomen ſubſcribendo ſuum in libro compoſitionum ſe recepiſſe teſtificet; et ſemper dictum proceſſum rogatus per regiſtrarium infra unum diem poſt debitam requiſitionem reducat in officium regiſtrarii et retradat eum, ut pars adverſa eundem per ſimilem compoſitionem et ſubſcriptionem habeat utendum.

IV. In die aſſignato ad audiendam voluntatem nullus procurator, qui habet aliquam in libro informationum cauſam deſcriptam aut aſſignatam, a publicis informationibus ſe abſentet; praeſertim cum ſua cauſa ventilanda, aut juxta ordinem dicti libri evocanda venerit.

V. Si quis procurator in die ad audiendam voluntatem inventus fuerit allegaſſe, aut (uti vocant) placitaſſe aliquam materiam, quam ante in eadem cauſa ipſe placitaverit et admitti obtinuerit; condemnetur in expenſis retardati proceſſus cum dolo malo et in dilationem cauſae plus juſto hoc feciſſe judicabitur.

VI. Cum judex utraſque partes audiverit, et decretum ſuum interpoſuerit, neque advocatus nec procurator ſit ei ulterius moleſtus aut importunus.

VII. Brevia, quae vocant, cauſarum nulla fiant, niſi cum judex requiſiverit; nec pro eis ſcribendis ultra VI. denar. pro qualibet charta (Anglice "every ſheet") capiatur. Si quis hoc nimis aut minus duxerit, ſtabit taxationi judicis pro eiſdem.

VIII. Si quae pars principalis reſponſum ſuum perſonale aut ipſe aut ejus advocatus aut procu-

procurator ſcripſerit, et in regiſtrum intrandum et regiſtrandum dederit; idemque reſponſum ſuper allegatione ad audiendam voluntatem, habita informatione imperfectum aut minus plenum fuerit inventum; ſolvet talis reſpondens expenſas retardati proceſſus, quia et litem retardavit, et partem adverſam in expenſis circa informationem ſuper ea re indebite oneravit.

CAP. IV. *De regiſtrariis et eorum clericis.*

I. Nullus actuarius aut acta ſcribens ponat in actu, quod aliquis dedit libellum, allegationem in ſcriptis, aut materiam hujuſmodi, niſi eodem tempore et loco idem libellus, allegatio, aut materia ſit realiter ei tradita et exhibita in regiſtrum relinquenda, ut parti adverſae etiam copia tunc deliberetur. Dictus libellus ſive exhibitum in pergameno conſcribatur; niſi judex verſus finem termini propter multitudinem negotiorum duxerit eum pro tempore in papyro recipiendum (cui etiam ſtabitur contra exhibentem) et proxima vacatione in pergameno redigendum, et (vere comparatum) in regiſtrum introducendum.

II. Regiſtrarius, actuarius, aut aliquis eorum clericus officium procuratoris in eadem curia non exercebit; cauſas aliquas in illa curia nullatenus ſolicitabit, aut ſe minus indifferentem alicui partium praebeat, aut ſit in aliquo.

III. Ubi decernendum eſt pro omiſſis, judex et regiſtrarius omiſſorum tranſmittent ea ſuis propriis expenſis; et ſi eorum fraude aut ſupina negligentia omiſſio fiat, refundat expenſas litis retardatae ille, cujus dolo aut culpa id factum fuerit.

IV. Copiae depoſitionum, reſponſionum perſonalium, aut exhibitorum quorumcunque non tradentur partibus, aut eorum procuratoribus aut advocatis per regiſtrarium, actuarium, aut clericos ſuos, niſi facta fideli comparatione cum originali et ſubſcriptione manus ſuae, aut eorum unius (notariorum public. exiſtentium) quod concordant cum originali.

V. Commiſſiones pro reſponſis recipiendis aut teſtibus examinandis fiant aſſumpto publico notario quocunque partibus indifferente, niſi ubi judici aliter viſum fuerit.

VI. Acta, exhibita, et recorda fideliter cuſtodiantur, et in loco tuto et convenienti reponantur, et per annos ſive terminos ordine diſtinguantur, quo facilius ſcrutinium fiat, ubi opus erit.

VII. Acta omnia et ſingula cujuſque termini, aut in ipſo termino, aut vacatione prox. ſequente regiſtrentur, aut (uti vocant) in libro actorum intrentur.

W. CANT.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 4.	1636.	CAROL. I. 12.

Archiepiſcopi Cantuar. literae praepoſito et ſociis collegii Etonenſis de numero ſociorum. Ex reg. Laud fol. 258. a.

GUILIELMUS, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, dilectis in Chriſto praepoſito et ſociis collegii de Etona in dioeceſi Lincoln. ſalutem et gratiam. In viſitatione noſtra metropolitica dioec. Lincoln. et collegii veſtri nuper propoſita fuit coram nobis querela, ex parte quorundam ſociorum collegii regalis in academia Cantabrigienſi, quod cum cummunis fundator utriuſque collegii praedicti, Henricus ſextus, piae memoriae, quondam rex Angliae, collegium veſtrum de Etona, de decem ſociis fundaverit, et in loca vacantia ſociorum collegii veſtri primo et ante omnes alios ordinaverit eligi ſocios collegii regalis, vel eos qui prius fuerint in eodem, et ex cauſis honeſtis et licitis receſſerint ab ipſo, ſi qui tales inventi fuerint habiles et ſufficientes; vos tamen contra ſtatuta collegii veſtri ſeptem ſocios tantum jamdiu habueritis, et in praeſenti habeatis, et in loca vacantia ſociorum collegii veſtri ſaepius eligatis alios de aliis collegiis, vel locis, ad arbitrium veſtrum, licet habiles et ſufficientes in regali collegio praedicto inveniantur; unde praefati ſocii collegii regalis a nobis humiliter petierunt, ut velimus ordinare numerum decem ſociorum collegii veſtri inpoſterum perimplendum eſſe, et loca eorum vacantia, ex ſociis collegii regalis et non alibi ſupplenda eſſe, ſi habiles et ſufficientes in collegio regali praedicto reperiantur. Nos vero antedictis iis omnibus, quae coram nobis utrinque propoſita fuerunt, poſt maturam deliberationem de perimplendo numero decem ſociorum collegii veſtri in praeſenti aliquid decernere noluimus, cum nobis conſtet collegium veſtrum ab Edwardo quarto, quondam rege Angliae, immediato fundatoris veſtri ſucceſſore, fuiſſe diſſolutum, et ab eodem deinceps (ſed reditibus ejuſdem multum imminutis) reſtitutum, et ab eo tempore citra numerum ſociorum veſtrorum nunquam ſeptenarium exceſſiſſe; adeoque noluimus conſuetudinem collegii veſtri in hac re ex veriſimilibus cauſis tamdiu receptam ſubito immutare. Caeterum cum ex ſtatutis collegii veſtri nobis etiam conſtet, collegium veſtrum eſſe originem et ſeminarium collegii regalis, et fundatorem veſtrum communem deſideraſſe, ut inter utrumque collegium ſuum arctiſſima conjunctio, conſociatio, et charitas inperpetuum intercederet, et in electione ſociorum collegii veſtri juſſerit primam et praecipuam rationem habendam eſſe ſociorum collegii regalis Cantabrigiae, vel eorum, qui prius fuerint in eodem, et ex cauſis honeſtis et licitis receſſerint, utque ad loca vacantia ſociorum collegii ſanctae Mariae Wintonienſis (ad cujus exemplum collegium veſtrum fundatum eſt) ſocii collegii novi Oxoniae tantum, et nulli ex aliis collegiis aut locis electi fuerint a fundatore ejuſdem; nos ad promovendam fundatoris veſtri voluntatem, et deſiderium in concilianda conjunctione et charitate inter utrumque collegium ſuum praedictum, ordinamus

mus et decernimus, quod ex ſeptem ſociis collegii veſtri continuò quinque ad minimum eligantur inperpetuum de ſociis collegii regalis praedicti, vel de eis, qui prius fuerint in eodem, et ex cauſis honeſtis et licitis receſſerint ab eodem, ſi qui tales habiles et ſufficientes reperti fuerint; et quod nulli inpoſterum eligentur per vos aut ſucceſſores veſtros ex aliis collegiis vel locis in ſocios collegii veſtri, quamdiu numerus quinque ſociorum veſtrorum ex ſociis collegii regalis praedicti non fuerit perimpletus; mandantes et injungentes hanc noſtram ordinationem et decretum a vobis et ſucceſſoribus veſtris inperpetuum obſervari. In cujus rei teſtimonium ſigillum noſtrum archiepiſcopale praeſentibus apponi juſſimus. Dat. in manerio noſtro de Lambeth undecimo die menſis Martii, anno Domini (ſtilo Angliae) M.DC.XXXVI. et noſtae tranſlationis anno quarto.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 4.	1636.	CAROL. I. 12.

The archbiſhop's letter to the provoſt and fellows of Eaton college about the number of fellows. Reg. Laud. fol. 259. a.

"SALUTEM in Chriſto." After my hearty commendations, etc. You cannot but remember, that after my metropolitical viſitation of your college at Eaton was begun, there was delivered unto me a petition from King's college in Cambridge, and another to his ſacred majeſty, both concerning certain rights to the fellowſhips of Eaton, as they pretended; and the petition delivered to his majeſty was after ſent unto me, with a reference under ſecretary Windebank's hand, requiring me to take their cauſe into conſideration, and to do them that juſtice, which upon due deliberation, I ſhould find did belong to them, and their cauſe. Thereupon I had divers times cogniſance of this cauſe in the preſence of ſome, both of your and their ſocieties, and heard at large both your and their counſel, that by reaſon of the ſhortneſs of my viſitation, being unwilling to hold it much longer than the ordinary time of ſix months, and becauſe of my other many and great occaſions not ſuffering me to attend that buſineſs wholly, I was conſtrained to reſerve this and all ſuch buſineſſes, as were then depending before me, in the relaxation of my viſitation aforeſaid, to ſuch other farther and fit time, as I might have to end them. And having now maturely conſider'd of the aforeſaid petition of King's college, with all incidents thereunto belonging, and of all ſuch anſwers as you the provoſt and fellows of Eaton have given, I have now at laſt made my deciſion, with an injunction of obedience in time to come, and have ſent it herewith unto you under my archiepiſcopal ſeal, requiring you that it be regiſtred at the end of our ſtatute book, and obſerved in all future elections of fellows into that ſociety; that ſo theſe two great bodies which had one and the ſame royal founder, may according to his will and frequent deſires in your and their ſtatutes, grow up into a nearer relation and greater amity one to, and with the other, which God grant. So with my love remembered to you, I leave you all to God's bleſſed protection and reſt,

Your very loving friend,

Lambeth Martii 15. M.DC.XXXVI. W. CANT.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 4.	1637.	CAROL. I. 13.

Literae patentes pro viſitatione locorum exemptorum. Ibid. fol. 85. b.

CAROLUS, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae rex, fidei defenſor, etc. reverendiſſimo in Chriſto patri Willielmo, providentia divina archiepiſcopo Cant. totius Angliae primati et metropolitano, Johanni, eadem providentia Roffen. epiſcopo, Nathanieli Brent, militi, legum doctori, vicario ejuſdem archiepiſcopi in ſpiritualibus generali, Thomae Reeves, legum etiam doctori, advocato noſtro, Iſaaco Bargrave, S. T. P. decano eccleſiae cathedralis metropoliticae Chriſti Cantuar. Johanni Warner, et Thomae Jackſon, ſacrae theologiae etiam reſpective profeſſoribus, Richardo Clark, ſacrae theogiae profeſſori, Arthuro Ducke, et Roberto Aylet, legum reſpective doctoribus, ſalutem. Cum vos praedict. archiepiſcopus ex ſolicitudine paſtorali gregis dominici vobis commiſſi, tam civitatem, dioec. et eccleſiam veſtram Cant. caeteraſque dioec. et eccleſiastam cathedrales, quam collegiatas et parochiales, hoſpitalia item, et ſcholas publicas ſeu liberas, aliaque loca eccleſiaſtica infra provinciam veſtram Cant. conſtituta, tam in capite, quam in membris, clerumque et populum reſidentem in eiſdem dioec. et provincia, jure veſtro metropolitico propediem viſitare, et negotiis praepediti munus illud praedict. epiſcopo, Nathanieli, Thomae, Iſaaco, Johanni, Thomae, Richardo, Arthuro, et Roberto (inter alios) conjunctim et diviſim committend. propoſuiſtis; ac tam infra dioeceſim, quam alibi infra provinciam veſtram Cant. diverſae eccleſiae cathedrales, cum epiſcopis, decanis, capitulis, caeteriſque miniſtris et officiariis in eiſdem, ac decani et capitulum cum praebendariis, aliiſque miniſtris et officiariis in diverſis eccleſiis nuper citra annum regni domini Henrici, nuper regis Angliae octavi, viceſimum ſextum, ac tam citra annum illum, quam antea nonnulla hoſpitalia et domus ad pauperum ſuſtentationem, ac ſcholae quaedam publicae et liberae per anteceſſores noſtros fundata, erecta, et ſtabilita extiterunt et exiſtunt; et aequum

quum eſt, ut qui unitatem religionis amplexi ſunt, eadem diſciplina ad cultum divinum externum et morum probitatem dirigantur; nos auctoritatem noſtram regiam ad fidem chriſtianam vere catholicam, cujus ſumus defenſores, et morum probitatem conſervand. nobis a Deo optimo maximo commiſſam agnoſcentes, utque (amputatis malorum vepribus) ſincera religio et canonica recte vivendi forma tam in eccleſiis et locis antedictis, quam in caeteris eccleſiis, ac in locis univerſis provinciae veſtrae floreſcat et augeatur, cupientes; ad viſitand. igitur tam in capite, quam in membris, tam eccleſias cathedrales et collegiatas praedict. ac praefata hoſpitalia, domus, ſcholas, et ſingula loca eccleſiae infra dioec. et provinciam praedict. de fundatione vel patronatu noſtri vel progenitorum noſtrorum (tam exempta et immediate nobis ſubjecta, quam non exempta) quam epiſcopos, decanos, et capitulum, praebendarios, officiarios, et miniſtros, alioſque degentes vel miniſtrantes in eiſdem (eccleſia collegiata beati Petri Weſtm. et decano, capitulo, et miniſtris in eadem except.) ac de ſtatu eccleſiarum, hoſpitalium, domorum, et ſcholarum illarum, ac eorundem epiſcoporum, decanorum, et capitulorum, ac canonicorum, praebendariorum, miniſtrorum, et officiariorum, et aliorum quorumcunque in eiſdem degentium vel miniſtrantium, modis omnibus, quibus melius et efficacius poteritis, inquirend. et inveſtigand. ac delinquentes irregularitatis macula irretit. vel officia ſeu miniſteria ſua negligentes, aliterve culpabiles poenis pro ratione et modo criminum, exceſſuum, negligentiarum, et delictorum ſuorum condignis, uſque ad dignitatum, officiorum, et miniſteriorum reſpective privationem et amotionem incluſive, ad ſtipendiorum et emolumentorum ſuorum ſicut in dividentiis excreſcentium, communiis, annona, caeteriſque proventibus ſuis eccleſiaſticis indies pervenient. ſequeſtrationem, vel quamcunque aliam congruam et competentem coercionem puniend. et corrigend. ad probatiores vivendi mores, et canonicum magis officiorum ſuorum miniſterium, modis omnibus, quibus poteritis, reducend. contumaces item et rebelles, ſi quos inveneritis, cujuſcunque fuerint ſtatus vel conditionis, tam per cenſuras eccleſiaſticas et alia juris remedia compeſcend. aliiſque juriſdictionem eccleſiaſticam durante viſitatione veſtra in eccleſiis et locis praedictis exercere inhibend. prout inhibemus per praeſentes. Inſuper chartas regias, indulta, privilegia, immunitates, libros, ſtatuta (ſi quae ſint) regiſtra, computa, et alia ſcripta, ſeu munimenta quaecunque dictarum eccleſiarum, hoſpitalium, domorum, ſcholarum, epiſcoporum, decanorum, capitulorum, canonicorum, praebendariorum, miniſtrorum, officiariorum praedict. fundationem, incorporationem, dotationem, negotia, vel ſtatum quoquomodo tangen. ſive concernen. petend. exigent. vobiſque proferri et exhiberi mandand. et faciend. ea recipiend. et diligenter examinand. necnon injunctiones et ſtatuta, quae vobis pro commodiori ordine et gubernatione eccleſiarum, hoſpitalium, domorum, ſcholarum, decanorum, capitulorum, canonicorum, praebendariorum, miniſtrorum, et officiariorum praedict. videbuntur idonea, tam durante viſitatione praedicta quam poſtea condere et edere, eiſque nobis propoſitis, et per nos ſtabilitis, ea decanis, capitulis, canonicis, praebendariis, miniſtris, officiariis, atque aliis quibuſcunque in eiſdem eccleſiis, hoſpitalibus, domibus, ſcholis, et locis commorantibus vel miniſtrantibus, per ipſos et eorum ſucceſſores obſervanda, nomine noſtro tradend. et auctoritate noſtra eis indicend. et injungend. in eorum violatores poenas infligend. decernend. et ordinationes et conſuetudines (ſi quas inveneritis) eiſdem inidoneas tollend. et penitus abolend. et omnia alia, quae circa praemiſſa requiſita aut neceſſaria fuerint vel opportuna, faciend. et exequend. vobis, de quorum ſinceritate, religione, et doctrina ac morum probitate, et rebus gerendis provida circumſpectione et induſtria plenius in hac parte confidimus, ex certa ſcientia et mero motu noſtris, ac ſuprema auctoritate noſtra regia vices et auctoritatem noſtras, omni appellatione remota, conjunctim et cuilibet et quibuſlibet veſtrum ſeparatim vel diviſim committendo, plenam tenore praeſentium damus et committimus poteſtatem; voſque ac ſingulos veſtrum et quoſlibet veſtrum ſeparatim vel diviſim delegatos et commiſſarios noſtros ad praemiſſa omnia et ſingula exequend. nominamus, ordinamus, et deputamus per praeſentes eatenus duratur. donec eiſdem ſuperſedend. fore decreverimus; etiamſi hujuſmodi ſint, quae ſpecialia magis et expreſſa verba requirunt. Ac licet eccleſiae, hoſpitalia, domus, ſcholae, epiſcopi, decani, capitula, canonici, praebendarii, caeterique miniſtri et officiarii aut alii in eiſdem eccleſiis ſive locis ſint de patronatu noſtro vel de fundatione noſtra, vel progenitorum noſtrorum, et ſint exempta vel nobis immediate ſubdita, vel non exempta, cum auctoritate procedendi in praemiſſis ſummarie et de plano et ſine ſtrepitu et figura judicii, ſolum rei veritate inſpecta, aequitate attenta, ac cum cujuſlibet legitimae coercionis poteſtate; mandantes omnibus et ſingulis epiſcopis, decanis, archidiaconis, canonicis, praebendariis, miniſtris, et officiariis in eccleſiis et locis praedictis, ac aliis in eiſdem degentibus, vel miniſter. exercentibus, necnon omnibus et ſingulis vicecomitibus, cuſtodibus pacis, conſtabulariis, ballivis, praepoſitis, necnon rectoribus eccleſiarum, vicariis, hoſpitalium et ſcholarum praefectis, ac clero et populo per totam dioec. et provinciam Cant. conſtitutis, quod vobis et quibuſlibet et cuilibet veſtrum in praemiſſis ſint intendentes, auxiliantes, et obtemperantes in omnibus, prout decet. Nolumus tamen quod vos praedictus epiſcopus, Nathanael, Thomas, Iſaacus, Johannes, Thomas, Richardus, Arthurus, vel Robertus, vel veſtrum aliqui in legibus et ſtatutis praelibatis condendis vel edendis ſtatuatis, vel aliquis veſtrum ſtatuat vobis praefato archiepiſcopo inconſultis. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud Weſtm. triceſimo primo die Martii, anno regni noſtri decimo tertio.

4

A letter to the archbiſhop of Canterbury about the fellowſhips for Jerſey men. Reg. Laud fol. 260. a.

MOST honourable and moſt reverend father in God. Having credibly underſtood that your grace hath been pleaſed to procure and ſettle three fellowſhips in ſeveral colleges of Oxford, for the advancement and maintenance of young ſtudents born in theſe remote iſlands; we acknowlege ourſelves with all dutiful humility much bound and obliged to your grace for this your undeſerved care and kindneſs; and we had ſooner expreſt our humble and hearty thankfulneſs for ſo great and unexpected a benefit, had we not waited for a fit perſon to prefer to your grace to reap the fruits of that gift, his majeſty hath been pleaſed to beſtow upon us by your gracious hands. There was none fitter to preſent and recommend to your moſt honourable acceptance, than this very hopeful young man Mr. Daniel Brevin, of whom we conceive a good opinion, for his learning and piety, ſo that he ſhall be capable within a ſhort time to ſerve in the miniſtry in this our iſle; for we truſt that is the end and intent of the beſtowing of theſe places. We therefore with all humble ſubmiſſion beſeech your grace to be pleaſed to accept of him, ſeeing he hath been perſuaded to leave his hopes of preferment in the univerſity of Saumur in France, where he hath proceeded maſter of arts with good approbation, and hath promiſed to be ready for the iſland's ſervice, when occaſion ſhall be offered. Thus with our hearty prayers unto God for your long life and proſperity we ever remain

Your grace's moſt humble ſervants,

Ela. Clock, rector of the pariſh of St. Ouen.
Edela Selair, min.
Bea. Billon.
Ph. Carteret.
E. Carteret.
Carteret.
P. Jautrait, min.
D. Gruchy, min.
Tho. Payne, min.
R. Collet, min.
Bandinel commiſſarius domini decani.

Jerſey 1st. of April M.DC.XXXVII.

Proceedings and judgments about eccleſiaſtical courts. Ibid. fol. 272. a.

IN camera ſtellata coram conſilio ibidem 12. die Maii, anno decimo tertio Caroli regis.

This day ſeveral petitions being read in open court, preſented on the behalf of John Baſtwick, doctor in phyſic, and William Pryn gent. defendants, at the ſuit of his majeſty's attorney general, the moſt reverend father in God, the lord archbiſhop of Cant. his grace inform'd the court, that in ſome of the libellous books and pamphlets lately publiſhed, his grace and others the reverend biſhops of the realm are ſaid to have uſurped upon his majeſty's prerogative royal, and to have proceeded in the high commiſſion and other eccleſiaſtical courts, contrary to the laws and ſtatutes of the realm; about which he prayed the judges might be attended, and they prayed and required by this court to certify their opinion therein. Upon conſideration whereof, the court hath ordered, that the two lord chief juſtices, now preſent in court, the lord chief baron, and the reſt of the judges and barons ſhall be attended by his majeſty's learned council, touching the particulars hereafter enſuing, videlicet,

I. Whether proceſs may not iſſue out of the eccleſiaſtical courts in the name of the biſhops?

II. Whether a patent under the great ſeal be neceſſary for the keeping of the eccleſiaſtical courts, and enabling of citations, ſuſpenſions, excommunications, and other cenſures of the church; and whether the citation ought to be in the king's name, and under the ſeal of arms, and the like for inſtitutions and inductions to benefices, and correction of eccleſiaſtical offneces?

III. Whether biſhops, archdeacons, and other eccleſiaſtical perſons may or ought to keep any viſitation at any time, unleſs they have expreſs commiſſion or patent under the great ſeal of England to do it, and that as his majeſty's viſitor only, and in his name and right alone?

M. GOAD.

Irrotulat. In memorand. ſcaccarii domini regis nunc, Caroli apud Weſtm. de anno regni ſui decimo tertio, videlicet, inter communia de termino ſanctae Trinitatis rot. Ex parte rememoratoris regis.

Irrotulat. coram domino rege apud Weſtm. termino ſanctae Trinitatis, anno regni domini Caroli, nunc regis Angliae, etc. tertio decimo rot. tertio inter placita regis.

JO. KELLYNGE.

Irrotulat. coram juſtic. de banco termino ſanctae Trinitatis anno regni domini Caroli, nunc regis Angliae, decimo tertio inter placita rot. lv.

R. BROWNLOWE.

14. Julii M.DC.XXXVII. Fideliter regiſtratur in regiſtro curiae commiſſionariorum regiorum

giorum ad cauſas eccleſiaſticas facta diligenti collatione per nos

STE. KNIGHT,
JO. CROMPTON.

May it pleaſe your lordſhips.

According to your lordſhips order, made in his majeſty's court of Starchamber the 12[th] of May laſt, we have taken conſideration of the particulars, wherein our opinions are required by the ſaid order, and we have all agreed,

That proceſs may iſſue out of the eccleſiaſtical courts in the names of the biſhops, and that a patent under the great ſeal is not neceſſary for the keeping of the ſaid eccleſiaſtical courts, or for the enabling of citations, ſuſpenſions, excommunications, and other cenſures of the church, and that it is not neceſſary, that ſummons, citations, or other proceſs eccleſiaſtical in the ſaid courts, or inſtitutions or inductions to benefices, or correction of eccleſiaſtical offences by cenſure in thoſe courts be in the king's name, or with the ſtile of the king, or under the king's ſeal, or that their ſeals of office have in them the king's arms, and that the ſtatute of 1 Edarwd VI. chap. 2. which enacted the contrary is not now in force.

We are alſo of opinion, that the biſhops, archdeacons, and other eccleſiaſtical perſons may keep their viſitations, as uſually they have done, without commiſſion under the great ſeal of England ſo to do. Primo die Julii M.DC.XXXVII.

John Bramſton.	Geo. Croke.
Jo. Finch.	Tho. Trevor.
Humphrey Davenport.	Geo. Vernon.
Will. Jones.	Robert Berkeley.
Jo. Dinham.	Fr. Crawley.
Richard Hutton.	Ric. Weſton.

Irrotulatur in memorand. ſaccarii, etc. ut ſupra.

In camera ſtellata coram concilio ibidem quarto die Julii, anno decimo tertio Caroli regis.

This day was read in court the certificate of the two lords chief juſtices, the lord chief baron, and other the juſtices of the courts of King's Bench, and Common Pleas, and barons of the Exchequer, made according to an order of reference to them granted the twelfth of May laſt, upon a motion made in the cauſe, wherein his majeſty's attorney general is plaintiff againſt John Baſtwick, doctor in phyſic, and other defendants; in which certificate the ſaid judges have declared their opinions in point of law touching the ſeveral matters to them referred by the aforeſaid order; and the ſame being ſo read in court, his majeſty's attorney general humbly prayed, that the ſaid certificate may be recorded in this court, and in all other the courts at Weſtm. and in the high commiſſion and other eccleſiaſtical courts, for the ſatisfaction of all men, that the proceedings of the high commiſſion and other eccleſiaſtical courts are agreeable to the laws and ſtatutes of the realm; which the court held reaſonable, and hath ordered it ſhall be ſo, and that after the ſame is enrolled in this court and other the courts aforeſaid, the original certificate of the ſaid judges ſhall be delivered to the moſt reverend father in God the lord achbiſhop of Cant. his grace, to be kept and preſerved amongſt the records of his court.

M. GOAD.

Irrotulatur in memorand. ſcaccarii, etc. ut ſupra.

Archiepiſc Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 4.	1637.	CAROL. I. 13.

King Charles's letter to the biſhop of St. David's about an augmentation to his biſhoprick. Reg. Laud fol. 278. a.

CHARLES REX.

TRUSTY and well beloved, we greet you well. Among the ſundry cares, that attend our princely office, that of the church hath ever had the firſt place. Whereupon we well weighing what havock hath been made of it, and the goodly endowments thereof in former times, and what great inconveniences muſt needs ariſe both to church and commonwealth, if the authority of biſhops be not ſupported, as it ought, which cannot be of their neceſſary means, if their livelyhood and ſubſiſtence be once taken away; and being informed that the rectory of Kerrye, in the county of Montgomery, and dioceſe of St. David's, is a leaſe of good value, and belonging to that biſhoprick, but at this preſent let to farm for term of years, and a concurrency upon it is in truſt; and further, that the rectory of Glaſcombe in the county of Radnor, is likewiſe held by leaſe from the ſaid biſhoprick: we think it very fitting both theſe rectories, after expiration of the ſeveral leaſes and the concurrency aforeſaid, be for ever kept in the hands of the biſhop, for the time being, or otherwiſe diſpoſed of for his uſe; always provided, that after they are once come into the biſhop's hands, as aforeſaid, no biſhop ſhall make any leaſe, or eſtate of the premiſſes, ſave only ſuch as ſhall determine upon his leaving the biſhoprick by death, preferment, or otherwiſe. And we do hereby further expreſly will and command you the preſent biſhop *, and all and every your ſucceſſors, who from time to time ſhall ſucceed in that ſee, that you neither make nor renew any leaſe

* Dr. Mainwaring the biſhop ſubmitted to theſe by his letters, Octob. 16, M.DC.XXXVII. W. CANT.

of

or leaſes whatſoever of the ſaid rectories, or either of them, or any part or parcel thereof, to any man or men, upon any pretence whatſoever, ſave as aforeſaid; but that you ſuffer the ſame to expire and determine, and then aſſume the ſaid rectories into the demeans and for the neceſſary ſupporting of that biſhoprick; and ſo to continue for ever: and that this our good intention to the church and that biſhoprick may be the better taken notice of, our pleaſure is, and we do hereby expreſly command, that theſe our letters be recorded, and kept in your public regiſtry, and likewiſe in the regiſtry of St. Davids; and that the tenors be both by your ſucceſſors from time to time in all things obſerved moſt inviolably, as you or any of them will anſwer the contrary at your utmoſt perils. So we bid you heartily farewel. Given under our ſignet at our court at Greenwich the ninth day of July, in the thirteenth year of our reign, annoque Domini M.DC.XXXVII.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 4.	1637.	CAROL. I. 13.

A proclamation declaring that the proceedings of his majeſty's eccleſiaſtical courts and miniſters are according to the laws of the realm.

By the king.

WHEREAS in ſome of the libellous books and pamphlets lately publiſhed, the moſt reverend father in God, the lord archbiſhop, and biſhops of this realm are ſaid to have uſurped upon his majeſty's prerogative royal, and to have proceeded in the high commiſſion and other eccleſiaſtical courts, contrary to the laws and ſtatutes of this realm; it was ordered by his majeſty's high court of Starchamber the twelfth day of June laſt, that the opinion of the two lords chief juſtices, the lord chief baron, and the reſt of the judges and barons, ſhould be had and certified in thoſe particulars; viz. whether proceſſes may not iſſue out of the eccleſiaſtical courts in the name of the biſhops? Whether a patent under the great ſeal be neceſſary for the keeping of the eccleſiaſtical courts and enabling citations, ſuſpenſions, excommunications, and other cenſures of the church? And whether citations ought to be in the king's name, and under his ſeal of arms, and the like for inſtitutions and inductions to benefices, and correction of eccleſiaſtical offences? Whether biſhops, archdeacons, and other eccleſiaſtical perſons may or ought to keep any viſitation at any time, unleſs they have expreſs commiſſion or patent under the great ſeal of England to do it, and that as his majeſty's viſitors only, and in his name and right alone?

Whereupon his majeſty's ſaid judges having taken the ſame into their ſerious conſideration, did unanimouſly concur and agree in opinion, and the firſt day of July laſt certified under their hands as followeth: That proceſſes may iſſue out of the eccleſiaſtical courts in the name of the biſhops; and that a patent under the great ſeal is not neceſſary for the keeping of the ſaid eccleſiaſtical courts, or for enabling of citations, ſuſpenſions, excommunications, and other cenſures of the church; and that it is not neceſſary that ſummons, citations, or other proceſſes eccleſiaſtical in the ſaid courts, or inſtitutions, or inductions to benefices, or correction of eccleſiaſtical offences by cenſure in thoſe courts, be in the king's name, or with the ſtile of the king, or under the king's ſeal, or that their ſeals of office have in them the king's arms; and that the ſtatute of "primo Edvardi ſexti, cap. ſecundo," which enacted the contrary, is not now in force; and that the biſhops, archdeacons and other eccleſiaſtical perſons may keep their viſitations as uſually they have done without commiſſion under the great ſeal of England ſo to do. Which opinions and reſolutions being declared under the hands of all his majeſty's ſaid judges, and ſo certified into his court of Starchamber, were there recorded. And it was by that court further ordered the fourth day of the ſaid month of July, that the ſaid certificate ſhould be enrolled in all other his majeſty's courts at Weſtminſter, and in the high commiſſion and other eccleſiaſtical courts, for the ſatisfaction of all men; that the proceedings in the high commiſſion and other eccleſiaſtical courts are agreeable to the laws and ſtatutes of the realm.

And his royal majeſty hath thought fit, with advice of his council, that a public declaration of theſe the opinions and reſolutions of his reverend and learned judges, being agreeable to the judgement and reſolutions of former times, ſhould be made known to all his ſubjects, as well to vindicate the legal proceedings of his eccleſiaſtical courts and miniſters from the unjuſt and ſcandalous imputation of invading or entrenching on his royal prerogative, as to ſettle the minds and ſtop the mouths of all unquiet ſpirits, that for the future they preſume not to cenſure his eccleſiaſtical courts or miniſters in theſe their juſt and warrantable proceedings. And hereof his majeſty admoniſheth all his ſubjects to take warning, as they ſhall anſwer the contrary at their perils. Given at the court at Lyndhurſt the 18. day of Auguſt, in the XIII. year of his majeſty's reign.

God ſave the king.

King

King Charles's letter to the high commiſſioners to proceed againſt ſuch as refuſe to take the oath, etc. Reg. Laud fol. 287. a.

CHARLES Rex.

MOST reverend father in God, right truſty and right entirely beloved counſellors; right truſty and right well beloved couſins and counſellors; right reverend father in God, right truſty and well beloved; right truſty and well beloved counſellors, and right and well beloved, we greet you well. Whereas we are given to underſtand, that divers diſorderly and refractory perſons have been ſeduced, or withdrawn themſelves from their obedience to our eccleſiaſtical laws into ſeveral ways of ſeparation, ſects, ſchiſms, and hereſies; and being convented for the ſame, or for other their miſdemeanors and enormous offences before you our commiſſioners for cauſes eccleſiaſtical, are grown to that obſtinacy and diſobedience, that ſome of them refuſe to take their oath, and others being ſworn refuſe to anſwer to the articles and matters there objected unto them, or by equivocation, or other undue evaſions do not make full and plain anſwer to the ſame, as by law they ought; now foraſmuch as you our ſaid commiſſioners for cauſes eccleſiaſtical are authorized by our letters patents under our great ſeal, and that your proceedings are not only and wholly according to the formal manner and terms of the civil or canon laws, but with ſome relation to the form of proceeding uſed in our courts of Starchamber, Chancery, or courts of Requeſts, and Exchequer, wherein defendants and delinquents have always uſed to anſwer upon their oaths in cauſes againſt themſelves, and alſo to anſwer interrogatories touching their own contempts and crimes objected to them, which courſe in thoſe courts is daily practiſed and held agreeable to the laws and cuſtoms of this our realm; therefore for the better regulating of ſuch contemptuous perſons in and for their obedience to our eccleſiaſtical laws, we do hereby declare and ſignify of our own meer motion, and certain knowlege, and by our ſupreme power eccleſiaſtical do order and appoint, that all ſuch perſons, as ſhall be legally called into our high commiſſion court before you our ſaid commiſſioners, ſhall and may lawfully by you be enjoined to take their corporal oaths, and by virtue thereof to anſwer to ſuch articles and interrogatories, as ſhall be there objected againſt them, being of eccleſiaſtical cognizance, and within the limits of our ſaid commiſſion by our ſaid letters patents granted unto you our ſaid commiſſioners; and if any perſon or perſons out of their own perverſe will or obſtinacy ſhall either refuſe to take ſuch oath before you our ſaid commiſſioners, or being ſworn ſhall refuſe to anſwer, or not make a full and plain anſwer to the ſaid articles or interrogatories to them objected, that then after due monition given, and intimation made to the ſaid perſons in that behalf, if they ſhall ſtill continue and perſiſt in this their contumacy, every ſuch perſon ſo refuſing to be ſworn, or being ſworn refuſing to anſwer, or not fully and plainly anſwering to the ſaid articles and interrogatories, ſhall and may be declared and adjudged by you our ſaid commiſſioners "pro confeſſo," and ſhall be held and had as confeſſed and convicted legally of all thoſe articles and matters, to which he ſo refuſeth to be ſworn, or being ſworn ſhall refuſe to anſwer, or not make full and plain anſwer as aforeſaid: and theſe our letters ſhall be a ſufficient warrant and diſcharge in that behalf. Given under our ſignet at our palace of Weſtm. the fourth day of February, in the XIIIth year of our reign.

To the moſt reverend father in God; our right truſty and right entirely beloved counſellors William, lord archbiſhop of Cant. primate and metropolitan of all England, and Richard, lord archbiſhop of York, primate and metropolitan of England, and to the reſt of our commiſſioners of our court of high commiſſion now being, and to all and ſingular the commiſſioners of that court that hereafter for the time ſhall be.

Decreta primae ſynodi Kilmorenſis. Ex vita Will. Bedell, epiſc. Kilmor. p. 79. et 237.

AFTER the biſhop had been for many years carrying on the reformation of his dioceſe; he reſolved to hold a ſynod of all his clergy, and to eſtabliſh ſome rules for the better government of the flock committed to him. The canons then eſtabliſhed are as follows:

In nomine Domini Dei et ſalvatoris noſtri Jeſu Chriſti.

Regnante in perpetuum, ac gubernante eccleſiam ſuam eodem Domino noſtro Jeſu Chriſto, annoque imperii ſereniſſimi principis ac domini Caroli, Dei gratia Magnae Britanniae et Hiberniae regis, decimo quarto, cum ad eccleſiam cathedralem Kilmorenſem, monitu Guilielmi epiſcopi, conveniſſet capitulum totius dioeceſeos, ad ſynodum dioeceſanam celebrandam, poſt fuſas ad Deum preces pro publica pace, regiſque et familiae regiae incolumitate, et peracta ſacra ſynaxi, verba fecit epiſcopus de ejuſmodi ſynodorum antiquitate, neceſſitate, et auctoritate, et cum

cum veniſſet in conſultationem, quibus rationibus et fidei ſinceritas, et morum ſanctitas, et decor domus Dei, et miniſtrorum libertas conſervari poſſet, nihil conducibilius viſum eſt, quam ut ea, quae a patribus bene ac prudenter antiquitus inſtituta ſunt, quaſi poſtliminii jure revocarentur: atque tractatu inter nos habito, ad extremum, in haec capitula unanimiter conſenſum eſt.

I. Synodum dioeceſanam ſive capitulum quotannis tertia et quarta feria ſecundae hebdomadae menſis Septembris in eccleſia Kilmorenſi tenendam, eum diem huic conventui ſtatum et ſolennem fore ſine ullo mandato; ſi res poſcat in caeteris ordinationum temporibus preſbyterium contrahi, epiſcopi mandatum expectandum.

II. In epiſcopi abſentia aut morbo, vicarius ejus, ſi preſbyter fuerit, praeſidebit; alioqui archidiaconus, qui de jure vicarius eſt epiſcopi.

III. Vicarius epiſcopi inpoſterum nullus conſtituatur aut confirmetur, qui laicus eſt, nec quiſquam prorſus niſi durante duntaxat beneplacito.

IV. Ut archidiaconus de triennio in triennium dioeceſin perſonaliter viſitet, ſingularum eccleſiarum, aediumque manſionalium farta tecta tueatur, libros et ornamenta in indiculo deſcriptos habeat, defectus omnes ſupplendos curet; epiſcopalis procurationis dimidium habeat, ea conditione ut epiſcopus illo anno non viſitet.

V. Ut ſecundum priſtinam et antiquam hujus dioeceſeos Kilmorenſis conſtitutionem in tribus ejus regionibus, tres decani ſint, ab ipſis miniſtris ejuſdem decanatus eligendi, qui vitam et mores cleri jugi circumſpectione cuſtodiant, et ad epiſcopum referant, ejuſque mandata accipiant, et quoties opus erit, per apparitorem decanatus ad compreſbyteros ſuos tranſmittant.

VI. In quovis decanatu, in oppido ejus principali, conventus ſive capitulum ſit miniſtrorum quolibet ſaltem menſe, ubi lectis plene publicis precibus concionentur per vices ſine longis precibus et prooemiis.

VII. Advocationes eccleſiarum nondum vacantium, quae ad collationem epiſcopi ſpectant, nemini conferantur aut confirmentur.

VIII. Poſſeſſiones eccleſiae non alienentur aut locentur contra regni jura, nempe terrarum menſalium nulla ſit locatio, niſi quoad epiſcopus in ſede aut vita ſuperſit, caeterarum in plures annos, quam leges ſiniunt, aut prioribus locationibus triennio minus nondum expletis.

IX. Ut corpora defunctorum deinceps in eccleſiis non humentur, ſed nec intra quintum pedem a pariete extrorſum.

X. Ut mulieres in ſacrario non ſedeant, ſed infra cancellos, et quidem a viris.

XI. Ut ſacrarium in conſiſtorium non convertatur, aut ſacra menſa notariis aut ſcribis ſit pro pluteo.

XII. Ne in funeribus mulieres luctum aut ululatum faciant.

XIII. Ut oſſa defunctorum in coemeteriis non coacerventur, ſed tradantur ſepulturae.

XIV. Ut matricula ſit, in quam referantur nomina eorum, qui ad ſacros ordines admiſſi ſunt aut inſtituti, aut admiſſi ad beneficia, ſive ad curam animarum cooptati, clericorum item parochialium et ludimagiſtrorum, neque deinceps ad literas teſtimoniales in viſitationibus exhibendas adigatur.

XV. Ne quis miniſter oblationes ad funera, baptiſmum, euchariſtiam, nuptias, poſt puerperium aut portionem canonicam cuiquam locet.

XVI. Ne quis ejuſmodi oblata acerbe exigat, praeſertim a pauperibus.

XVII. Ut fas ſit miniſtro a ſacra coena repellere eos, qui ſe ingerunt ad ſynaxin, neque nomina ſua pridie parocho ſignificarunt.

XVIII. Ut pueri ſaltem a ſeptimo aetatis anno, donec confirmentur per manuum impoſitionem, ſtent inter catechumenos, factoque catalogo, ſingulis dominicis certus eorum numerus ſiſtatur in eccleſia examinandus.

XIX. Si quis miniſter quemquam ex fratribus ſuis alibi accuſaverit, priuſquam epiſcopo denunciet, ab ejus conſortio caeteri omnes abſtinebunt.

XX. Clerici comam ne nutriant, et habitu clericali, prout ſynodo Dublinienſi inſtitutum eſt, incedant.

XXI. Oeconomi parochiarum provideant, ne in eccleſia tempore cultus divini pueruli diſcurſent, utque canes arceantur conſtitutis oſtiariis, vel mulcta impoſita, ſi quis ſemel atque iterum admonitus canem ſecum in eccleſiam introduxerit.

XXII. Ut nulla excommunicationis ſententia fuerat ab unoſolo miniſtro, ſed ab epiſcopo, aſſiſtentibus quotquot in capitulo fuerint praeſentes.

Haec decreta ſynodalia quoniam ex uſu hujus dioeceſeos futura credimus, et ipſi obſervabimus, et quantum in nobis eſt, ab aliis obſervanda curabimus, adeoque manus ſuae quiſque ſubſcriptione corroboremus.

Septemb. 15.
M.DC.XXXVIII.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 8.	1640.	CAROL. I. 16.

Convocatio praelatorum et cleri provinciae Cantuar. per breve regium ad 14. *diem menſis Aprilis in eccleſia S. Pauli London. ſumonita.* Ex Origin. et Nalſon's Collect. vol. I. p. 351. ſeqq.

In prima hujus ſynodi ſeſſione poſt peracta ſacra breve regium, mandatum archiepiſcopi et certificatorium epiſcopi London. ſuper executione mandati citatorii et monitorii reverendiſſimi publice perlegebantur; coetus domus inferioris convocationis prolocutorem eligere et proxima ſeſſione praeſentare jubebatur, et ſchedula contra contumaces legebatur.

In ſecunda ſeſſione (17. die menſis Aprilis) in eccleſia collegiata D. Petri Weſtmonaſt. ſubdecanus

decanus et alii eccleſiae illius praebendarii privilegia eccleſiae ſuae illaeſa aſſerere volentes, contra ſeſſionem convocationis in ea proteſtati ſunt; quibus reverendiſſimus in conſueta orationis forma praeſentibus confratribus ſuis ac clero provinciae ſuae libertates et immunitates eorum inconcuſſas relinquere proteſtatus eſt. Deinde Richardus Steward, in prolocutorem electus, ab archiepiſcopo approbatus fuit. Poſtea lecta fuit licentia regia ſigillo magno Angliae ſigillata, de ordinando et conficiendo quaſdam conſtitutiones, ordinationes, ſive capitula, ſtatum eccleſiaſticum, ſinceram religionem, et utilitatem eccleſiae Anglicanae concernentes. Hoc facto, reverendiſſimus "prolocutorem e talios de domo inferiori, decanos, archidiaconos, capitula, et cleri procuratores ibidem praeſentes monuit, ut ipſi inter ſe convenirent et mature excogitarent de ſubſidiis dicto domino noſtro regi concedendis, et canonibus ac conſtitutionibus, ſtatum eccleſiaſticum et Chriſti religionem in eccleſia Anglicana concernentibus, concipiendis; et quicquid inde ſenſerint ſive excogitaverint, in ſcriptis redigant, et coram ipſo reverendiſſimo et confratribus ſuis epiſcopis exhibeant."

In tertia ſeſſione (22. die Aprilis) reverendiſſimus prolocutori et toti coetui domus inferioris "notum fecit permagnas illas expenſas, quae per regiam majeſtatem ex cauſis urgentibus erogandae ſunt, et illa non minus pericula, quae et ſtatui et regno Angliae hoc tempore imminent; eiſque de cauſis et aliis per ipſum reverendiſſimum expoſitis, ſe et confratres ſuos praedictos inter ſe tractaſſe et conveniſſe de ſex ſubſidiis et majori numero ſubſidiorum (ſi aliquo tempore major numerus per praelatos et clerum Cant. provinciae conceſſus ex regiſtro conſtaret) illuſtriſſimo domino noſtro regi per ipſos concedendis, juxta ratam quatuor ſolidorum de qualibet libra deſuper concipiendo, et de ſolvendo dicta ſubſidia in tam brevi tempore, quam aliqua unquam ſoluta fuere. Eoſdemque rogavit, ut in teſtimonium ſingularis eorum obedientiae et obſequii erga dictum dominum noſtrum regem, conceſſioni hujuſmodi ſtatim ſuum praeberent conſenſum, et reſponſa darent, habito prius tractatu inter eos de eiſdem.' Hanc conceſſionem ut eo felicius expedirent, de examinatoribus et correctoribus libri ſubſidiorum ex utraque domo convocationis eligendis convenerunt. Deinde prolocutor cum toto coetu ad domum ſuperiorem revertens, "nomine ſuo et eorum dixit, quod ipſe et coetus domus inferioris de propoſitis diligenter tractarunt, et omnes eorum conſenſum libentiſime dederunt conceſſioni dictorum ſex ſubſidiorum, et majoris numeri, ſi major numerus per clerum unquam concedebatur, juxta ratam quatuor ſolidorum de qualibet libra." Poſtea de precibus pro parliamento et pace ac tranquillitate regni actum eſt his verbis: "Et ut Deus bonorum omnium largitor hoc praeſens parliamentum ita diſponeret, quod omnes in eodem conventi in unum conſentirent, ad Dei gloriam et honorem, eccleſiae utilitatem et commodum, ac regis et regni pacem et tranquillitatem, praefatus reverendiſſimus pater dominus archiepiſcopus de mandato regio voluit divinam Dei gratiam implorari, ac formulam precis ad eundem effectum per duos doctos et graviores viros coetus domus inferioris eligendos concipi." Ad quas preces componendas electi fuerunt Guiliel. Bray, et Joh. Oliver, ſacellani dom. archiepiſc. Cant. Eodem die reverendiſſimus ſermonem habuit cum coetu domus inferioris convocationis "de capitulis canonum concipiendis, et dixit ſe et confratres ſuos de duobus capitulis everſionem ſive ſuppreſſionem Jeſuitarum, preſbyterorum, et aliorum Romanae eccleſiae concernent. tractaſſe, et de eiſdem conſenſiſſe; eademque in binis ſchedulis papiri (ut apparuit) conſcripta produxit, et eaſdem ſchedulas dicto domino prolocutori tradidit, toti coetui domus inferioris proponendas, legendas, et publicandas; cum monitione, quod copias earum cuicunque tradere minime praeſumat. Et ſi aliquis dictae domus aliquid dictis capitulis contrarium proponat, porrigat in ſcriptis, et tradat in manus domini prolocutoris, domino archiepiſcopo et caeteris epiſcopis domus ſuperioris exhibiturum, ut ipſi de eiſdem conſultarent."

Quarta ſeſſio (24. die Aprilis) prorogabatur in 25. Aprilis.

Quo die de libro ſubſidiorum domino regi concedendorum actum fuit; et "ulterius pro meliori expeditione negotiorum hujus ſacrae ſynodi idem reverendiſſimus cum conſenſu et aſſenſu eorundem confratrum ſuorum ordinavit, quod nullus epiſcopus aut aliquis e clero copiam canonis aut partis canonis propoſiti et tractati exſcribere, aut de aliquo hujuſmodi canone foras fabulare praeſumpſerit, donec hac convocatione ſive ſacra ſynodo plenarie et finaliter aſſenſum, et ſacra regia majeſtate approbatum erit, ſub poena ſuſpenſionis cujuſlibet e clero per tres menſes, et ſynodicae monitionis pro quolibet praelato, qui ita peccaverit." Deinde preces a doctoribus Bray, et Oliver pro parliamento et ſtatu regis et regni compoſitae, domino archiepiſcopo traditae et mutato uno verbo approbatae ſunt.

Sexta ſeſſio (29. die Aprilis) ſeptima (2. die Maii) octava (5. menſis Maii) nona (9. menſis Maii) prorogabantur virtute commiſſionis ab archiepiſcopo.

In decima ſeſſione (13. menſis Maii) reverendiſſimus aliam licentiam regiam magno ſigillo Angliae ſigillatam, de ordinando et conficiendo quaſdam conſtitutiones, ordinationes, ſive canones, ſtatum eccleſiaſticum concernentes, ad regium ſuum beneplacitum duraturam, cum omni reverentia et humilitate introduxit. Et poſt diſcurſum inter reverendiſſimum et epiſcopos habitum de tumultu infimae plebis nuperrime circa civitatem et ſuburbia ejuſdem confluentis, reverendiſſimus voluit ut prolocutor et coetus domus inferioris convocationis "inter ſe convenirent et excogitarent de benevolentia ſive extraordinaria contributione dicto ſereniſſimo domino noſtro regi concedenda, et deinde de canonibus et conſtitutionibus, ſtatum eccleſiaſticum et eccleſiae utilitatem concernentibus componend. faciend. et inter ſe conſentiend. et ut ipſi pro meliori et celeriori iſtius negotii expeditione

peditione quoſdam graviores et doctiores viros de gremio ſuo eligerent, dictum negotium de canonibus concipiendis ſubituros." Nomina ad hoc negotium electorum ſunt,

Richardus Steward, L L. D. prolocutor, Iſaac. Bargrave, S. T. P. decanus Cantuar. Thomas Wyniff, S. T. P. decanus S. Pauli London. Richardus Baily, S. T. P. decanus Saliſbur. Thomas Paſk, S. T. P. archidiac. London. Andreas Bing, S. T. P. archidiac. Norwicen. Radulph. Brownrig, S. T. P. archidiac. Coventr. John. Mountfort, S. T. P. procurator capituli London. Gilbertus Sheldon, S. T. P. procurator capituli Gloceſtr. dominus Johannes Lamb, miles, L L. D. commiſſar. curiae de arcubus, Thomas Turner, S. T. P. procurator cleri Lincoln. Gilbert. Ironſide, S. T. P. procurator cleri Winton. Edward. Franklyn, S. T. P. procurator cleri Briſtol. Benjamin Laney, S. T. P. prolocutor cleri Norwicen.

Et quia hoc tempore quaeſtio oriebatur, num poſt parliamenti diſſolutionem convocatio cleri congregari poſſet, opinio cuſtodis magni ſigilli Angliae et aliorum judicum expetebatur.

"The opinion of the lord keeper and others, the judges, and of the king's council for the continuance of the convocation as follows:"

"The convocation being called by the king's writ under the great ſeal, doth continue until it be diſſolved by writ or commiſſion under the great ſeal, notwithſtanding the parliament be diſſolved. May 14. M.DC.XL.

John Finch, cuſtos M. S.	Robert Heath.
H. Mancheſter.	Edward Littleton.
John Bramſton.	John Banks.
Ralph Whitfeld.	

In undecima ſeſſione (15. menſis Maii) comparuit dominus Henricus Vane, unus e ſecretariis principalibus domini regis, et theſaurarius hoſpitii regii, qui coram tota ſynodo declaravit ſe fuiſſe per dictum dominum regem ad hanc domum miſſum, ad regiam ſuam voluntatem eidem narrandam. Sc. quod idem dominus noſter rex licentiam ſive commiſſionem de ordinando canones et conſtitutiones eccleſiaſticas pro meliori gubernatione eccleſiae ad Dei gloriam, regis honorem, et totius hujus regni pacem, uti ſperatur huic ſacrae ſynodo ex gratia ſpeciali concedens cum dominis de privato ſuo concilio conſultum habuit, an hujuſmodi ſacra ſynodus ad hujuſmodi canones et conſtitutiones faciend. procederet, necne; et dicti domini unanimi conſenſu, nullo eorum diſſentiente, vota eorum exhibuerunt, et tanquam maxime neceſſarium adjudicarunt, ut ſacra haec ſynodus ad iſtos canones, juxta poteſtatem eidem ſynodo datam, faciend. et concipiend. procedat. Ideoque dictus honorandus vir nomine et ex parte dicti domini regis hortatus eſt, ut tales canones in brevi tempore fiant, quales eccleſiae et praeſenti huic ſtatui maxime utiles ſint. Et ſubjuncta alia brevi oratione per reverendiſſimum patrem antedictum praelatis et toti coetui praedicto, cum monitione nomine dicti domini regis, ut nullus eorum a dicta ſacra ſynodo diſcedat, donec omnia juxta mandatum regium praedictum perimpleantur; idem reverendiſſimus pater una cum dicto honorando viro a dicta ſacra ſynodo ad conſilium ineundum cum domino rege apud Whitehall receſſit.

In duodecima ſeſſione (16. die Maii) prolocutor cum nonnullis e coetu domus inferioris convocationis capitula quaedam canonum reverendiſſimo tradidit; et deinde reverendiſſimus colloquium habuit cum epiſcopis de exiguitate exhibitionum cleri indigentioris, in detinendo ab eis per proprietarios et eorum firmarios oblationes, et ſalaria ſive feoda eccleſiaſtica pro mulierum poſt partum purificationibus, matrimoniorum ſolemnizationibus, et demortuorum ſepulturis, et etiam de magna illa injuria clero per laicos illata, in eligendo tales gardianos et clericos parochiales, qui eos opponunt et inquietant, ad maximum eorum praejudicium et incommodum. Nonnulla deinde de libello ſive forma conceſſionis benevolentiae ſive contributionis voluntariae tractabantur. Ac tandem prolocutor cum aliis domum ſuperiorem intravit, canonemque reverendiſſimo pro brevi e curia cancellariae impetrando de excommunicatis capiendis tradidit.

In decima tertia ſeſſione (18. die Maii) regiae literae toti clero ſub ſignaculo regio directae legebantur, quae hujus tenoris erant:

CHARLES R.

Moſt reverend father in God, right truſty and right entirely beloved counſellor, right reverend father in God, right truſty and well beloved, we greet you well. Whereas we of our meer grace and favour and for the good and peace of the church, have granted to you our archbiſhop of Canterbury free leave and licence under our great ſeal of England, bearing date the 12th of this inſtant May, to propoſe, treat, and conclude upon all ſuch neceſſary articles and canons, which you ſhall find to be ordered for the better peace and government of this church; provided that you ſhall thereby have no power to meddle with, nor alter any thing ratified and confirmed by act of parliament; and whereas we have further in that licence, which we have granted unto you under our ſign manual or ſignet. . . theſe are therefore to will and require you to propoſe, treat, and conclude upon ſuch a canon, as may ſecure us and all our loving ſubjects, againſt all growth and increaſe of popery in this our kingdom, as alſo of any heretical or ſchiſmatical opinions to the prejudice of the doctrine or diſcipline of this church of England, eſtabliſhed by law. And that in this caſe you agree upon ſome oath to be taken by yourſelves and all the clergy reſpectively, and by all, which ſhall hereafter take on them holy orders; that they ſhall adhere conſtantly to the doctrine and diſcipline here eſtabliſhed, and never give way, for ſo much as can any way concern them, to any innovation or alteration thereof. And when you have made this canon, and inſerted this oath, we require you to preſent it to us, that we may adviſe upon it; and if upon mature conſultation

we

we approve it, we ſhall confirm it: and then give you power under our great ſeal, both to take the ſaid oath yourſelves, and to adminiſter it to all ſuch as the canon appoints.

Given under our ſignet at our court at Whitehall the 17[th] day of May, in the ſixteenth year of our reign.

Hoc facto, nonnullae querelae contra clericos et nominatim contra doctorem Beale in ſynodo proponebantur, quod verbis pacem regni perturbantibus in concionibus ſuis uſi fuerint; alia querela exhibita fuit ab archidiacono Roffenſi, doctore Burgeſs, quod contra privilegium convocationis, breve de ſubpoena e curia ſcaccarii executi fuerint in eum miniſtri regii. Canon deinde contra recuſantes examinabatur, ac certae clauſulae in iis contentae dominis juſtitiariis primariis corrigendae committebantur.

Decima quarta ſeſſio fuit eodem die poſt meridiem, quae prorogabatur ad 19. menſis Maii.

In decima quinta ſeſſione (19. menſis Maii) canon contra recuſantes a domino juſtitiario primario correctus confirmabatur; poſtea principium et finis articulorum de poteſtate regia, atque canon contra Socinianos poſt varias conſultationes inter utramque domum approbabantur.

In decima ſexta ſeſſione (20. menſis Maii) rurſus tractatum fuit de canone contra Socinianos, cui tandem unanimiter conſenſit ſynodus. Ibi forma juramenti examinata toti coetui domus inferioris committebatur ad aſſenſum eorum obtinendum. Tunc canones de collectione contributionis voluntariae legebantur, ac prolocutor tradidit in manus reverendiſſimi ſchedulam pro literis de excommunicatis capiendis extradendis.

In decima ſeptima ſeſſione (21. menſis Maii) literae regiae toti clero directae ſub ſignaculo ſuo tenoris ſequentis publice legebantur:

CHARLES R.

Moſt reverend father in God, right truſty and right entirely beloved counſellor; right reverend father in God, right truſty and well beloved; and truſty and well beloved, we greet you well. Whereas we underſtand by you the lord archbiſhop of Canterbury, you have confer'd and agreed amongſt yourſelves to repreſent unto us your humble and hearty ſervice, and good affection towards us, by an extraordinary contribution and benevolence, to be granted to us by our whole clergy of that our province; we have therefore thought fit by theſe our letters to will and require you, according to the power given unto you by us, under our great ſeal, to finiſh and perfect the ſaid conceſſion; and alſo to make and ordain ſuch decrees, canons, or conſtitutions for the collecting, levying, paying, and accounting of the ſaid conceſſion, as in your wiſdom ſhall be thought fit for the better ſpeedying of the ſame. And theſe our letters ſhall be your ſufficient warrant and diſcharge in this behalf. Given under our ſignet at our palace at Weſtminſter the 20[th] day of May, in the ſixteenth year of our reign.

Subjectum harum literarum fuit negotium primarium ſeſſionis hujus; antequam tamen illa continuaretur, tractatum fuit in domo ſuperiori de quodam canone ſive declaratione per domum inferiorem eis tranſmiſſa, concernente quoſdam ritus ſive geſtus in eccleſiis obſervandos.

Decima octava ſeſſio eodem die poſt meridiem habita continuabatur ad 22. diem Maii.

In decima nona ſeſſione (22. die Maii) reverendiſſimus cum confratribus ſuis epiſcopis tractatum habuit de canone pro recipienda ſacra euchariſtia, et pro locatione menſae ſacrae. Cui tractatui Godfredus, epiſcopus Gloceſtrenſis, ſe oppoſuit dicens, nulli canoni in hac ſynodo formando ſe ullo modo aſſenſurum eſſe, niſi ex vetuſto appareat teſtimonio et exemplo, legitima ex auctoritate ſacram hanc ſynodum congregatam eſſe et agere poſſe. Libello tamen conceſſionis benevolentiae domino regi fiendae ſe conſentire dixit. Multa deinde tractata ſunt de libro articulorum, de tribus canonibus; de emendanda impreſſione liturgiae in ſermonem Wallicum converſae, et de transferendis precibus die inaugurationis regiae uſitandis; de canonibus contra ſectarios, ſeparatiſtas, et alios ad preces divinas venire recuſantes; de legendis precibus ſingulis annis die inaugurationis regiae; et de conſecrando pane et vino tempore miniſtrationis ſacrae euchariſtiae, quoties opus fuerit.

Viceſima ſeſſio poſt meridiem ejuſdem diei prorogabatur ad 23. diem Maii.

In viceſima prima ſeſſione (23. die menſis Maii) liber articulorum viſitationibus parochialibus miniſtrandorum examinabatur et ulteriori diſquiſitioni epiſcoporum nonnullorum committebatur.

In viceſima ſecunda ſeſſione eodem die poſt meridiem habita, inſtrumentum benevolentiae ſive contributionis voluntariae domino regi praeſentandum eſſe, decretum ſuit.

In viceſima tertia ſeſſione (Maii 27.) reverendiſſimus toti ſynodo expoſuit, quod 25. die menſis inſtantis inſtrumentum benevolentiae cum magna gratiarum actione a domino rege fuerit receptum; item quod heſterno die canones in hac ſacra ſynodo tractati, per ipſum reverendiſſimum regiae majeſtati in praeſentiis dominorum de privato ſuo ſigillo lecti fuerint, regiaque majeſtas et domini de concilio praedicto eoſdem unanimiter et ſine haeſitatione approbaverint, et quod tota ſynodus gratias pro laboribus et cura in conficiendis illis retulerit a regia majeſtate. Poſtea prolocutor praeſentabat concluſionem canonis cujuſdam pro ſuppreſſione papiſmi et papiſtarum; item canones contra judices eccleſiaſticos et eorum regiſtrarios et officiarios, qui canones ſeſſione viceſima quarta et viceſima quinta (die 28. Maii) rurſus tractabantur.

In viceſima ſexta et ultima ſeſſione (Maii die 29.) liber ſeptendecim canonum aſſenſum et ſubſcriptionem obtinuit domini archiepiſcopi et omnium epiſcoporum (excepto epiſcopo Gloceſtrenſi) ac totius coetus domus inferioris convocationis.

Et reverendiſſimus inter haſce ſubſcriptiones interrogavit dictum dominum epiſcopum Gloceſtren. an dictis canonibus aſſenſum ſuum praebere et nomen ſubſcribere velit; idem dominus

epiſcopus reſpondendo denegavit. Unde reverendiſſimus primo, ſecundo, et tertio monuit eundem dominum epiſcopum ad ſubſcribendum. Ipſe refutavit, et ſic ad ſecundam et tertiam monitionem canonicam reſpondebat, niſi ad ſubſcribendum negative, petendo beneficium ſynodi. Tunc reverendiſſimus eundem dom. epiſcopum Gloceſtr. ob contumaciam et inobedientiam ſuam hujuſmodi ab epiſcopatu ſuo pro parte ſua deprivandum fore decrevit, ac monuit et juſſit dominum Johannem Lambe, militem, tunc praeſentem, ad concipiendam ſententiam deprivationis; et ad vota et ſuffragia praelatorum ad eundem effectum proceſſit. Poſt aliquem proceſſum hujuſmodi habitum, major pars praelatorum vota ſua deprivationi dicti dom. epiſcopi praebuit. Tunc praefatus dominus epiſcopus obtulit ad ſubſcribendum, et de facto nomen ſuum dicto libro appoſuit. Quibus ſic geſtis, dictoque reverendo patre interrogato per reverendiſſimum ad rogatum prolocutoris et aliorum e coetu domus inferioris, an ipſe ſubſcripſit "voluntarie et ex animo, ſine aequivocatione, animi evaſione, et ſecreta reſervatione?" reſpondebat quod ipſe ſubſcripſit et aliter denegavit reſpondere. Deinde dimiſſo dom. prolocutore cum toto coetu domus inferioris, reverendiſſimus et confratres ſui praedicti ſuper iſtud grave ſcandalum eccleſiae Anglicanae et huic ſacrae ſynodo per dictum dom. epiſcopum illatum, inter ſe tractarunt et unanimiter vota ſua dederunt pro ſuſpenſione ejuſdem epiſcopi ab officio et beneficiis ſuis eccleſiaſticis. Et mox dominus prolocutor cum toto coetu domus inferioris revertebat, ac nomine ſuo et totius coetus praedicti dixit ſe et totum coetum domus ſuae circa iſtud ſcandalum eccleſiae huic Anglicanae et ſynodo ſacrae per dom. epiſcopum Gloceſtr. illatum tractaſſe, et vota ſua et eorum ſuſpenſioni ejuſdem epiſcopi ab officio et beneficiis praebuiſſe. Et ulterius dominus prolocutor nomine ſuo et eorum dominum archiepiſcopum imploravit, ut dictus dom. epiſcopus Gloceſtr. ante receſſum ſuum ab hac civitate, juramentum in ſexto canone in hac ſacra ſynodo tractat. mentionat. praeſtaret; et ut reverendiſſimus interrogaret eundem dom. epiſcopum, an ipſe ſubſcripſit bona fide, ſine aequivocatione et animi evaſione. Unde facta monitione dicto domino epiſcopo Gloceſtren. quod non recedat a civitate, donec juramentum praedictum ei oblatum praeſtiterit et ſubierit, reverendiſſimus cum conſenſu totius ſynodi dictum dom. epiſcopum Gloceſtr. ab officio et epiſcopatu ſuo Gloceſtren. et ab omnibus beneficiis ſuis eccleſiaſticis ſuſpendendum fore decrevit, donec ſereniſſimo domino noſtro regi ſacrae et eccleſiae, ob magnum hujuſmodi dedecus et grave ſcandalum illatum ſatisfecerit. Poſtremo per breve regium et mandatum reverendiſſimi eodem hoc die 29. Maii convocatio haec diſſoluta fuit.

Secunda hujus anni convocatio praelatorum et cleri provinciae Cantuar. per breve regium in eccleſia S. Pauli London. ad diem quartum Novembris ſummonebatur. In ea pro more ſolito ſacra peragebantur, breve regium, mandatum archiepiſcopi, et certificatorium epiſcopi London. publice legebantur, ſchedula contra contumaces, proteſtatio ſubdecani eccleſiae collegiatae Weſtmonaſt. et proteſtatio reverendiſſimi recitabantur, Richardus Steward prolocutor de novo electus, a reverendiſſimo approbabatur. Et quid ulterius in hac ſynodo, tractatum ſit, ex Heylini Cypriano Anglico, h. e. vita archiepiſcopi Laudi, p. 460. deſcribam. "Nothing more was done of any moment in this convocation, but that a motion was made by Warmiſtre, one of the clerks for the dioceſe of Worceſter, to this effect; viz. "that they ſhould endeavour according to the Levitical laws to cover the pit which they had opened," and to prevent their adverſaries intention by condemning ſuch offenſive canons as were made in the laſt convocation. He had before offered at many things in that convocation, but ſuch was his ill luck, that the vote was for the moſt part paſſed before he ſpake; nor had he better fortune in his motion now, than his offers then, the members of that houſe not being willing to condemn themſelves, till they were accuſed. So that not having any other way to obtain his purpoſe, he cauſed a long ſpeech, which he had made upon this occaſion, to be put in print; bitter enough againſt ſome canons and proceedings in the former ſeſſion; but ſuch as could not ſave him from a ſequeſtration, when the reſt of the clergy were brought under the ſame condition." H. I.

In ſecunda hujus ſynodi ſeſſione praedicatores pro die jejunii 17. die Novembris ſequentis indicto, eliguntur. In hac oriebatur quaeſtio de electione procuratorum cleri pro dioeceſi Lincoln. quae in ſeptima ſeſſione (ſecundo die Decembris) deciſa, reſuſcitata tamen fuit die 27. menſis Januarii ſequentis, et tertio die menſis Februarii conſentientibus et acquieſcentibus partibus querelatis, totum hoc negotium concluſum fuit.

Haec dum agerentur in ſeptima ſeſſione, controverſia movebatur de poteſtate prolocutoris, quae in quatuor ſequentibus quaeſtionibus continebatur.

I. Whether if the prolocutor hears any member of the houſe to ſpeak any thing, which he conceives may be dangerous, he may interrupt him?

II. Whether if any ſpeak impertinently?

III. If any one fall into vain repetitions of what was ſpoken of and ſatisfied before?

IV. Whether he may order that one only ſhould ſpeak at one time?

Quibus omnes et ſinguli praelati affirmative conſenſerunt, ſalva poteſtate eorum. Poſt deciſionem controverſiae de procuratoribus cleri pro dioec. Lincoln. convocatio ad 9. Februarii continuabatur. Quid autem eo die et ſeqq. actum ſit et an aut quando ſynodus diſſoluta ſit, acta convocationis haud referunt.

Conſti-

Conſtitutions and canons eccleſiaſtical, treated upon by the archbiſhops of Canterbury and York, preſidents of the convocations for the reſpective provinces of Canterbury and York, and the reſt of the biſhops and clergy of thoſe provinces, and agreed upon with the king's majeſty's licence in their ſeveral ſynods begun at London and York M.DC.XL. *in the year of the reign of our ſovereign lord Charles, by the grace of God king of England, Scotland, France, and Ireland, the ſixteenth; and now publiſhed for the due obſervation of them by his majeſty's authority under the great ſeal of England.*

CHARLES, by the grace of God king of England, Scotland, France, and Ireland, defender of the faith, etc. to all, to whom theſe preſents ſhall come, greeting. Whereas our biſhops, deans of our cathedral churches, archdeacons, chapters, and colleges, and the other clergy of every dioceſe within the ſeveral provinces of Canterbury and York, being reſpectively ſummoned and called by virtue of our ſeveral writs to the moſt reverend father in God, our right truſty and right well beloved counſellor, William, by divine providence lord archbiſhop of Canterbury, primate of all England, and metropolitan, and to the moſt reverend father in God, our right truſty and well beloved counſellor, Richard, by divine providence lord archbiſhop of York, primate and metropolitan of England, reſpectively directed, bearing date the twentieth day of February, in the fifteenth year of our reign, to appear before the ſaid lord archbiſhop of Canterbury in our cathedral church of St. Paul in London, and before the ſaid lord archbiſhop of York in the metropolitan church of St. Peter in York, the fourteenth day of April then next enſuing, or elſewhere, as they reſpectively ſhould think it moſt convenient, to treat, conſent and conclude upon certain difficult and urgent affairs contained in the ſaid writs, did thereupon at the time appointed, and within the cathedral church of St. Paul, and the metropolitan church of St. Peter aforeſaid, aſſemble themſelves reſpectively together, and appear in ſeveral convocations for that purpoſe, according to the ſaid ſeveral writs, before the ſaid lord archbiſhop of Canterbury, and the ſaid lord archbiſhop of York reſpectively; and foraſmuch as we are given to underſtand, that many of our ſubjects being miſled againſt the rites and ceremonies now uſed in the church of England, have lately taken offence at the ſame, upon an unjuſt ſuppoſal, that they are not only contrary to our laws, but alſo introductive unto popiſh ſuperſtitions; whereas it well appeareth unto us, upon mature conſideration, that the ſaid rites and ceremonies, which are now ſo much quarrelled at, were not only approved of, and uſed by thoſe learned and godly divines, to whom at the time of reformation under king Edward the ſixth, the compiling of the book of Common Prayer was committed, divers of which ſuffered martyrdom in queen Mary's days, but alſo again taken up by this whole church under queen Elizabeth, and ſo duly and ordinarily practiſed for a great part of her reign, within the memory of divers yet living, as that it could not then be imagined that there would need any rule or law for the obſervation of the ſame, or that they could be thought to favour of popery.

And albeit ſince thoſe times, for want of an expreſs rule therein, and by ſubtle practiſes, the ſaid rites and ceremonies began to fall into diſuſe, and in place thereof, other foreign and unfitting uſages by little and little to creep in; yet foraſmuch as in our own royal chapels, and in many other churches moſt of them have been ever conſtantly uſed and obſerved, we cannot now but be very ſenſible of this matter, and have cauſe to conceive that the authors and fomenters of theſe jealouſies, though they colour the ſame with a pretence of zeal, and would ſeem to ſtrike only at ſome ſuppoſed iniquity in the ſaid ceremonies; yet, as we have cauſe to fear, aim at our own royal perſon, and would fain have our good ſubjects imagine that we ourſelf are perverted, and do worſhip God in a ſuperſtitious way, and that we intend to bring in ſome alteration of the religion here eſtabliſhed. Now how far we are from that, and how utterly we deteſt every thought thereof, we have by many public declarations, and otherwiſe upon ſundry occaſions given ſuch aſſurance to the world, as that from thence we alſo aſſure ourſelf, that no man of wiſdom and diſcretion could ever be ſo beguiled, as to give any ſerious entertainment to ſuch brainſick jealouſies; and for the weaker ſort, who are prone to be miſled by crafty ſeducers, we reſt no leſs confident, that even of them, as many as are of loyal, or indeed but of charitable hearts, will from henceforth utterly baniſh all ſuch cauſeleſs fears and ſurmiſes, upon theſe our ſacred profeſſions ſo often made by us, a chriſtian defender of the faith, their king and ſovereign. And therefore if yet any perſon under whatſoever maſk of zeal, or counterfeit holineſs, ſhall henceforth by ſpeech or writing, or any other way (notwithſtanding theſe our right, hearty, faithful, and ſolemn proteſtations made before him, whoſe deputy we are, againſt all and every intention of any popiſh innovation) be ſo ungracious and preſumptuous, as to vent any poiſoned conceits, tending to ſuch a purpoſe, and to caſt theſe deviliſh aſperſions and

and jealouſies upon our royal and godly proceedings, we require all our loyal ſubjects, that they forthwith make the ſame known to ſome magiſtrate, eccleſiaſtical or civil: and we ſtraitly charge all ordinaries, and every other perſon in any authority under us, as they will anſwer the contrary at their utmoſt peril, that they uſe no palliation, connivance, or delay herein; but that taking particular information of all the paſſages, they do forthwith certify the ſame unto our court of commiſſion for cauſes eccleſiaſtical, to be there examined, and proceeded in with all fidelity and tenderneſs of our royal majeſty, as is due to us their ſovereign lord and governor. But foraſmuch as we well perceive, that the miſleaders of our well minded people do make the more advantage for the nouriſhing of this diſtemper among them from hence, that the foreſaid rites and ceremonies or ſome of them, are now inſiſted upon but only in ſome dioceſes, and are not generally revived in all places, nor conſtantly and uniformly practiſed throughout all the churches of our realm, and thereupon have been liable to be quarrelled and oppoſed by them who uſe them not; we therefore out of our princely inclination to uniformity and peace, in matters eſpecially that concern the holy worſhip of God, propoſing to our ſelf herein the pious examples of king Edward VI. and of queen Elizabeth, who ſent forth injunctions and orders about the divine ſervice and other eccleſiaſtical matters, and of our dear father of bleſſed memory king James, who publiſhed a book of conſtitutions and canons eccleſiaſtical; and (according to the act of parliament in this behalf) having fully adviſed herein with our metropolitan, and with our commiſſioners authorized under our great ſeal for cauſes eccleſiaſtical, have thought good to give them free leave to treat in convocation; and agree upon certain other canons neceſſary for the advancement of God's glory, the edifying of his holy church, and the due reverence of his bleſſed myſteries and ſacraments: that as we ever have been, and by God's aſſiſtance (by whom alone we reign) ſhall ever ſo continue careful and ready to cut off ſuperſtition with one hand, ſo we may no leſs expell irreverence and profanneſs with the other; whereby it may pleaſe almighty God ſo to bleſs us, and this church committed to our government, that it may at once return unto the true former ſplendor of uniformity, devotion, and holy order, the luſtre whereof for ſome years bypaſt hath been over much obſcured, through the devices of ſome ill affected to that ſacred order, wherein it had long ſtood from the very beginning of the reformation, and through inadvertency of ſome in authority in the church under us. We therefore by virtue of our prerogative royal, and ſupreme authority in cauſes eccleſiaſtical, by our ſeveral and reſpective letters patents under our great ſeal of England, dated the fifteenth day of April now laſt paſt, and the twelfth day of May then next following, for the province of Canterbury; and by our like letters patents dated the ſeven and twentieth day of the ſame month of April, and the twentieth day of the month of May aforeſaid, for the province of York, did give and grant full, free, and lawful liberty, licence, power, and authority unto the ſaid lord archbiſhop of Canterbury, preſident of the ſaid convocation for the province of Canterbury, and unto the ſaid lord archbiſhop of York, preſident of the ſaid convocation for the province of York, and to the reſt of the biſhops of the ſaid provinces, and unto all deans of cathedral churches, archdeacons, chapters, and colleges, and the whole clergy of every ſeveral dioceſe within the ſaid ſeveral provinces, and either of them, that they ſhould and might from time to time, during the preſent parliament, and further during our will and pleaſure, confer, treat, debate, conſider, conſult, and agree of, and upon canons, orders, ordinances, and conſtitutions, as they ſhould think neceſſary, fit and convenient for the honour and ſervice of almighty God, the good and quiet of the church, and the better government thereof, to be from time to time obſerved, performed, fulfilled, and kept as well by the ſaid archbiſhop of Canterbury, and the ſaid archbiſhop of York, the biſhops, and their ſucceſſors, and the reſt of the whole clergy of the ſaid ſeveral provinces of Canterbury and York, in their ſeveral callings, offices, functions, miniſtries, degrees, and adminiſtrations; as by all and every dean of the Arches, and other judges of the ſaid ſeveral archbiſhops courts, guardians of ſpiritualities, chancellors, deans and chapters, archdeacons, commiſſaries, officials, regiſters, and all and every other eccleſiaſtical officers, and their inferiour miniſters whatſoever, of the ſame reſpective provinces of Canterbury, and York, in their, and every of their diſtinct courts, and in the order and manner of their, and every of their proceedings, and by all other perſons within this realm, as far as lawfully being members of the church it may concern them, as in our ſaid letters patents amongſt other clauſes more at large doth appear.

Now foraſmuch as the ſaid lord archbiſhop of Canterbury, preſident of the ſaid convocation for the province of Canterbury, and the ſaid archbiſhop of York, preſident of the ſaid convocation for the province of York, and others the ſaid biſhops, deans, archdeacons, chapters, and colleges, with the reſt of the clergy, having met together reſpectively, at the time and places before mentioned reſpectively, and then and there, by virtue of our ſaid authority granted unto them, treated of, concluded, and agreed upon certain canons, orders, ordinances, and conſtitutions, to the end and purpoſe by us limited and preſcribed unto them, and have thereupon offered and preſented the ſame unto us, moſt humbly deſiring us to give our royal aſſent unto the ſame, according to the form of a certain ſtatute or act of parliament made in that behalf in the five and twentieth year of the reign of king Henry VIII. and by our ſaid prerogative royal and ſupreme authority in cauſes eccleſiaſtical, to ratify by our letters patents under our great ſeal of England, and to confirm

firm the ſame, the title and tenor of them being word for word as enſueth:

I. *Concerning the regal power.*

Whereas ſundry laws, ordinances, and conſtitutions have been formerly made for the acknowledgment and profeſſion of the moſt lawful and independent authority of our dread ſovereign lord, the king's moſt excellent majeſty, over the ſtate eccleſiaſtical and civil; we (as our duty in the firſt place binds us, and ſo far as to us appertaineth) enjoin them all to be carefully obſerved by all perſons whom they concern, upon the penalties of the ſaid laws and conſtitutions expreſſed.

And for the fuller and clearer inſtruction and information of all chriſtian people within this realm in their duties in this particular,

We do further ordain and decree, that every parſon, vicar, curate, or preacher, upon ſome one Sunday in every quarter of the year at morning prayer, ſhall in the place where he ſerves, treatably and audibly read theſe explanations of the regal power here inſerted:

The moſt high and ſacred order of kings is of divine right, being the ordinance of God himſelf, founded in the prime laws of nature, and clearly eſtabliſhed by expreſs texts both of the Old and New Teſtaments. A ſupreme power is given to this moſt excellent order by God himſelf in the ſcriptures, which is, that kings ſhould rule and command in their ſeveral dominions all perſons of what rank or eſtate ſoever, whether eccleſiaſtical or civil, and that they ſhould reſtrain and puniſh with the temporal ſword all ſtubborn and wicked doers.

The care of God's church is ſo committed to kings in the ſcripture, that they are commended when the church keeps the right way, and taxed when it runs amiſs, and therefore her government belongs in chief unto kings; for otherwiſe one man would be commended for another's care, and taxed but for another's negligence, which is not God's way.

The power to call and diſſolve councils both national and provincial, is the true right of all chriſtian kings within their own realms and territories: and when in the firſt times of Chriſt's church prelates uſed this power, 'twas therefore only becauſe in thoſe days they had no chriſtian kings; and it was then ſo only uſed as in times of perſecution, that is, with ſuppoſition (in caſe it were required) of ſubmitting their very lives unto the very laws and commands even of thoſe pagan princes, that they might not ſo much as ſeem to diſturb their civil government, which Chriſt came to confirm, but by no means to undermine.

For any perſon or perſons to ſet up, maintain, or avow in any their ſaid realms or territories reſpectively, under any pretence whatſoever, any independent coactive power, either papal or popular (whether directly or indirectly) is to undermine their great royal office, and cunningly to overthrow that moſt ſacred ordinance which God himſelf hath eſtabliſhed; and ſo is treaſonable againſt God as well as againſt the king.

For ſubjects to bear arms againſt their kings offenſive or defenſive, upon any pretence whatſoever, is at leaſt to reſiſt the powers which are ordained of God; and though they do not invade, but only reſiſt, St. Paul tells them plainly, they ſhall receive to themſelves damnation.

And although tribute, and cuſtom, and aid, and ſubſidy, and all manner of neceſſary ſupport and ſupply be reſpectively due to kings from their ſubjects by the law of God, nature, and nations for the public defence, care, and protection of them; yet nevertheleſs ſubjects have not only poſſeſſion of, but a true and juſt right, title, and property to, and in all their goods and eſtates; and ought to have: and theſe two are ſo far from croſſing one another, that they mutually go together for the honourable and comfortable ſupport of both. For as it is the duty of the ſubjects to ſupply their king, ſo is it part of the kingly office to ſupport his ſubjects in the property and freedom of their eſtates.

And if any parſon, vicar, curate, or preacher ſhall voluntarily or careleſly neglect his duty in publiſhing the ſaid explications and concluſions, according to the order above deſcribed, he ſhall be ſuſpended by his ordinary, till ſuch time as upon his penitence he ſhall give ſufficient aſſurance or evidence of his amendment; and in caſe he be of any exempt juriſdiction, he ſhall be cenſurable to his majeſty's commiſſioners for cauſes eccleſiaſtical.

And we do alſo hereby require all archbiſhops, biſhops, and all other inferior prieſts and miniſters, that they preach, teach, and exhort their people to obey, honour, and ſerve their king; and that they preſume not to ſpeak of his majeſty's power in any other way, than in this canon is expreſſed.

And if any parſon, vicar, curate, preacher, or any other eccleſiaſtical perſon whatſoever, any dean, canon, or prebendary of any collegiate or cathedral church, any member or ſtudent of college or hall, or any reader of divinity or humanity in either of the univerſities, or elſewhere, ſhall in any ſermon, lecture, common place, determination, or diſputation, either by word or writing publickly maintain or abet any poſition or concluſion in oppoſition or impeachment of the aforeſaid explications, or any part or article of them, he ſhall forthwith by the power of his majeſty's commiſſioners for cauſes eccleſiaſtical be excommunicated till he repent, and ſuſpended two years from all the profits of his benefice, or other eccleſiaſtical, academical, or ſcholaſtical preferments: and if he ſo offend a ſecond time, he ſhall be deprived from all his ſpiritual promotions, of what nature or degree ſoever they be.

Provided always, that if the offence aforeſaid be given in either of the univerſities by men not having any benefice or eccleſiaſtical preferment, that then the delinquent ſhall be cenſured by the ordinary authority in ſuch caſes

of that univerſity reſpectively, where the ſaid fault ſhall be committed.

II. *For the better keeping of the day of his majeſties moſt happy inauguration.*

The ſynod taking into conſideration the moſt ineſtimable benefits, which this church enjoyeth under the peaceable and bleſſed government of our dread ſovereign lord king Charles; and finding that as well the godly chriſtian emperors in the former times, as our own moſt religious princes ſince the reformation have cauſed the days of their inaugurations to be publickly celebrated by all their ſubjects with prayers and thankſgiving to almighty God; and that there is a particular form of prayer appointed by authority for that day and purpoſe; and yet withall conſidering how negligent ſome people are in obſervance of this day in many places of this kingdom; doth therefore decree and ordain, that all manner of perſons within the church of England, ſhall from henceforth celebrate and keep the morning of the ſaid day in coming diligently and reverently unto their pariſh church or chapel, at the time of prayer, and there continuing all the while, that the prayers, preaching, or other ſervice of the day endureth: in teſtimony of their humble gratitude to God for ſo great a bleſſing, and dutiful affections to ſo benign and merciful a ſovereign. And for the better execution of this our ordinance, the holy ſynod doth ſtraitly require and charge, and by authority hereof enableth all archbiſhops, biſhops, deans, deans and chapters, archdeacons, and other eccleſiaſtical perſons, having exempt or peculiar juriſdiction; as alſo all chancellors, commiſſaries, and officials in the church of England, that they enquire into the keeping of the ſame in their viſitations, and puniſh ſuch as they ſhall find to be delinquent, according as by law they are to cenſure, and puniſh thoſe who wilfully abſent themſelves from church on holydays. And that the ſaid day may be the better obſerved, we do enjoin, that all churchwardens ſhall provide, at the pariſhcharge, two of thoſe books at leaſt, appointed for that day; and if there be any want of the ſaid book in any pariſh, they ſhall preſent the ſame at all viſitations reſpectively.

III. *For the ſuppreſſing the growth of popery.*

All and every eccleſiaſtical perſons, of what rank or condition ſoever, archbiſhops, and biſhops, deans, archdeacons, all having exempt or peculiar juriſdiction, with their ſeveral chancellors, commiſſaries, and officials, all perſons intruſted with cure of ſouls, ſhall uſe reſpectively all poſſible care and diligence by conferring privately with the parties, and by cenſures of the church in inferiour and higher courts, as alſo by complaints unto the ſecular power, to reduce all ſuch to the church of England, who are miſled into popiſh ſuperſtition.

And firſt, theſe private conferences ſhall be performed in each ſeveral dioceſe either by the biſhop in perſon, if his occaſion will permit it, or by ſome one or more learned miniſters at his ſpecial appointment, and the ſaid biſhop ſhall alſo deſign the time and place of the ſaid ſeveral conferences, and all ſuch perſons as ſhall be preſent thereat; which if recuſants refuſe to obſerve, they ſhall be taken for obſtinate, and ſo certified to the biſhop. And if the ſaid time and place be not obſerved by the miniſter or miniſters ſo appointed, they ſhall be ſuſpended by their ordinary for the ſpace of ſix months, without a very reaſonable cauſe alleged to the contrary. Provided that they be not ſent above ten miles from their dwelling.

If the ſaid conferences prevail not, the church muſt and ſhall come to her cenſures; and to make way for them, the ſaid eccleſiaſtical perſons ſhall carefully inform themſelves in the places belonging to their ſeveral charges, of all recuſants above the age of twelve years, both of ſuch as come not at all to church, as alſo of thoſe who coming ſometimes thither, do yet refuſe to receive the holy euchariſt with us, as likewiſe of all thoſe who ſhall either ſay or hear maſs: and they ſhall in a more eſpecial manner enquire out all thoſe who are either dangerouſly active to ſeduce any perſons from the communion of the church of England, or ſeditiouſly buſy to diſſuade his majeſty's ſubjects from taking the oath of allegiance, together with all them who abuſed by their ſophiſtry, refuſe to take the ſaid oath.

And we ſtraitly command all parſons, vicars, and curates, that they carefully and ſeverally preſent at all viſitations the names and ſurnames of the delinquents of theſe ſeveral kinds in their own pariſhes, under pain of ſuſpenſion for ſix months.

And likewiſe we ſtraitly enjoin all churchwardens, and the like ſworn officers whatſoever, that by virtue of their oaths they ſhall preſent at the ſaid viſitations the names of ſuch perſons, whom they know or hear of, or juſtly ſuſpect to be delinquent in all or any of theſe particulars, and that under the pains of the higheſt cenſures of the church, that ſo theſe delinquents may be legally cited; and being found obſtinate, they ſhall be excommunicated and ſuch excommunication ſhall be pronounced both in the cathedral church of the dioceſe, and in the ſeveral pariſhes where ſuch recuſants live; and every third month they ſhall be again publickly repeated in the places aforeſaid, that all may take notice of thoſe ſentences.

And becauſe there are places, which either have or pretend to have exemptions, in which ſuch delinquents do uſually affect to make their abode; therefore we enjoin, that all biſhops ſhall within their ſeveral dioceſes ſend unto ſuch places one or more of their chaplains, or ſome of their officers, whom they may rely on, to make ſtrict enquiry after offenders in thoſe kinds; who diligently returning their information accordingly, the ſaid biſhop ſhall certifie ſuch informations to his metropolitan, that the aforeſaid proceedings may forthwith iſſue from ſome higher courts in theſe caſes, whereof by reaſon

reaſon of the ſaid exemptions, the inferiour courts can take no cognizance.

But if neither conferring nor cenſures will prevail with ſuch perſons, the church hath no way left but complaints to the ſecular power; and for them we ſtraitly enjoin, that all deans, and archdeacons, and all having inferiour or exempt juriſdiction, ſhall every year within ſix months after any viſitations by them holden, make certificate unto their ſeveral biſhops, or archbiſhop (if it be within his dioceſe) under their ſeal of office of all ſuch perſons who have been preſented unto them as aforeſaid, under pain of ſuſpenſion from their ſaid juriſdictions by the ſpace of one whole year.

And we in like manner enjoin all archbiſhops and biſhops, that once every year at the leaſt they certifie under their epiſcopal ſeal in parchment unto the juſtices of aſſize of every county in the circuits, and within their dioceſes reſpectively, the names and ſurnames not only of thoſe, who have been preſented unto them from the ſaid deans, archdeacons, etc. but of thoſe alſo, who upon the oaths of churchwardens and other ſworn men at their viſitations, or upon the information of miniſters employed in the ſaid conferences, have been preſented unto them, that ſo the ſaid intended proceedings may have the more ſpeedy and the more general ſucceſs.

In particular, it ſhall be carefully enquired into at all viſitations under the oaths of the churchwardens and other ſworn men, what recuſants or popiſh perſons have been either married or buried, or have had their children baptized otherwiſe than according to the rules and forms eſtabliſhed in the church of England; and the names of ſuch delinquents (if they can learn them, or otherwiſe ſuch names as for the time they carry) ſhall be as aforeſaid given up to the biſhop, who ſhall preſent them to the juſtices of aſſize, to be puniſhed according to the ſtatutes.

And for the education of recuſants children, ſince by canon already eſtabliſhed, no man can teach ſchool (no not in any private houſe) except he be allowed by the ordinary of the place, and withal have ſubſcribed to the articles of religion eſtabliſhed in the church of England; we therefore ſtraitly enjoin, that forthwith at all viſitations there be diligent enquiry made by the churchwardens or other ſworn eccleſiaſtical officers of each pariſh, under their oaths, who are employed as ſchoolmaſters, to the children of recuſants; and that their ſeveral names be preſented to the biſhop of the dioceſe, who citing the ſaid ſchoolmaſters ſhall make diligent ſearch whether they have ſubſcribed or no; and if they or any of them be found to refuſe ſubſcription, they ſhall be forbidden to teach hereafter, and cenſured for their former preſumption; and withal the names of him or them that entertain ſuch a ſchoolmaſter, ſhall be certified to the biſhop of the dioceſe, who ſhall at the next aſſize preſent them to the judges, to be proceeded againſt according to the ſtatutes. And if they ſubſcribe, enquiry ſhall be made what care they take for the inſtruction of the ſaid children in the catechiſm eſtabliſhed in the book of Common Prayer. And all ordinaries ſhall cenſure thoſe whom they find negligent in the ſaid inſtruction; and if it ſhall appear that the parents of the ſaid children do forbid ſuch ſchoolmaſters to bring them up in the doctrine of the church of England, they ſhall notwithſtanding do their duty; and if thereupon the ſaid parents ſhall take away their children, the ſaid ſchoolmaſters ſhall forthwith give up their names unto the biſhop of the dioceſe, who ſhall take care to return them to the juſtices of aſſize in manner and form aforeſaid. And becauſe ſome may cunningly elude this decree, by ſending their children to be bred beyond the ſeas, therefore we ordain, that the churchwardens and other ſworn eccleſiaſtical officers ſhall likewiſe make careful enquiry, and give in upon their oaths at all viſitations the names of ſuch recuſants children who are ſo ſent beyond the ſeas to be bred there, or whom they probably ſuſpect to be ſo ſent; which names as aforeſaid ſhall be given up to the biſhop, and from him returned to the judges as aforeſaid, that their parents, who ſo ſend them, may be puniſhed according to law: provided always that this canon ſhall not take away or derogate from any power or authority already given or eſtabliſhed by any other canon now in force.

And all the ſaid complaints or certificates ſhall be preſented up to the judges in their ſeveral circuits by the biſhop's regiſter, or ſome other of his deputies immediately after the publiſhing of his majeſties commiſſion, or at the end of the charge, which ſhall be then given by the judge. And this upon pain of ſuſpenſion for three months.

This ſacred ſynod doth earneſtly intreat the reverend juſtices of aſſize, to be careful in the execution of the ſaid laws committed to their truſt, as they will anſwer to God for the daily encreaſe of this groſs kind of ſuperſtition. And further, we do alſo exhort all judges, whether eccleſiaſtical or temporal, upon the like account, that they would not admit in any of their courts any vexatious complaint, ſuit, or ſuits, or preſentments againſt any miniſter, churchwardens, queſtmen, ſidemen, or other church officers for the making of any ſuch preſentments.

And laſtly, we enjoin that every biſhop ſhall once in every year ſend into his majeſties high court of Chancery a " Significavit " of the names and ſurnames of all ſuch recuſants, who have ſtood excommunicated beyond the time limited by the law, and ſhall deſire that the writ "De excommunicato capiendo" might be at once ſent out againſt them all "ex officio." And for the better execution of this decree, this preſent ſynod doth moſt humbly beſeech his moſt ſacred majeſty, that the officers of the ſaid high court of Chancery, whom it ſhall concern, may be commanded to ſend out the aforeſaid writ from time to time as is deſired, for that it would much exhauſt the particular eſtates of the ordinaries, to ſue out ſeveral writs at their own charge. And that the like

command

command alſo may be laid upon the ſheriffs and their deputies, for the due and faithful execution of the ſaid writs, as often as they ſhall be brought unto them.

And to the end that this canon may take the better and ſpeedier effect, and not be deluded or delayed; we further decree and ordain, that no popiſh recuſant, who ſhall perſiſt in the ſaid ſentence of excommunication beyond the time preſcribed by law, ſhall be abſolved by virtue of any appeal in any eccleſiaſtical court, unleſs the ſaid party ſhall firſt in his or her own perſon, and not by a proctor, take the uſual oath "De parendo juri, et ſtando mandatis eccleſiae."

IV. *Againſt Socinianiſm.*

Whereas much miſchief is already done in the church of God by the ſpreading of the damnable and curſed hereſy of Socinianiſm, as a complication of many ancient hereſies condemned by the four firſt general councils, and contrariant to the articles of religion now eſtabliſhed in the church of England; and whereas it is too apparent that the ſaid wicked and blaſphemous errors are unhappily dilated by the frequent divulgation and diſperſion of dangerous books, written in favour and furtherance of the ſame, whereby many, eſpecially of the younger or unſettled ſort of people, may be poiſoned and infected; it is therefore decreed by this preſent ſynod, that no ſtationer, printer, or importer of the ſaid books, or any other perſon whatſoever ſhall print, buy, ſell, or diſperſe any book broaching or maintaining of the ſaid abominable doctrine or poſitions, upon pain of excommunication ipſo facto to be thereupon incurred: and we require all ordinaries, upon pain of the cenſures of the church, that beſide the excommunication aforeſaid, they do certify their names and offences under their epiſcopal ſeal to the metropolitan, by him to be delivered to his majeſty's Attorny general for the time being, to be proceeded withall according to the late decree in the honourable court of Starchamber, againſt the ſpreaders of prohibited books. And that no preacher ſhall preſume to vent any ſuch doctrine in any ſermon, under pain of excommunication for the firſt offence, and deprivation for the ſecond. And that no ſtudent in either of the univerſities of this land, nor any perſon in holy orders (excepting graduates in divinity, or ſuch as have epiſcopal or archidiaconal juriſdiction, or doctors of law in holy orders) ſhall be ſuffered to have or read any ſuch Socinian book or diſcourſe, under pain (if the offender live in the univerſity) that he ſhall be puniſhed according to the ſtricteſt ſtatutes provided there againſt the publiſhing, reading, or maintaining of falſe doctrine; or if he live in the city or country abroad, of a ſuſpenſion for the firſt offence, and excommunication for the ſecond, and deprivation for the third, unleſs he will abſolutely and "in terminis" abjure the ſame. And if any layman ſhall be ſeduced into this opinion, and be convicted of it, he ſhall be excommunicated, and not abſolved, but upon due repentance and abjuration, and that before the metropolitan, or his own biſhop at the leaſt. And we likewiſe enjoin that ſuch books, if they be found in any prohibited hand, ſhall be immediately burned: and that there be a diligent ſearch made by the appointment of the ordinary after all ſuch books, in what hands ſoever, except they be now in the hands of any graduate in divinity, and ſuch as have epiſcopal or archidiaconal juriſdiction, or any doctor of laws in holy orders as aforeſaid; and that all who now have them, except before excepted, be ſtrictly commanded to bring in the ſaid books in the univerſities to the vicechancellors, and out of the univerſities to the biſhops, who ſhall return them to ſuch whom they dare truſt with the reading of the ſaid books, and ſhall cauſe the reſt to be burned. And we farther enjoin, that diligent enquiry be made after all ſuch as ſhall maintain and defend the aforeſaid Socinianiſm; and when any ſuch ſhall be detected, that they be complained of to the ſeveral biſhops reſpectively, who are required by this ſynod to repreſs them from any ſuch propagation of the aforeſaid wicked and deteſtable opinions.

V. *Againſt ſectaries.*

Whereas there is a proviſion now made by a canon for the ſuppreſſing of popery, and the growth thereof, by ſubjecting all popiſh recuſants to the greateſt ſeverity of eccleſiaſtical cenſures in that behalf; this preſent ſynod well knowing, that there are other ſects which endeavour the ſubverſion both of the doctrine and diſcipline of the church of England no leſs than papiſts do, although by another way; for the preventing thereof, doth hereby decree and ordain, that all thoſe proceedings and penalties which are mentioned in the aforeſaid canon againſt popiſh recuſants as far as they ſhall be appliable, ſhall ſtand in full force againſt all Anabaptiſts, Browniſts, Separatiſts, Familiſts, or other ſect or ſects, perſon or perſons whatſoever, who do or ſhall either obſtinately refuſe, or ordinarily, not having a lawful impediment (that is, for the ſpace of a month) neglect to repair to their pariſh churches or chapels where they inhabit for the hearing of divine ſervice eſtabliſhed, and receiving of the holy communion according to law.

And we do alſo further decree and ordain, that the clauſe contained in the canon now made by this ſynod againſt the books of Socinianiſm, ſhall alſo extend to the makers, importers, printers, and publiſhers, or diſperſers of any book, writing, or ſcandalous pamphlet deviſed againſt the diſcipline and government of the church of England, and unto the maintainers and abettors of any opinion or doctrine againſt the ſame.

And further, becauſe there are ſprung up among us a ſort of factious people, deſpiſers and depravers of the book of Common Prayer, who do not according to the law reſort to their pariſh church or chapel to joyn in public prayers

prayers, ſervice, and worſhip of God with the congregation, contenting themſelves with the hearing of ſermons only, thinking thereby to avoid the penalties due to ſuch as wholly abſent themſelves from the church. We therefore for the reſtraint of all ſuch wilful contemners or neglecters of the ſervice of God, do ordain, that the church- or chapelwardens, and queſtmen, or ſidemen of every pariſh, ſhall be careful to enquire out all ſuch diſaffected perſons, and ſhall preſent the names of all ſuch delinquents at all viſitations of biſhops and other ordinaries; and that the ſame proceedings and penalties mentioned in the canon aforeſaid reſpectively, ſhall be uſed againſt them as againſt other recuſants, unleſs within one whole month after they are firſt denounced, they ſhall make acknowledgment and reformation of that their fault. Provided always, that this canon ſhall not derogate from any other canon, law or ſtatute in that behalf provided againſt thoſe ſectaries.

VI. *An oath enjoin'd for the preventing of all innovations in doctrine and government.*

This preſent ſynod (being deſirous to declare their ſincerity and conſtancy in the profeſſion of the doctrine and diſcipline already eſtabliſhed in the church of England, and to ſecure all men againſt any ſuſpicion of revolt to popery, or any other ſuperſtition) decrees, that all archbiſhops, and biſhops, and all other prieſts, and deacons in places exempt or not exempt, ſhall before the ſecond day of November next enſuing, take this oath following againſt all innovation of doctrine or diſcipline, and this oath ſhall be tendred them and every of them, and all others named after in this canon, by the biſhop in perſon, or his chancellor, or ſome grave divines named and appointed by the biſhop under the ſeal; and the ſaid oath ſhall be taken in the preſence of a public notary, who is hereby required to make an act of it, leaving the univerſities to the proviſion which follows:

The oath is,

I A. B. do ſwear that I do approve the doctrine, and diſcipline, or government eſtabliſhed in the church of England, as containing all things neceſſary to ſalvation: and that I will not endeavour by my ſelf or any other, directly or indirectly to bring in any popiſh doctrine, contrary to that which is ſo eſtabliſhed: nor will I ever give my conſent to alter the government of this church by archbiſhops, biſhops, deans, and archdeacons, etc. as it ſtands now eſtabliſhed, and as by right it ought to ſtand, nor yet ever to ſubject it to the uſurpations and ſuperſtitions of the ſee of Rome. And all theſe things I do plainly and ſincerely acknowledge and ſwear, according to the plain and common ſenſe and underſtanding of the ſame words, without any equivocation, or mental evaſion, or ſecret reſervation whatſoever. And this I do heartily, willingly, and truly, upon the faith of a chriſtian. So help me God in Jeſus Chriſt.

And if any man beneficed or dignified in the church of England, or any other eccleſiaſtical perſon ſhall refuſe to take this oath, the biſhop ſhall give him a month's time to inform himſelf; and at the month's end if he refuſe to take it, he ſhall be ſuſpended "ab officio," and have a ſecond month granted: and if then he refuſe to take it, he ſhall be ſuſpended "ab officio et beneficio," and have a third month granted him for his better information; but if at the end of that month he refuſe to take the oath abovenamed, he ſhall by the biſhop be deprived of all his eccleſiaſtical promotions whatſoever, and execution of his function which he holds in the in the church of England.

We likewiſe conſtitute and ordain, that all maſters of arts, (the ſons of noblemen only excepted) all batchelors and doctors in divinity, law or phyſic, all that are licenſed to practice phyſic, all regiſters, actuaries and proctors, all ſchoolmaſters, all ſuch as being natives or naturalized, do come to be incorporated into the univerſities here, having taken a degree in any foreign univerſity, ſhall be bound to take the ſaid oath. And we command all governors of colleges and halls in either of the univerſities, that they adminiſter the ſaid oath to all perſons reſident in their ſeveral houſes that have taken the degrees beforementioned in this canon, within ſix months after the publication hereof.

And we likewiſe conſtitute, that all biſhops ſhall be bound to give the ſaid oath unto all thoſe to whom they give holy orders at the time of their ordination, or to whomſoever they give collation, inſtitution, or licence to preach or ſerve any cure.

VII. *A declaration concerning ſome rites and ceremonies.*

Becauſe it is generally to be wiſhed, that unity of faith were accompanied with uniformity of practice in the outward worſhip and ſervice of God; chiefly for the avoiding of groundleſs ſuſpicions of thoſe who are weak, and the malicious aſperſions of the profeſſed enemies of our religion; the one fearing the innovations, the other flattering themſelves with the vain hope of our backſlidings unto their popiſh ſuperſtition, by reaſon of the ſituation of the communion table, and the approaches thereunto, the ſynod declareth as followeth:

That the ſtanding of the communion table ſideway under the eaſt window of every chancel or chapel, is in its own nature indifferent, neither commanded nor condemned by the word of God, either expreſly or by immediate deduction, and therefore that no religion is to be placed therein, or ſcruple to be made thereon. And albeit at the time of reforming this church from that groſs ſuperſtition of popery, it was carefully provided that all means ſhould be uſed to root out of the minds of the people, both the inclination thereunto, and memory thereof; eſpecially of the idolatry committed in the maſs, for which cauſe all popiſh altars were demoliſhed: yet notwithſtanding it was then ordered by the injunctions and advertiſements of

of queen Elizabeth of bleſſed memory, that the holy tables ſhould ſtand in the place where the altars ſtood, and accordingly have been continued in the royal chapels of three famous and pious princes, and in moſt cathedral and ſome parochial churches, which doth ſufficiently acquit the manner of placing the ſaid tables from any illegality, or juſt ſuſpicion of popiſh superſtition or innovation. And therefore we judge it fit and convenient that all churches and chapels do conform themſelves in this particular to the example of the cathedral or mother churches, ſaving always the general liberty left to the biſhop by law, during the time of adminiſtration of the holy communion. And we declare that this ſituation of the holy table, doth not imply that it is, or ought to be eſteemed a true and proper altar, whereon Chriſt is again really ſacrificed: but it is and may be called an altar by us, in that ſenſe in which the primitive church called it an altar, and in no other.

And becauſe experience hath ſhewed us how irreverent the behaviour of many people is in many places, ſome leaning, others caſting their hats, and ſome ſitting upon, ſome ſtanding, and others ſitting under the communion table in time of divine ſervice: for the avoiding of theſe and the like abuſes, it is thought meet and convenient by this preſent ſynod, that the ſaid communion tables in all chancels or chapels be decently ſevered with rails, to preſerve them from ſuch or worſe profanations.

And becauſe the adminiſtration of holy things is to be performed with all poſſible decency and reverence, therefore we judge it fit and convenient, according to the word of the ſervice book eſtabliſhed by act of parliament "Draw near," etc. that all cummunicants with all humble reverence ſhall draw near and approach to the holy table, there to receive the divine myſteries, which have heretofore in ſome places been unfitly carried up and down by the miniſter, unleſs it ſhall be otherwiſe appointed in reſpect of the incapacity of the place, or other inconvenience, by the biſhop himſelf in his juriſdiction, and other ordinaries reſpectively in theirs.

And laſtly, whereas the church is the houſe of God, dedicated to his holy worſhip, and therefore ought to mind us both of the greatneſs and goodneſs of his divine majeſty; certain it is that the acknowledgment thereof, not only inwardly in our hearts, but alſo outwardly with our bodies, muſt needs be pious in it ſelf, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well affected people, members of this church, that they be ready to tender unto the Lord the ſaid acknowlegement, by doing reverence and obeyſance, both at their coming in and going out of the ſaid churches, chancels, or chapels, according to the moſt ancient cuſtom of the primitive church in the pureſt times, and of this church alſo for many years of the reign of queen Elizabeth. The reviving therefore of this ancient and laudable cuſtom we heartily commend to the ſerious conſideration of all good people, not with any intention to exhibit any religious worſhip to the communion table, the eaſt, or church, or any thing therein contained in ſo doing, or to perform the ſaid geſture in the celebration of the holy euchariſt, upon any opinion of a corporal preſence of the body of Jeſus Chriſt on the holy table, or in myſtical elements, but only for the advancement of God's majeſty, and to give him alone that honour and glory that is due unto him, and no otherwiſe; and in the practice or omiſſion of this rite, we deſire that the rule of charity preſcribed by the apoſtle may be obſerved, which is, that they which uſe this rite, deſpiſe not them who uſe it not; and that they who uſe it not, condemn not thoſe that uſe it.

VIII. *Of preaching for conformity.*

Whereas the preaching of order and decency according to St. Paul's rule, doth conduce to edification; it is required that all preachers (as well beneficed men as others) ſhall poſitively and plainly preach and inſtruct the people in their public ſermons twice in the year at leaſt, that the rites and ceremonies now eſtabliſhed in the church of England, are lawful and commendable; and that they the ſaid people and others ought to conform themſelves in their practice to all the ſaid rites and ceremonies; and that the people and others ought willingly to ſubmit themſelves unto the authority and government of the church, as it is now eſtabliſhed under the king's majeſty. And if any preacher ſhall refuſe or neglect to do according to this canon, let him be ſuſpended by his ordinary during the time of his refuſal, or wilful forbearance to do thereafter.

IX. *One book of articles of enquiry to be uſed at all parochial viſitations.*

For the better ſettling of an uniformity in the outward government and adminiſtration of the church, and for the more preventing of juſt grievances which may be laid upon churchwardens and other ſworn men by any impertinent, inconvenient, or illegal enquiries in the articles for eccleſiaſtical viſitations: this ſynod hath now cauſed a ſummary or collection of viſitatory articles (out of the rubrics of the ſervice book, and the canons and warrantable rules of the church) to be made, and for future direction to be depoſited in the records of the archbiſhop of Canterbury: and we do decree and ordain, that from henceforth no biſhop or other perſon whatſoever having right to hold, uſe, or exerciſe any parochial viſitation (ſhall under the pain of a month's ſuſpenſion upon a biſhop, and two months upon any other ordinary that is delinquent, and this to be incurred "ipſo facto" cauſe to be printed, or publiſhed, or otherwiſe to be given in charge to the churchwardens, or to any other perſons which ſhall be ſworn to make preſentments, any other articles or forms of enquiry upon oath, than ſuch only as ſhall be approved and "in terminis" allowed unto him (upon due requeſt made)

made) by his metropolitan under his ſeal of office.

Provided always, that after the end of three years next following the date of theſe preſents, the metropolitan ſhall not either at the inſtance of thoſe which have right to hold parochial viſitations, or upon any other occaſion, make any addition or diminution from that allowance to any biſhop of viſitatory articles, which he did laſt before (in any dioceſe within this province) approve of, but calling for the ſame, ſhall hold and give that only for a perpetual rule, and then every pariſh ſhall be bound only to take the ſaid book from the archdeacons and other having a peculiar or exempt juriſdiction, but once from that time, in three years, in caſe they do make it appear, they have the ſaid book remaining in their public cheſt for the uſe of the pariſh: and from every biſhop they ſhall receive the ſaid articles at the epiſcopal viſitation only, and in manner and form as formerly they have been accuſtomed to do, and at no greater price than what hath been uſually paid in the ſaid dioceſe reſpectively.

X. *Concerning the converſation of the clergy.*

The ſober, grave and exemplary converſation of all thoſe that are employed in adminiſtration of holy things, being of great avail for the furtherance of piety; it hath been the religious care of the church of England, ſtrictly to enjoin to all and every one of her clergy, a pious, regular, and inoffenſive demeanour, and to prohibit all looſe and ſcandalous carriage by ſevere cenſures to be inflicted upon ſuch delinquents, as appears by the LXXIV. and LXXV. canons, anno M.DC.III. provided to this purpoſe.

For the more effectual ſucceſs of which pious and neceſſary care this preſent ſynod ſtraitly charges all clergymen in this church, that ſetting before their eyes the glory of God, the holineſs of their calling, and the edification of the people committed to them, they carefully avoid all exceſs and diſorder, and that by their chriſtian and religious converſation they ſhine forth as lights unto others in all godlineſs and honeſty..

And we alſo require all thoſe, to whom the the government of the clergy of this church is committed, that they ſet themſelves to countenance and encourage godlineſs, gravity, ſobriety and all unblameable converſation in the miniſters of this church, and that according to the power with which they are intruſted, they diligently labour by the due execution of the abovenamed canons, and all other eccleſiaſtical proviſions made for this end, to reform all offenſive and ſcandalous perſons, if any be in the miniſtry, as they tender the welfare and proſpering of piety and religion, and as they will anſwer to God for thoſe ſcandals, which through their remiſſneſs and neglect ſhall ariſe and grow in this church of Chriſt.

XI. *Chancellors patents.*

For the better remedying and redreſs of ſuch abuſes as are complained of in the eccleſiaſtical courts, the ſynod doth decree and ordain, that hereafter no biſhop ſhall grant any patent to any chancellor, commiſſary, or official, for any longer term than the life of the grantee only, nor otherwiſe than with expreſs reſervation to himſelf and his ſucceſſors, of the power to execute the ſaid place, either alone, or with the chancellor, if the biſhop ſhall pleaſe to do the ſame, ſaving always to the ſaid chancellors, etc. the fees accuſtomably taken for executing the ſaid juriſdiction. And that in all ſuch patents, the biſhop ſhall keep in his own hands the power of inſtitution unto benefices, as alſo of giving licences to preach or keep ſchool. And further, that no dean and chapter confirm any patent of any chancellor, commiſſaries, or officials place, wherein the ſaid conditions are not expreſſed "ſub poena ſuſpenſionis," to the dean (or his "locum tenens" if he paſs the act in his abſence) and to every canon or prebendary, voting to the confirmation of the ſaid act, to be inflicted by the archbiſhop of the province. And further, the holy ſynod doth decree and ordain, that no reward ſhall be taken for any chancellors, commiſſaries or officials place under the heavieſt cenſures of the church.

XII. *Chancellors alone, not to cenſure any of the clergy in ſundry caſes.*

That no chancellor, commiſſary, or official, unleſs he be in holy orders, ſhall proceed to ſuſpenſion, or any higher cenſure againſt any of the clergy in any criminal cauſe, other than neglect of appearance, upon legal citing; but that all ſuch cauſes ſhall be heard by the biſhop in perſon, or with the aſſiſtance of his chancellor, or commiſſary; or if the biſhop's occaſions will not permit, then by his chancellor or commiſſary, and two grave dignified or beneficed miniſters of the dioceſe to be aſſigned by the biſhop, under his epiſcopal ſeal, who ſhall hear and cenſure the ſaid cauſe in the conſiſtory.

XIII. *Excommunication and abſolution not to be pronounced but by a prieſt.*

That no excommunications or abſolutions ſhall be good or valid in law, except they be pronounced either by the biſhop in perſon, or by ſome other in holy orders, having eccleſiaſtical juriſdiction, or by ſome grave miniſter beneficed in the dioceſe, being a maſter of arts at leaſt, and appointed by the biſhop, and the prieſt's name pronouncing ſuch ſentence of excommunication or abſolution to be expreſſed in the inſtrument iſſuing under ſeal out of the court. And that no ſuch miniſter ſhall pronounce any ſentence of abſolution but in open conſiſtory, or at the leaſt in a church or chapel, the penitent humbly craving and taking abſolution upon his knees, and having firſt taken the oath, "de parendo juri et ſtando mandatis eccleſiae." And that no parſon, vicar, or curate, "ſub poena ſuſpenſionis," ſhall declare any of his or their pariſhioners to be excommunicate, or ſhall admit any of them ſo excommunicate

municate into the church, and there to declare them to be abſolved, except they firſt receive ſuch excommunications and abſolutions under the ſeal of the eccleſiaſtical judge, from whom it cometh.

XIV. *Concerning commutations, and the diſpoſing of them.*

That no chancellor, commiſſary or official, ſhall have power to commute any penance in whole, or in part; but either together with the biſhop in perſon, or with his privity in writing, or if by himſelf, there he ſhall give up a full and juſt account of all ſuch commutations once every year at Michaelmas, to the biſhop, who ſhall, with his chancellor, ſee that all ſuch moneys be diſpoſed of, to charitable and public uſes, according to law. And if any chancellor or other having juriſdiction as aforeſaid, ſhall not make ſuch a juſt account to the biſhop, and be found guilty of it, he ſhall be ſuſpended from all exerciſe of his juriſdiction for the ſpace of one whole year.

Always provided, that if the crime be publickly complained of, and do appear notorious, that then the office ſhall ſignify to the place, from whence the complaint came, that the delinquent hath ſatisfied the church for his offence. And the miniſter ſhall ſignify it as he ſhall be directed; ſaving always to all chancellors, and other eccleſiaſtical officers, their due and accuſtomable fees, if he or they be not ſo ſuſpended as aforeſaid.

XV. *Touching concurrent juriſdiction.*

That in ſuch places wherein there is concurrent juriſdiction, no executor be cited into any court or office, for the ſpace of ten days after the death of the teſtator. And that as well every apparitor herein, as every regiſter or clerk that giveth or carrieth out any citation or proceſs to ſuch intent, before that the ſaid ten days be expired, ſhall for the firſt offence herein, be ſuſpended from the execution of his office for the ſpace of three months; and for the ſecond offence in this kind, be and ſtand excommunicated, "ipſo facto," not to be reſtored but by the metropolitan of the province, or his lawful ſurrogate; and that yet neverthleſs, it be lawful for any executor to prove ſuch wills when they think good, within the ſaid ten days, before any eccleſiaſtical judge reſpectively, to whoſe juriſdiction the ſame may or doth appertain.

XVI. *Concerning licences to marry.*

Whereas divers licences to marry are granted by ordinaries, in whoſe juriſdiction neither of the parties deſiring ſuch licence, is reſident, to the prejudice of the archiepiſcopal prerogative, to whom only the power of granting ſuch licences to parties of any juriſdiction, "per totam provinciam," by law belongeth; and for other great innconveniences thereupon enſuing: it is therefore decreed, that no licence of marriage ſhall be granted by any ordinary to any parties, unleſs one of the ſaid parties have been commorant in the juriſdiction of the ſaid ordinary, for the ſpace of one whole month immediately before the ſaid licence be deſired. And if any ordinary ſhall offend herein, and be ſufficiently evinced thereof, in any of the lord archbiſhop's courts, he ſhall be liable to ſuch cenſure as the lord archbiſhop ſhall think fit to inflict. And we farther decree, that one of the conditions in the bond of ſecurity given by the parties taking ſuch licence, ſhall be, that the ſaid parties, or one of them, have, or hath been a month commorant in the ſaid juriſdiction, immediately before the ſaid licence granted.

And the ſynod decrees, that whatſoever is ordered in theſe ſix laſt canons, concerning the juriſdiction of biſhops, their chancellors and commiſſaries, ſhall (ſo far as by law is applicable) be in force concerning all deans, deans and chapters, collegiate churches, archdeacons, and all in holy orders, having exempt or peculiar juriſdiction, and their ſeveral officers reſpectively.

XVII. *Againſt vexatious citations.*

And that this ſynod may prevent all grievances, which may fall upon the people by citations into eccleſiaſtical courts upon pretence only of the breach of law, without either preſentment, or any other juſt ground: this preſent ſynod decrees, that for all times to come no ſuch citation, grounded only as aforeſaid, ſhall iſſue out of any eccleſiaſtical court, except the ſaid citation be ſent forth under the hand and ſeal of the chancellor, commiſſary, archdeacon, or other competent judge of the ſaid court, within thirty days after the fault committed; and return thereof to be made the next or ſecond court day after the citation ſerved, at the fartheſt: and that the party ſo cited, unleſs he be convinced by two witneſſes, ſhall upon the denial of the fact upon oath be forthwith freely diſmiſſed without any payment of fees: provided that this decree extend not to any grievous crime, as ſchiſm, incontinency, miſbehaviour in the church in time of divine ſervice, obſtinate inconformity, or the like.

We, of our princely inclination and royal care for the maintenance of the preſent eſtate and government of the church of England, by the laws of this our realm now ſettled and eſtabliſhed, having diligently, with great contentment and comfort read and conſidered of all theſe their ſaid canons, orders, ordinances and conſtitutions agreed upon, as is before expreſſed: and finding the ſame ſuch as we are perſuaded will be very profitable, not only to our clergy, but to the whole church of this our kingdom, and to all the true members of it, if they will be obſerved, have therefore for us, our heirs and lawful ſucceſſors, of our ſpecial grace, certain knowlege, and meer motion given, and by theſe preſents do give our royal aſſent, according to the form of the ſaid ſtatute or act of parliament aforeſaid, to all and every the ſaid canons, orders, ordinances

nances and conſtitutions, and to all and every thing in them contained, as they are before written. And furthermore, we do not only by our ſaid prerogative royal, and ſupreme authority in cauſes eccleſiaſtical, ratifie, confirm and eſtabliſh by theſe our letters patents the ſaid canons, orders, ordinances, and conſtitutions, and all and every thing in them contained, as is aforeſaid, but do likewiſe propound, publiſh, and ſtraitly enjoin and command by our ſaid authority, and by theſe our letters patents the ſame to be diligently obſerved, executed, and equally kept by all our loving ſubjects of this our kingdom, both within the provinces of Canterbury and York, in all points wherein they do or may concern every or any of them, according to this our will and pleaſure hereby ſignified and expreſſed. And that likewiſe for the better obſervation of them, every miniſter, by what name or title ſoever he be called, ſhall in the pariſh church or chapel where he hath charge, read all the ſaid canons, orders, ordinances, and conſtitutions at all ſuch times, and in ſuch manner as is preſcribed in the ſaid canons, or any of them: the book of the ſaid canons to be provided at the charge of the pariſh, betwixt this and the feaſt of St. Michael the archangel next enſuing, ſtraitly charging and commanding all archbiſhops, biſhops, and all other that exerciſe any eccleſiaſtical juriſdiction within this realm, every man in his place to ſee and procure (as much as in them lieth) all and every of the ſame canons, orders, ordinances, and conſtitutions to be in all points duly obſerved, not ſparing to execute the penalties in them ſeverally mentioned, upon any that ſhall wittingly or wilfully break or neglect to obſerve the ſame; as they tender the honour of God, the peace of the church, the tranquillity of the kingdom, and their duties and ſervice to us their king and ſovereign. In witneſs whereof, we have cauſed theſe our letters to be made patents. Witneſs our ſelf at Weſtminſter the thirtieth day of June, in the ſixteenth year of our reign.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 8.	1640.	CAROL. I. 16.

Concilium provinciale Eboracenſe.

CONCILIUM hoc virtute brevis regii dat. apud Weſtm. 20. die Februarii, anno regni xv. in eccleſia metropolitica B. Petri Ebor. celebratum fuit die 14. menſis Aprilis. Quo die poſt lectionem brevis regii, praeconizationem praelatorum et cl ri, ac poſt receptionem ſubſtitutionum procuratorum, ad 29. diem Aprilis, et ab eo die in 5. diem Maii continuabatur. Illo die literae regiae patentes receptae, lectae, ac in tabulas publicas relatae fuerunt, ejuſdem cum illis ſub rege Jacobo I. tenoris, poteſtatem concilio provinciali concedentes, canones exponendi, mutandi, ac novos conficiendi. Sequenti 29. die ejuſdem menſis Maii aliae literae regiae patentes reverendiſſimo et toti ſynodo tradebantur, cum hac diverſitate a praecedentibus, viz. in prioribus literis patentibus dicitur, "ſhall and may from time to time during this preſent parliament propoſe, confer, treat, debate" etc. In ſecundis "ſhall and may from time to time during our will and pleaſure propoſe, confer, treat" etc. Occaſio hujus diverſitatis fuit, quod parliamentum ante has ſecundas literas fuerat diſſolutum.

Quinto die menſis Junii in ſynodo provinciali comparentes, unanimiter nominarunt Henricum Wickham, S. T. P. archidiaconum Ebor. in prolocutorem hujuſmodi convocationis ſive ſynodi, eumque reverendiſſimo patri praeſidi praeſentarunt, qui eandem nominationem et praeſentationem acceptavit et admiſit. His ita geſtis, et habito tractatu inter preſidem et comparentes de rebus et materiis in ea ſynodo tractandis et concludendis, prolocutor quoſdam canones et conſtitutiones eccleſiaſticas in numero ſeptendecim perlegit, ac praeſes deinde prorogavit et continuavit convocationem in 8. diem Junii. Illo die ſubſidium benevolentiae domino regi conceditur, cujus collectionis forma ac modus in ordinationibus ſynodalibus in forma communi exprimitur. Quae cum ejuſdem ſint tenoris cum illis 29. anno regni reginae Elizabethae conceſſis et confectis, hic repetere ſuperſedemus. Sequenti 26. die menſis Junii clero provinciae Ebor. taxatio imponitur pro ſumptibus procuratorum, actuariorum, et apparitorum ſynodo miniſtrantium ſolvendis. Tandem vigore brevis regii dati apud Weſtm. 26. Junii, anno regni XVI. concilium hoc provinciale diſſolvebatur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 9.	1641.	CAROL. I. 17.

The biſhops proteſtation againſt the tumults in parliament. Hacket's life of archb. Williams, part II. fol. 178, 179.

To the king's moſt excellent majeſty, and the lords and peers now aſſembled in Parliament.

The humble petition and proteſtation of all the biſhops and prelates now called by his majeſty's writs to attend the parliament, and now preſent about London and Weſtminſter, for that ſervice.

THAT whereas the petitioners are called up by ſeveral and reſpective writs, and under great penalties to attend in parliament, and have a clear and indubitate right to vote in

bills, and other matters whatſoever debateable in parliament, by the ancient cuſtoms, laws, and ſtatutes of this realm, and ought to be protected by your majeſty quietly to attend and proſecute that great ſervice; they humbly remonſtrate, and proteſt before God, your majeſty, and the noble lords and peers, now aſſembled in parliament, that as they have an indubirate right to ſit and vote in the houſe of lords, ſo are they, if they may be protected from force and violence, moſt ready and willing to perform their duties accordingly; and that they do abominate all actions or opinions tending to popery, and the maintenance thereof; as alſo all propenſion and inclination to any malignant party, or any other ſide or party whatſoever, to the which their own reaſons and conſciences ſhall not move them to adhere. But whereas they have been at ſeveral times violently menaced, affronted, and aſſaulted by multitudes of people, in their coming to perform their ſervices in that honourable houſe, and lately chaſed away, and put in danger of their lives, and can find no redreſs or protection, upon ſundry complaints made to both houſes in theſe particulars; they likewiſe humbly proteſt before your majeſty, and the noble houſe of peers, that ſaving unto themſelves all their rights and intereſts of ſitting and voting in the houſe at other times, they dare not ſit or vote in the houſe of peers, until your majeſty ſhall further ſecure them from all affronts, indignities, and dangers in the premiſſes. Laſtly, whereas their fears are not built upon fantaſies and conceits, but upon ſuch grounds and objects, as may well terrify men of good reſolutions, and much conſtancy; they do in all duty and humility, proteſt before your majeſty, and the peers of that moſt honourable houſe of parliament, againſt all laws, orders, votes, reſolutions, and determinations, as in themſelves, null, and of none effect, which in their abſence, ſince the 27th of this inſtant month of December M.DC.XLI. have already paſſed; as likewiſe againſt all ſuch as ſhall hereafter paſs in that moſt honourable houſe, during the time of this their forced and violent abſence from the ſaid moſt honourable houſe; not denying, but if their abſenting themſelves were wilful and voluntary, that moſt honourable houſe might proceed in all the premiſſes; their abſence, or this proteſtation notwithſtanding. And humbly beſeeching your moſt excellent majeſty to command the clerk of the houſe of peers to enter this petition and proteſtation among the records.

They will ever pray to God to bleſs and preſerve etc.

Joh. Eboracen.	Geo. Hereford.
Tho. Dureſme.	Rob. Oxon.
Ro. Co. et Lich.	Mat. Ely.
Joſ. Norwich.	Godfry, Glouc.
Jo. Aſaph.	Jo. Petriburg.
Gul. Bath. et Wellen.	Morg. Landaff.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. LAUD 12.	1644.	CAROL. I. 20.

The humble petition of the archbiſhop, biſhops, and the reſt of the clergy in the kingdom of Ireland. Collect. Epiſtol. a clar. Carte edit. p. 365. ſeqq.

To the king's moſt excellent majeſty,

SUCH is, and always hath been, your majeſty's princely and unparallelled care of the church in that your majeſty's kingdom, that without any petition of ours, more is already performed, than could be expected, in a time ſo full of diſtractions; not only in protecting it againſt foreign juriſdiction, and domeſtic ſchiſm, but likewiſe in committing the government of that whole kingdom to a perſon of the nobility, vigilancy, integrity, and unqueſtionable affection to your petitioners, that (if not prevented) they had been compelled to petition your majeſty for ſo great a bleſſing. All which we moſt thankfully acknowlege, and with that cheerfulneſs, as much abateth the ſenſe of our own moſt ſad condition and preſent miſery. So that your majeſty may now juſtly ſeem to have anticipated all that can be deſired, ſaving your majeſty's continuance long to maintain the doctrine, worſhip, and government already by law eſtabliſhed, and by your incomparable wiſdom and piety at this time more eſpecially preſerved. Yet becauſe the clergy there in ſo general a combuſtion muſt needs be liable to many emergent calamities and preſſures, which can neither be known to your majeſty, nor made now known by us; we therefore moſt humbly ſupplicate,

I. That your majeſty would be graciouſly pleaſed effectually to recommend your diſtreſſed petitioners and church, as well in general as following particulars, to the lord lieutenant of that your majeſty's kingdom; not that we doubt his good affection, diſtruſt his zeal, or that he hath omitted any thing which the preſent diſtractions could permit; but that this your majeſty's recommendation including your royal approbation, meeting with his lordſhip's own deſires and endeavours, may add to his encouragement, though not to his performances, when it ſhall pleaſe God to make the times more peaceable.

II. That your majeſty would be pleaſed to give order for the continuance of that protection and aſſiſtance at council board, which that church hath enjoyed under your majeſty's bleſſed father and queen Elizabeth; ſo that neither arbitrary orders of parliament, nor popiſh jurors may have it in their power to diſinherit the church, or undo that which authority and conſent of parties have ſettled on us, or vindicated, or preſerved unto us.

III. In reſpect your petitioners have loſt all their means, rents, and perſonal eſtates, during the late commotions, and yet are chargeable with great ſums of mony for ſubſidies due to your majeſty,

majeſty, which they are altogether unable to pay; your majeſty would be pleaſed to give power to your miniſters there, to whom it appertaineth, to make ſuch inſtallment or abatement of theſe ſubſidies, as may ſtand with your majeſty's goodneſs and their inabilities; and the rather becauſe your petitioners enjoy their eſtates but for term of life; and their burthen in ſubſidies as far greater in proportion, than the laity's is.

IV. That it may be referred by your majeſty to the council board, to give unto your petitioners ſuch large and convenient time, as to their lordſhips ſhall ſeem fitting and reaſonable, for reparation of many houſes and chancels demoliſhed or impaired by the late wars. And that their executors may not be charged with the whole dilapidation, now happening without the fault of the incumbent, but only for a proportionable part of thoſe reparations, according to the time allotted by the lords of the council for rebuilding the ſame.

V. That your majeſty would take no advantage of lapſe (except what is taken already) againſt any archbiſhop or biſhop, or other your petitioners, having right of collation or preſentation, ſince the 23. day of October, M.DC.XLI. until ſix months after the proclamation of peace in that kingdom, but that they may ſtill collate, or preſent to ſuch benefices as are now void, and of their patronage.

VI. Foraſmuch as the church hath no other cenſure to inflict upon contumacious refuſers, to appear in eccleſiaſtical courts, or to abide the ſentences there given; but only excommunication, and that as well in cauſes, which concern intereſt, as ſpiritual offences; by occaſion whereof many perſons, rather conſidering the ſmallneſs of the matters of the ſuit, than the heniouſneſs of the offence of contumacy; take ſcandal to ſee the ſevereſt cenſure inflicted upon ſuch occaſion; it would therefore pleaſe your majeſty to recommend it to the lord lieutenant and council, to adviſe ſome other proceſs to be ſettled according to law, to compel the appearance, or puniſh the contumacy of ſuch as ſhall be cited to appear in the eccleſiaſtical court, after the manner uſed either in the courts of common law, or of equity in the ſaid kingdom. The execution thereof to be left unto officers to be appointed by your majeſty for that purpoſe.

VII. That the miniſters of Dublin, Drogheda, and other incorporate towns, having no predial tithes, but only ſtipends charged upon the ſeveral houſes within their pariſhes, proportionable to their rents, may ſtill levy and take up their reſpective ſtipends, whether by diſtreſs or otherwiſe, as they were formerly accuſtomed. If any reſiſt, their puniſhment to be referred to the council board; and if through waſte made in any other pariſhes, any of them want competency of maintenance, order there tobe taken at that board for their relief.

And your petitioners, as moſt bounden, ſhall ever pray, etc.

Sede Cant. vacante.	Anno Chriſti 1646.	Reg. Angliae CAROL. I. 22.

The humble remonſtrance of the archbiſhops, biſhops, and the inferior clergy of the kingdom of Ireland. Collect. Epiſt. a clar. Carte edit. p. 493. ſeqq.

To the moſt honourable the lord lieutenant, his excellence.

May it pleaſe your excellence,

WE the archbiſhops, biſhops, and the reſt of the clergy of this kingdom ſubſcribing, are wonderfully ſenſible how your excellence out of zeal to God's glory and to the true proteſtant religion, and out of loyalty to his majeſty, hath in this great diſtemper with much hazard, ſingular wiſdom, and vigilant care preſerved not only in this city, but alſo in all the out garriſons the free and full exerciſe of the true reformed religion according to the liturgy and canons ſo many years received in the church, which with ſad and bleeding hearts we may ſay, is more than we know to be in any part of the three dominions.

Alſo we do moſt heartily acknowlege, that by your very great pains and labour you have at laſt concluded a moſt neceſſary peace, which we humbly conceive to be the only means to continue thoſe bleſſings of religion and loyalty among us, and to be the only hopeful way to reduce this kingdom wholly to his majeſty's obedience.

And withall we do ingenuouſly profeſs that out of your piety and nobleneſs you have vindicated our callings and places from contempt, protected us from perſonal injuries, and provided a ſubſiſtence for us, without the which many of us had undoubtedly ſtarved.

Out of a deep ſenſe of all which, and many more favours than we are able to expreſs, we were the moſt unthankful of all men, if we ſhould not bleſs God for your excellence, and return to you our moſt humble and hearty thanks, faithfully promiſing to continue our fervent prayers to God, and to contribute our very beſt endeavours for ſtrengthening your hands, in managing the great truſt his majeſty repoſeth in you, and in maintaining religion and the peace now eſtabliſhed among us.

Having made this juſt and neceſſary remonſtrance of our gratitude and reſolutions, we do moſt humbly beſeech your lordſhip to continue (as we are exceeding confident you will) your care to preſerve the religion, book of ſervice, public worſhip, in the decency and comelineſs thereof, and the true apoſtolical government of the church now exerciſed among us, againſt all oppoſition whatſoever, and graciouſly to perſiſt in your care for providing ſome competent maintenance for us, till we may conveniently

ly return to our benefices; and if any of our number ſhall be found diſaffected to the religion, book of ſervice, public worſhip, government of the church, his majeſty's ſervice, or diſturbers of the preſent peace, we do not ſupplicate for ſuch, but leave them to your lordſhip to be proceeded with, as you ſhall find convenient.

Dublin caſtle the 11th and 13th of Auguſt, M.DC.XLVI.

La. Dublin.
Lewis Laonen.
Hen. Dunenſis.
Rob. Limerick.
Gr. Oſſory.
Hen. Clogher.
Jo. Tuamen.
W. Daren.
Geo. Cloyne.
Hen. Elphinen.
W. Clonferten.

Ja. Margetſon, dean of Chriſtchurch.
Benjamin Culme, dean of St. Patrick's.
Joan. Creghton, canc.
E. Parry.
Ja. Sibald.
H. Hall, preb. S. Michaelis.
Jo. Parker, preb. S. Michani.
Godfr. Rodes, thr.
Lewis Downes.
W. Bulkely, archidiac. Dublin.
Tho. Marſhal.
Rob. Parry, preb. S. Audoeni.
Walter Reyler, chanc. of Elphin.
Anthony Proctor, decan. Fernen.
Edw. Sing.
Ric. Deane.
Joſ. Prior.
Samu. Haukes.
Mart. Archdall, archidiac. Fernen.
Rich. Price.
Ro. Browne.
Tho. Crofton.
Ric. Underwood, preb. Fernen.
Geo. Dodwell.
Tho. Walworth.
Gilbert Dean, preb. de Taſſagard.
Nic. Walſh.
Rich. Powel, preb. Wicklow.
Donnatus Conner.
Rob. Dixon.
W. Sugden.
Tho. Hackett.
Jo. Brookebanke.
Nathaniel Hollinſton.
Jonathan White.
Nic. Meylor, canc.
Edmond Euſtace.
Rob. Jones.
Chr. Golborne, canc.
Ric. Burgin.
Nic. Greaves, dec. Dromorenſis.
Joſ. Ware, dec. Elphin.
Tho. Johnſon.
H. Echlin.
Owen Darraghe.
Walter Ogilby.
John Heath.
W. Metcalfe.
Hugh Hanna.
John Sharp.
Godfrey Daniel.
Henry Byrch.
James Meyler.
Rob. Hamilton.
Edw. Williamſon.
Rich. Runlehorne.
Jo. Lindſey.
Valentine Goodhand, preb. de Coolſtus et Killogie.
Hen. Dodwell.
Edw. Walter, preb.
Geo. Brice.
Adam Jones.
B. Cantilon.
Ric. Matthewſon.
Rich. Ellis.
John Reevann, preb. of Mayne.
Barnabas Bolger.
Edw. Slacke.
Thomas Fleming.
Walt. Fraſer.
Dioniſius Garth, for the prebend. de Loicke in dioeceſi Laonen.
Randle Foxwell.
Jeremy Flawne.
Tho. Mitchell.
Tho. Coffy.
W. Selbee.
Franc. Sympſon, rector eccleſiae de Kilmore in dioeceſi Clogherenſi.

Sede Cant. vacante. | Anno Chriſti *1660.* | Reg. Angliae CAROL. II. 12.

The king's majeſty's moſt gracious letter and declaration to the biſhops, deans, and prebends, etc. about the augmentation of ſmall vicarages. Collated with Wh. Kennet's Caſe of Impropriations pag. 153.

CHARLES R.

As nothing is more in our deſires, than to provide that the church of England, under our reign, might be furniſhed with a religious, learned, ſober, modeſt, and prudent clergy; ſo we are ready to give encouragement to their labours and ſtudy in their ſeveral degrees and ſtations, that they may give check to all profaneneſs and ſuperſtition, and as zealouſly affect to remove all ſcandals, and reproach from them and their callings. Conceiving therefore a competent maintenance to be a neceſſary encouragement; and that all other perſons, who have power to diſpoſe of tithes, may be invited to cheriſh a learned and godly miniſtry; we do reſolve, that becauſe where tithes have been appointed for the ſupport of biſhops, deans, and chapters, collegiate churches and colleges; and other ſingle perſons; that have not taken due care to provide and ordain ſufficient maintenance for the vicars of their reſpective places, or for the curates, where vicarages were not endowed; to ſettle for the future ſome good addition and encreaſe on ſuch vicarages and curates places. Our will therefore is, that forthwith proviſion be made for the augmentation of all ſuch vicarages and cures, where your tithes and profits are appropriated to you and your ſucceſſors, in ſuch manner, that they who immediately attend upon the performance of miniſterial offices in every pariſh, may have a competent portion of every rectory impropriate to your ſee [[a] belonging to you or your ſucceſſors.] And to this end, our further will is, that no leaſe be granted of any rectories or parſonages belonging to your ſee, belonging to you or your ſucceſſors, until you ſhall provide, that the reſpective vicarages, or curates places, where are no vicarages endowed, have ſo much revenue in glebe, tithes, or other emoluments, as will commonly amount to 100. or 80.l. per annum, or more, if it will bear it, and in good form of law ſettle it upon them and their ſucceſſors. And where the rectories are of ſmall value, and cannot admit of ſuch propor-

[a] Deſunt in Kennet.

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tions to the vicar and curate; our will is, that one half of the profit of ſuch a rectory be reſerved for the maintenance of the vicar or curate. [[b] And if any leaſes or grants of ſuch forenamed rectories have been made by you ſince the firſt day of June laſt paſt, and you did not order a competent augmentation of the vicarages and cures in their reſpective places, that out of the fines, which you have received, or are to receive, you do add ſuch encreaſe to the vicar and curate] as is agreeable to the rate and proportion formerly mentioned. And our further will is, that you do employ your authority and power, which by law belongeth to you as ordinary, for the augmentation of vicarages and ſtipends of curates, and that you do with diligence proceed in due form of law for the raiſing and eſtabliſhing convenient maintenance for thoſe, who attend holy duties in pariſh churches. And if any prebendary in any church (the corps of whoſe prebend conſiſts of tithes) ſhall not obſerve theſe our commands, then we require you, or the dean of the church to uſe all due means in law, where you or he hath power, to compel them; or that otherwiſe you report to the biſhop of the dioceſe, where the ſaid corps doth lie, that he may interpoſe his authority, for fulfilling this our order. And if any dean, or dean and chapter, or any that holdeth any dignity or prebend in the cathedral church, do not obſerve theſe our commands, that you call them before you, and ſee this our will be obeyed. And if you or any biſhop do not your duty, either in their own grants, or ſeeing others to do it, then we will, that upon complaint, the archbiſhop of the province ſee all performed according to this our declaration, will, and pleaſure. And whereas there are divers rural prebends, where the vicarages are not ſufficiently endowed, we require you to ſee theſe our commands fully to be obſerved by them. And we do declare our will and pleaſure in all the particulars forecited to be, that if you or any of your ſucceſſors, or dean, or dean and chapter of that our cathedral church, or any other perſon holding any office, benefice, or prebend in the ſame, do or ſhall refuſe or omit to obſerve theſe our commands, we ſhall judge them unworthy of our future favour, whenſoever any preferment eccleſiaſtical ſhall be deſired by them from us. And laſtly our will and command is, that you or your ſucceſſors do at or before the firſt day of October in every year, render an account to the archbiſhop of [[c] Canterbury] how theſe our orders and commands are obſerved, that the archbiſhop afterwards may repreſent the ſame unto us.

By his majeſty's command.

EDWARD NICHOLAS.

Archiepiſc. Cant. GUIL. JUXON I.	Anno Chriſti 1660.	Reg. Angliae CAROL. II. 12.

His majeſty's gracious commiſſion to ſearch into and examine the pretended ſales and purchaſes of the honours, manors, lands, and hereditaments of and belonging to his majeſty, his royal mother, the archbiſhops, biſhops, deans, and chapters, prebends, and other eccleſiaſtical perſons; giving ſuch powers and authorities as is neceſſary for the ends, intents, and purpoſes in and by the ſaid commiſſion ſpecified and expreſſed.

CHARLES the ſecond, by the grace of God king of England, Scotland, France, and Ireland, defender of the faith, etc. to our truſty and right well beloved counſellor Edward lord Hyde, lord chancellor of England; and to our right truſty and right well beloved couſins and counſellors Thomas earl of Southampton, lord treaſurer of England, and the lord chancellor, lord high treaſurer of England, and the chancellor of the Exchequer for the time being; and to our right truſty and intirely beloved couſin and counſellor George duke of Albemarle, and to our right truſty and right well beloved couſins and counſellors James marqueſs of Ormond, ſteward of our houſhold, Edward earl of Mancheſter, chamberlain of our houſhold; and to our right truſty and right well beloved couſin Jerome earl of Portland, and to our right truſty and well beloved counſellor John lord Roberts, and to our right truſty and well beloved John lord Finch, Francis lord Seymour, chancellor of our duchy of Lancaſter, and to the chancellor of our duchy of Lancaſter for the time being, John lord Lucas; and to our truſty and well beloved counſellors Denzill Hollis eſquire, Sir Edward Nicholas, and Sir William Morris, knights, our principal ſecretaries of ſtate, Sir Anthony Aſhly Cooper baronet, Arthur Anneſley eſquire; and to our truſty and well beloved Sir Robert Foſter knight, chief juſtice of our bench, Sir Orlando Bridgeman knight and baronet, lord chief juſtice of our court of Common Pleas, Sir Robert Hyde knight, one other of the juſtices of our ſaid court of Common Pleas, Sir Edward Atkins, and Sir Chriſtopher Turner knights, two of the barons of our court of Exchequer, and to the barons of our Exchequer for the time being, Sir Jeoffry Palmer knight and baronet, our attorney general, Sir Heneage Finch knight and baronet, our ſolicitor general, Sir Charles Harbord knight, our ſurveyor general, and to our attorney, ſolicitor, and ſurveyor general for the time being; Sir Edward Tur-

[b] Deſunt in Kennet.

[c] Deeſt in Kennet.

ner, Sir Allen Broderick, knights, Samuel Brown, and Matthew Hale, ſerjeants at law, John Crewe eſquire, Richard Kinſman, one of the auditors of our revenue, Job Charleton ſerjeant at law, Thomas Beverley eſquire, Francis Phillips, and Richard Newman eſquires. As it is our duty to be ever mindful of the great mercies of almighty God vouchſafed to us and our late oppreſſed people, in reſtoring us to the exerciſe of our royal authority by a calm and miraculous hand of divine providence, thereby delivering them from the violence and tyranny of the late uſurped powers to the peaceable enjoyments of their ancient rights eſtabliſhed by the known laws of this nation; ſo we have been moſt careful to purſue our declaration made before our return from beyond the ſeas, in ſecuring the lives, liberties, and eſtates of our good ſubjects, by paſſing an act of general pardon, and ſuch other acts as have been tendered unto us by our parliament, whereby we hope we have given a general ſatisfaction to them, as we have received much comfort and contentment in their expreſſions of their affections to us and our government. And albeit by the vote of our commons, as by the order of the parliament aſſembled, we have been reſtored to the immediate poſſeſſion of our lands, and might in juſtice as well as divers of our ſubjects, have entered and taken the profits thereof from the four and twentieth day of June laſt; yet that it may appear how really we intend to perform all our gracious promiſes and profeſſions made to the officers and ſoldiers of our army, who did correſpond or join with our ſaid general, or Sir George Booth, in their deſign towards our happy reſtauration, and to ſuch other of our ſubjects, as have been induced to purchaſe and to poſſeſs any of our ſaid lands, or thoſe of the jointure of our dear mother the queen, or any of the lands or poſſeſſions of any archbiſhop, biſhop, dean and chapter, prebend, or other eccleſiaſtical perſon, we were graciouſly pleaſed to accept the humble petition of the ſaid officers and ſoldiers, preſented unto us in July laſt, and to commend the ſame to the commiſſioners of our treaſury, as we have ſince done to our high treaſurer of England, who have authorized our ſurveyor general to receive ſuch particulars of our lands purchaſed and claimed by the ſaid officers and ſoldiers, to their own uſes and not in truſt for others, as they ſhould tender under their hands, and thereupon to keep them in the quiet poſſeſſion of the ſame without account (which hath been duly obſerved) until we ſhould be informed of the true ſtates of their ſeveral intereſts, and ſhould thereupon declare our further pleaſure touching their ſatisfaction. And we were alſo graciouſly pleaſed to accept of another petition preſented unto us, in the names of all the purchaſers of our lands, together with certain propoſals touching the ſame, which by advice of our privy council we did refer to the conſideration of our chief baron, and other the barons of our court of Exchequer, and our ſurveyor general, who taking the ſame into ſerious conſideration, did repreſent unto us, and our ſaid council, the various natures of the ſaid purchaſes, and that it will require much time and induſtry to examine and conſider the particular intereſts of the ſeveral purchaſers, before it will be poſſible to make any report upon their ſaid petition and propoſals fit for our judgment therein. Whereupon we were pleaſed, and did command that our ſaid ſurveyor general ſhould allow unto them all their arrears of rents due before the four and twentieth day of June laſt to their own uſe without account, and the Michaelmas rent alſo ſince due upon ſuch ſecurity, as he ſhould think reaſonable to be anſwerable for the ſame, which hath been accordingly purſued by him as we commanded, and we do hereby ratify and confirm the ſame. Now to the end that we may leave nothing undone, which honour and juſtice can require at our hands, for the eſtabliſhment of the juſt rights and intereſts of all perſons, and quiet their minds, and reconcile their affections, which the injury of the late times of change, and abſolute, arbitrary power, had corrupted and alienated from us, and divided amongſt themſelves; we have thought fit to iſſue this our commiſſion, and do therefore hereby require, and authorize you the ſaid Edward lord Hyde, Thomas earl of Southampton, the lord chancellor, lord treaſurer of England, and the chancellor of the Exchequer for the time being, George duke of Albemarle, James marqueſs of Ormond, Edward earl of Mancheſter, Jerome earl of Portland, John lord Roberts, John lord Finch, Francis lord Seymour, chancellor of our duchy of Lancaſter, and the chancellor of our duchy of Lancaſter for the time being, John lord Lucas, Denzill Hollis, Sir Edward Nicholas, Sir Will. Morris, Sir Anthony Aſhly Cooper, Arthur Anneſley, Sir Robert Foſter, Sir Orlando Bridgeman, Sir Robert Hyde, Sir Edward Atkins, Sir Chriſt. Turner, barons of the Exchequer for the time being, Sir Jeoffry Palmer, Sir Heneage Finch, Sir Charles Harbord, our attorney, ſolicitor, and ſurveyor general for the time being, Sir Edward Turner, Sir Allen Brodrick, Matthew Hale, Samuel Brown, John Crewe, Richard Kinſman, Job Charleton, Thomas Beverly, Francis Phillips, and Richard Newman, to be our commiſſioners for and touching the premiſſes, hereby giving and granting unto you, or any five or more of you, full power and authority to call, and cauſe to appear before you, as well the ſaid officers and ſoldiers, and all other perſons, who have purchaſed, or do claim any of the ſaid lands of us, or of the jointure of our dear mother, or of any the ſaid archbiſhops, biſhops, deans, and chapters, prebends, and other eccleſiaſtical perſons whatſoever, and every or any of them; as alſo the officers, ſervants, or agents of the ſaid archbiſhops, biſhops, deans and chapters, prebends, or other eccleſiaſtical perſons, all or any of them, by your good diſcretion, and to enquire and inform yourſelves, or by ſuch other lawful ways or means, as you in your diſcretion ſhall think meet, which of the ſaid lands, honours, manors, lordſhips, caſtles, parks,

parks, chaſes, forreſts, houſes, timber trees, woods, underwoods, mills, mines, fee-farm rents, or other rents, or hereditaments, leaſes, or farms were ſold, given, or granted by or under the late pretended parliament, or uſurped power or authority; and to enquire and find out the true value of the ſaid lands, honours, manors, lordſhips, caſtles, parks, chaſes, forreſts, timber trees, woods, underwoods, mills, mines, fee-farm rents, or other rents or hereditaments, leaſes, or farms, as the ſame were then worth by the year, or otherwiſe by your judgments and diſcretion, and how much ready mony was then, or at any time ſince really, and "bona fide" paid for the ſame, and how much in true bills and debentures, as they were then worth in ready mony, and whether any bills or debentures, which have been allowed upon any of the ſaid ſales or purchaſes, were counterfeited or altered in part, or in all, and by whom the ſame were done, and to what value and proportion, and how far the ſame have been diſcovered, and when, and by whom, and in what manner; and what profits or ſums of mony have been raiſed or made by any of the purchaſers, or poſſeſſors, or pretended owners of any the ſaid lands or other premiſſes ſo ſold or given as aforeſaid, or any part thereof by after ſales or exchanges of land, or by ſale of woods, or timber, or by plowing up or improving the ſame lands, or any other part of the premiſſes, or by ſale of any iron, ſtone, lead, timber, or other materials of churches, chapels, or other houſes that have been pulled down, altered, or defaced, or by the receipts, or rents, or by any ways or means whatſoever, and when, and by whom, and for whoſe uſe and benefit the ſame have been ſo raiſed or made. And to enquire and find out which of the purchaſes of any of the ſaid lands or premiſſes were made by the tenants themſelves to preſerve their houſes, tenuaries, lands, woods, or eſtates from waſte and injury, and which of them were made by others for gain and advantage, and when and by whom the ſame was done, and what profit, gain, or advantage hath been made thereby; and to enquire and find out what damage or danger hath accrued or may ariſe to us and theſe our kingdoms by the deſtruction or waſte of timber trees from off any the premiſſes that were ſerviceable for our navy, or otherwiſe; and to enquire which of the ſaid purchaſers or late pretended owners of any of the ſaid lands or premiſſes have relinquiſhed or offered up the ame unto us, or any of the ſaid eccleſiaſtical perſons, or ſhall yield up the ſame unto you for our uſe, or for the uſe of any of the ſaid eccleſiaſtical perſons, or any of them; and alſo to enquire and find out all other things which you in your diſcretion ſhall think meet for your perfect information in and touching the premiſſes. And thereupon you are to proceed and compoſe all differences ariſing between the ſaid archbiſhops, biſhops, deans and chapters, prebends, and other eccleſiaſtical perſons, and the ſaid purchaſers or pretended owners, and thereupon to make orders and agreements between them in writing under your hands and ſeals, and in ſuch manner as you in your diſcretion ſhall find juſt and reaſonable with their conſents; and in caſe of refuſal or diſagreement on either part, then you are forthwith to certify the ſame unto us, and our council, whereupon you ſhall receive ſuch further order therein as ſhall be meet: and you are then alſo to propoſe unto the ſaid officers and ſoldiers, and other purchaſers of our own lands ſuch ſatiſfaction for and in reſpect of their ſeveral pretended intereſts in the ſame, as upon conſideration of their ſeveral intereſts, you ſhall think fit to adviſe in that behalf, and thereof you ſhall certify us with all convenient ſpeed. And for your better information and proceeding in the premiſſes, we do hereby will and authorize you to ſend for and covene before you all ſuch treaſurers, receivers, accomptants, regiſters, witneſſes, clerks, officers and other perſons as you ſhall think fit, and to examine all or any of them upon their corporal oaths to be adminiſtred unto them, or any of them by your diſcretion, and to ſend for and peruſe all ſuch books of acount, regiſter books, ſurveys and other writings, as you ſhall think meet for your better diſcovery and finding out of the truth in all things touching the premiſſes, and what monies have been raiſed by the ſaid ſales, and to whom the ſame hath been payed, and how the ſame hath been accounted for and diſpoſed of, and how much remains in the treaſurers, receivers, or accomptants hands, or any others, and how long it hath remained. And we do alſo hereby will and authorize you, to enquire by the oaths of good and lawful men of every county, city or privileged place, wherein the ſaid lands and premiſſes or any of them do lie, of all things comprehended in this our commiſſion. Hereby willing and commanding all our ſheriffs, mayors, bailiffs, and all other officers, and miniſters, whom it may concern, upon your precepts and warrants to return good and ſufficient jurors for the better enquiry and finding out of the truth of the premiſſes, and to be obedient, aiding, and aſſiſting unto you in all things, tending to the execution of this our commiſſion. And whatſoever you, or any five, or more of you ſhall do or cauſe to be done in or about the premiſſes, we do hereby ratify, confirm, and approve of. And our will and pleaſure is, and we do hereby require the ſaid archbiſhops, biſhops, deans and chapters, prebends, and other eccleſiaſtical perſons by themſelves or by other perſons ſufficiently authorized by them to appear before you, when they ſhall be ſo required, to the end that your mediation and interpoſition may be the more effectual. We in no wiſe doubting of their readineſs to comply with us in the end of this our commiſſion, and that they will accept ſuch reaſonable conditions, as ſhall be tendered to them by you on the behalf of ſuch as have been purchaſers of any lands held from them or their reſpective churches, according to the ſeveral conſiderations of the perſons and their intereſts, and that they will do no act to the prejudice of

of any purchaſers, by granting any new or concurrent leaſes, whereby their preſent intereſt or poſſeſſion may be hurt or diſturbed, whilſt the ſame is under your deliberation, and until our pleaſure be further known. In witneſs whereof we have cauſed theſe our letters to be made patents. Witneſs ourſelf at Weſtminſter the ſeventh day of October, in the twelfth year of our reign.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. JUXON I.	1660.	CAROL. II. 12.

His majeſty's declaration to all his loving ſubjects of his kingdom of England and dominion of Wales, concerning eccleſiaſtical affairs.

CHARLES REX.

How much the peace of the ſtate is concerned in the peace of the church, and how difficult a thing it is to preſerve order and government in civil, whilſt there is no order or government in eccleſiaſtical affairs, is evident to the world; and this little part of the world, our own dominions, hath had ſo late experience of it, that we may very well acquieſce in the concluſion, without enlarging ourſelf in diſcourſe upon it, it being a ſubject we have had frequent occaſion to contemplate upon, and to lament abroad, as well as at home.

In our letter to the ſpeaker of the houſe of commons from Breda we declared how much we deſired the advancement and propagation of the proteſtant religion; that neither the unkindneſs of thoſe of the ſame faith towards us, nor the civilities and obligations from thoſe of a contrary profeſſion (of both which we have had abundant evidence) could in the leaſt degree ſtartle us, or make us ſwerve from it, and that nothing can be propoſed to manifeſt our zeal and affection for it, to which we will not readily conſent; and we ſaid then, that we did hope in due time, ourſelf to propoſe ſomewhat for the propagation of it, that will ſatisfie the world, that we have always made it both our care and our ſtudy, and have enough obſerved what is moſt like to bring diſadvantage to it. And the truth is, we do think ourſelf the more competent to propoſe, and with God's aſſiſtance to determine many things now in difference, from the time we have ſpent, and the experience we have had in moſt of the reformed churches abroad, in France, in the Low countries, and in Germany, where we have had frequent conferences with the moſt learned men, who have unanimouſly lamented the great reproach the proteſtant religion undergoes from the diſtempers and too notorious ſchiſms in matters of religion in England: and as the moſt learned amongſt them have always with great ſubmiſſion and reverence acknowleged and magnified the eſtabliſhed government of the church of England, and the great countenance and ſhelter the proteſtant religion received from it, before theſe unhappy times; ſo many of them have with great ingenuity and ſorrow confeſſed, that they were too eaſily miſled by miſinformation and prejudice into ſome diſeſteem of it, as if it had too much complied wth the church of Rome; whereas they now acknowlege it to be the beſt fence God hath yet raiſed againſt popery in the world; and we are perſuaded they do with great zeal wiſh it reſtored to its old dignity and veneration.

When we were in Holland, we were attended by many grave and learned miniſters from hence, who were looked upon as the moſt able and principal aſſertors of the preſbyterian opinions, with whom we had as much conference, as the multitude of affairs which were then upon us would permit us to have; and to our great ſatisfaction and comfort found them perſons full of affection to us, of zeal for the peace of the church and ſtate, and neither enemies, as they have been given out to be, to epiſcopacy, or liturgy, but modeſtly to deſire ſuch alterations in either, as without ſhaking foundations, might beſt allay the preſent diſtempers, which the indiſpoſition of the time, and the tenderneſs of ſome men's conſciences had contracted. For the better doing whereof, we did intend, upon our firſt arrival in this kindom to call a ſynod of divines, as the moſt proper expedient to provide a proper remedy for all thoſe differences and diſſatisfactions which had or ſhould ariſe in matters of religion; and in the mean time, we publiſhed in our declaration from Breda, a liberty to tender conſciences, and that no man ſhould be diſquieted or called in queſtion for differences of opinion in matter of religion, which do not diſturb the peace of the kingdom; and that we ſhall be ready to conſent to ſuch an act of parliament, as upon mature deliberation ſhall be offered to us, for the full granting that indulgence.

Whilſt we continued in this temper of mind and reſolution, and have ſo far complied with the perſuaſion of particular perſons, and the diſtemper of the time, as to be contented with the exerciſe of our religion in our own chapel, according to the conſtant practice and laws eſtabliſhed, without enjoining that practice, and the obſervation of thoſe laws in the churches of the kingdom; in which we have undergone the cenſure of many, as if we were without that zeal for the church which we ought to have, and which by God's grace, we ſhall always retain; we have found our ſelf not ſo candidly dealt with, as we have deſerved, and that there are unquiet and reſtleſs ſpirits, who without abating any of their own diſtemper in recompence of the moderation they find in us, continue their bitterneſs againſt the church, and endeavour to raiſe jealouſies of us, and to leſſen our reputation by their reproaches, as if we were not true to the profeſſions we have made: and

and in order thereunto, they have very unſeaſonably cauſed to be printed, publiſhed, and diſperſed throughout the kindgom a declaration heretofore printed in our name during the time of our being in Scotland, of which we ſhall ſay no more than that the circumſtances, by which we were enforced to ſign that declaration, are enough known to the world; and that the worthieſt and greateſt part of that nation did even then deteſt and abhor the ill uſage of us in that particular, when the ſame tyranny was exerciſed there by the power of a few ill men, which at that time had ſpread itſelf over this kingdom; and therefore we had no reaſon to expect that we ſhould at this ſeaſon, when we are doing all we can to wipe out the memory of all that hath been done amiſs by other men, and we thank God, have wiped it out of our own remembrance, have been ourſelf aſſaulted with thoſe reproaches, which we will likewiſe forget.

Since the printing this declaration, ſeveral ſeditious pamphlets and queries have been publiſhed and ſcattered abroad to infuſe diſlike and jealouſies into the hearts of the people, and of the army; and ſome who ought rather to have repented the former miſchief they have wrought, than to have endeavoured to improve it, have had the hardineſs to publiſh, that the doctrine of the church, againſt which no man, with whom we have conferred, hath excepted, ought to be reformed as well as the diſcipline.

This over paſſionate and turbulent way of proceeding, and the impatience we find in many for ſome ſpeedy determination in theſe matters, whereby the minds of men may be compoſed, and the peace of the church eſtabliſhed, hath prevailed with us to invert the method we had propoſed to ourſelf, and even in order to the better calling and compoſing of a ſynod (which the preſent jealouſies will hardly agree upon) by the aſſiſtance of God's bleſſed Spirit which we daily invoke and ſupplicate, to give ſome determination ourſelf to the matters in difference, until ſuch a ſynod may be called as may without paſſion or prejudice give us ſuch farther aſſiſtance towards a perfect union of affections, as well as ſubmiſſion to authority, as is neceſſary: and we are the rather induced to take this upon us, by finding upon the full conference we have had with the learned men of ſeveral perſuaſions, that the miſchiefs, under which both the church and ſtate do at preſent ſuffer, do not reſult from any formed doctrine or concluſion which either party maintains or avows, but from the paſſion, and appetite, and intereſt of particular perſons, who contract greater prejudice to each other from thoſe affections, than would naturally riſe from their opinions; and thoſe diſtempers muſt be in ſome degree allayed, before the meeting in a ſynod can be attended with better ſucceſs, than their meeting in other places, and their diſcourſes in pulpits have hitherto been; and till all thoughts of victory are laid aſide, the humble and neceſſary thoughts for the vindication of truth cannot be enough entertained.

We muſt for the honour of all thoſe of either perſuaſion, with whom we have conferred, declare, that the profeſſions and deſires of all for the advancement of piety and true godlineſs are the ſame; their profeſſions of zeal for the peace of the church the ſame; of affection and duty to us the ſame: they all approve epiſcopacy; they all approve a ſet form of liturgy; and they all diſprove and diſlike the ſin of ſacrilege, and the alienation of the revenue of the church; and if upon theſe excellent foundations, in ſubmiſſion to which there is ſuch a harmony of affections, any ſuperſtructures ſhould be raiſed, to the ſhaking thoſe foundations, and to the contracting and leſſening the bleſſed gift of charity, which is a vital part of chriſtian religion, we ſhall think ourſelf very unfortunate, and even ſuſpect that we are defective in that adminiſtration of government with which God hath entruſted us.

We need not profeſs the high affection and eſteem we have for the church of England as it is eſtabliſhed by law; the reverence to which hath ſupported us with God's bleſſing againſt many temptations; nor do we think that reverence in the leaſt degree diminiſhed by our condeſcenſions, not peremptorily to inſiſt on ſome particulars of ceremony, which however introduced by the piety, and devotion, and order of former times, may not be ſo agreeable to the preſent, but may even leſſen that piety and devotion, for the improvement whereof they might happily be firſt introduced, and conſequently may well be diſpenſed with; and we hope this charitable compliance of ours will diſpoſe the minds of all men to a cheerful ſubmiſſion to that authority, the preſervation whereof is ſo neceſſary for the unity and peace of the church; and that they will acknowlege the ſupport of the epiſcopal authority, to be the beſt ſupport of religion, by being the beſt means to contain the minds of men within the rules of government: and they who would reſtrain the exerciſe of that holy function within the rules, which were obſerved in the primitive times, muſt remember and conſider that the eccleſiaſtical power being in thoſe bleſſed times always ſubordinate and ſubject to the civil; it was likewiſe proportioned to ſuch an extent of juriſdiction, as was moſt agreeable to that; and as the ſanctity, and ſimplicity, and reſignation of that age did then refer many things to the biſhops, which the policy of ſucceeding ages would not admit, at leaſt did otherwiſe provide for; ſo it can be no reproach to primitive epiſcopacy, if where there have been great alterations in the civil government, from what was then, there have been likewiſe ſome difference and alteration in the eccleſiaſtical, the eſſence and foundation being ſtill preſerved. And upon this ground, without taking upon us to cenſure the government of the church in other countries, where the government of the ſtate is different from what it is here, or enlarging ourſelf upon the reaſons why, whilſt there was an imagination of erecting a demo-

cratical government here in the ſtate, they ſhould be willing to continue an ariſtocratical government in the church; it ſhall ſuffice to ſay, that ſince by the wonderful bleſſing of God the hearts of this whole nation are returned to an obedience to monarchic government in the ſtate, it muſt be very reaſonable to ſupport that government in the church, which is eſtabliſhed by law, and with which the monarchy hath flouriſhed through ſo many ages, and which is in truth as ancient in this iſland as the chriſtian monarchy thereof; and which hath always in ſome reſpects or degrees been enlarged or reſtrained, as hath been thought moſt conducing to the peace and happineſs of the kingdom; and therefore we have not the leaſt doubt, but that the preſent biſhops will think the preſent conceſſions now made by us to allay the preſent diſtempers, very juſt and reaſonable, and will very cheerfully conform themſelves thereunto.

I. We do in the firſt place declare our purpoſe and reſolution is and ſhall be to promote the power of godlineſs, to encourage the exerciſes of religion both public and private, and to take care that the Lord's day be applied to holy exerciſes, without unneceſſary divertiſements; and that inſufficient, negligent, and ſcandalous miniſters be not permitted in the church; and that as the preſent biſhops are known to be men of great and exemplary piety in their lives, which they have manifeſted in their notorious and unexampled ſufferings during theſe late diſtempers; and of great and known ſufficiency of learning; ſo we ſhall take ſpecial care, by the aſſiſtance of God, to prefer no men to that office and charge, but men of learning, virtue, and piety, who may be themſelves the beſt examples to thoſe who are to be governed by them; and we ſhall expect and provide the beſt we can, that the biſhops be frequent preachers, and that they do very often preach themſelves in ſome church of their dioceſe, except they be hindered by ſickneſs, or other bodily infirmities, or ſome other juſtifiable occaſion, which ſhall not be thought juſtifiable if it be frequent.

II. Becauſe the dioceſes, eſpecially ſome of them, are thought to be of too large extent; we will appoint ſuch a number of ſuffragan biſhops in every dioceſe, as ſhall be ſufficient for the due performance of their work.

III. No biſhop ſhall ordain or exerciſe any part of juriſdiction which appertains to the cenſures of the church, without the advice and aſſiſtance of the preſbyters; and no chancellors, commiſſaries, or officials, as ſuch, ſhall exerciſe any act of ſpiritual juriſdiction in theſe caſes, viz. excommunication, abſolution, or wherein any of the miniſtry are concerned, with reference to their paſtoral charge. However our intent and meaning is to uphold and maintain the profeſſion of the civil law ſo far and in ſuch matters, as it hath been of uſe and practice within our kingdoms and dominions; albeit as to excommunication, our will and pleaſure is, that no chancellor, commiſſary, or official ſhall decree any ſentence of excommunication, or abſolution, or be judges in thoſe things wherein any of the miniſtry are concerned, as is aforeſaid. Nor ſhall the archdeacon exerciſe any juriſdiction without the advice and aſſiſtance of ſix miniſters of his archdeaconry, whereof three to be nominated by the biſhop, and three by the election of the major part of the preſbyters within the archdeaconry.

IV. To the end that the deans and chapters may be the better fitted to afford counſel and aſſiſtance to the biſhops, both in ordination and the other offices mentioned before; we will take care that thoſe preferments be given to the moſt learned and pious preſbyters of the dioceſe; and moreover, that an equal number (to thoſe of the chapter) of the moſt learned, pious, and diſcreet preſbyters of the ſame dioceſe, annually choſen by the major vote of all the preſbyters of that dioceſe preſent at ſuch elections, ſhall be always adviſing and aſſiſting, together with thoſe of the chapter, in all ordinations, and in every part of juriſdiction, which appertains to the cenſures of the church, and at all other ſolemn and important actions in the exerciſe of the eccleſiaſtical juriſdiction, wherein any of the miniſtry are concerned: provided that at all ſuch meetings the number of the miniſters ſo elected, and thoſe preſent of the chapter ſhall be equal, and not exceed one the other, and that to make the numbers equal, the juniors of the exceeding number be withdrawn, that the moſt ancient may take place; nor ſhall any ſuffragan biſhop ordain or exerciſe the forementioned offices and acts of ſpiritual juriſdiction, but with the advice and aſſiſtance of a ſufficient number of the moſt judicious and pious preſbyters annually choſen as aforeſaid within his precincts: and our will is that the great work of ordination be conſtantly and ſolemnly performed by the biſhop and his aforeſaid preſbytery, at the four ſet times and ſeaſons appointed by the church for that purpoſe.

V. We will take care that confirmation be rightly and ſolemnly performed, by the information and with the conſent of the miniſter of the place; who ſhall admit none to the Lord's ſupper, till they have made a credible profeſſion of their faith, and promiſed obedience to the will of God; according as is expreſſed in the conſiderations of the rubric before the catechiſm; and that all poſſible diligence be uſed for the inſtruction and reformation of ſcandalous offenders, whom the miniſter ſhall not ſuffer to partake of the Lord's table, until they have openly declared themſelves to have truly repented and amended their former naughty lives, as is partly expreſſed in the rubric, and more fully in the canons; provided there be place for due appeals to ſuperior powers. But beſides the ſuffragans and their preſbytery, every rural dean (thoſe deans, as heretofore, to be nominated by the biſhop of the dioceſe) together with three or four miniſters of that deanry, choſen by the major part of all the miniſters

miniſters within the ſame, ſhall meet once in every month, to receive ſuch complaints, as ſhall be preſented to them by the miniſters or churchwardens of the reſpective pariſhes; and alſo to compoſe all ſuch differences betwixt party and party, as ſhall be referred unto them by way of arbitration, and to convince offenders, and reform all ſuch things, as they find amiſs, by their paſtoral reproofs and admonitions, if they may be ſo reformed: and ſuch matters as they cannot by this paſtoral and perſuaſive way compoſe and reform, are by them to be prepared for, and preſented to the biſhop; at which meeting any other miniſters of that deanry may, if they pleaſe, be preſent and aſſiſt. Moreover, the rural dean and his aſſiſtants are in their reſpective diviſions to ſee, that the children and younger ſort be carefully inſtructed by the reſpective miniſters of every pariſh, in the grounds of chriſtian religion, and be able to give a good account of their faith and knowlege, and alſo of their chriſtian converſation conformable thereunto, before they be confirmed by the biſhop, or admitted to the ſacrament of the Lord's ſupper.

VI. No biſhop ſhall exerciſe any arbitrary power, or do or impoſe any thing upon the clergy or the people, but what is according to the known law of the land.

VII. We are very glad to find, that all with whom we have conferred, do in their judgments approve a liturgy, or ſet form of public worſhip to be lawful; which in our judgment for the preſervation of unity, and uniformity we conceive to be very neceſſary: and though we do eſteem the liturgy of the church of England, contained in the book of Common Prayer, and by law eſtabliſhed, to be the beſt we have ſeen; and we believe that we have ſeen all that are extant and uſed in this part of the world, and well know what reverence moſt of the reformed churches, or at leaſt the moſt learned men in thoſe churches have for it; yet ſince we find ſome exceptions made againſt ſeveral things therein, we will appoint an equal number of learned divines of both perſuaſions, to review the ſame, and to make ſuch alterations as ſhall be thought moſt neceſſary; and ſome additional forms (in the ſcripture phraſe as near as may be) ſuited unto the nature of the ſeveral parts of worſhip, and that it be left to the miniſter's choice to uſe one or other at his diſcretion. In the mean time, and till this be done, although we do heartily wiſh and deſire, that the miniſters in their ſeveral churches, becauſe they diſlike ſome clauſes and expreſſions, would not totally lay aſide the uſe of the book of Common Prayer, but read thoſe parts, againſt which there can be no exception; which would be the beſt inſtance of declining thoſe marks of diſtinction, which we ſo much labour and deſire to remove; yet in compaſſion to divers of our good ſubjects, who ſcruple the uſe of it as now it is, our will and pleaſure is, that none be puniſhed or troubled for not uſing it, until it be reviewed, and effectually reformed, as aforeſaid.

VIII. Laſtly, Concerning ceremonies, which have adminiſtred ſo much matter of difference and contention, and which have been introduced by the wiſdom and authority of the church, for edification, and the improvement of piety, we ſhall ſay no more, but that we have the more eſteem of all, and reverence for many of them, by having been preſent in many of thoſe churches, where they are moſt aboliſhed, or diſcountenanced; and it cannot be doubted, but that as the univerſal church cannot introduce one ceremony in the worſhip of God, that is contrary to God's word expreſſed in the ſcripture; ſo every national church, with the approbation and conſent of the ſovereign power, may, and hath always introduced ſuch particular ceremonies, as in that conjuncture of time are thought moſt proper for edification and the neceſſary improvement of piety and devotion in the people, though the neceſſary practice thereof cannot be deduced from ſcripture; and that which before was, and in it ſelf is indifferent, ceaſes to be indifferent, after it is once eſtabliſhed by law: and therefore our preſent conſideration and work is to gratify the private conſciences of thoſe, who are grieved with the uſe of ſome ceremonies, by indulging to and diſpenſing with their omitting thoſe ceremonies, not utterly to aboliſh any which are eſtabliſhed by law (if any are practiſed contrary to law, the ſame ſhall ceaſe) which would be unjuſt, and of ill example; and to impoſe upon the conſcience of ſome, for the ſatisfaction of the conſcience of others, which is otherwiſe provided for. As it could not be reaſonable that men ſhould expect, that we ſhould ourſelf decline, or enjoin others to do ſo, to receive the bleſſed ſacrament upon our knees, which in our conſcience is the moſt humble, moſt devout, and moſt agreeable poſture for that holy duty, becauſe ſome other men, upon reaſons beſt, if not only known to themſelves, chooſe rather to do it ſitting or ſtanding; we ſhall leave all deciſions and determinations of that kind, if they ſhall be thought neceſſary for a perfect and entire unity and uniformity throughout the nation, to the advice of a national ſynod, which ſhall be duly called after a little time, and a mutual converſation between perſons of different perſuaſions hath mollified thoſe diſtempers, abated thoſe ſharpneſſes, and extinguiſhed thoſe jealouſies, which make men unfit for thoſe conſultations; and upon ſuch advice, we ſhall uſe our beſt endeavour, that ſuch laws may be eſtabliſhed, as may beſt provide for the peace of the church and ſtate. Provided that none ſhall be denied the ſacrament of the Lord's ſupper, though they do not uſe the geſture of kneeling in the act of receiving.

In the mean time, out of compaſſion and compliance towards thoſe, who would forbear the croſs in baptiſm, we are content that no man ſhall be compelled to uſe the ſame, or ſuffer for not doing it; but if any parent deſire to have his child chriſtened according to the form uſed, and the miniſter will not uſe the ſign, it ſhall be lawful for that parent to procure another

ther miniſter to do it: and if the proper miniſter ſhall refuſe to omit that ceremony of the croſs, it ſhall be lawful for the parent, who would not have his child ſo baptized, to procure another miniſter to do it, who will do it according to his deſire.

No man ſhall be compelled to bow at the name of Jeſus, or ſuffer in any degree for not doing it, without reproaching thoſe who out of their devotion continue that ancient ceremony of the church.

For the uſe of the ſurplice, we are contented that all men be left to their liberty to do as they ſhall think fit, without ſuffering in the leaſt degree for wearing or not wearing it; provided, that this liberty do not extend to our own chapel, cathedral or collegiate churches, or to any college in either of our univerſities, but that the ſeveral ſtatutes and cuſtoms for the uſe thereof in the ſaid places, be there obſerved as formerly.

And becauſe ſome men, otherwiſe pious and learned, ſay, they cannot conform unto the ſubſcription required by the canon, nor take the oath of canonical obedience; we are content, and it is our will and pleaſure (ſo they take the oaths of allegiance and ſupremacy) that they ſhall receive ordination, inſtitution, and induction, and ſhall be permitted to exerciſe their function, and to enjoy the profits of their livings, without the ſaid ſubſcription or oath of canonical obedience; and moreover, that no perſons in the univerſities ſhall for the want of ſuch ſubſcription be hindered in the taking of their degrees. Laſtly, that none be judged to forfeit his preſentation or benefice, or be deprived of it, upon the ſtatute of the thirteenth of queen Elizabeth, chapter the twelfth, ſo he read and declare his aſſent to all the articles of religion, which only concern the confeſſion of the true chriſtian faith, and the doctrine of the ſacraments compriſed in the book of articles in the ſaid ſtatute mentioned. In a word, we do again renew what we have formerly ſaid in our declaration from Breda, for the liberty of tender conſciences, that no man ſhall be diſquieted or called in queſtion for differences of opinion in matters of religion, which do not diſturb the peace of the kingdom; and if any have been diſturbed in that kind ſince our arrival here, it hath not proceeded from any direction of ours.

To conclude, and in this place to explain what we mentioned before, and ſaid in out letter to the Houſe of Commons from Breda, that we hoped in due time, our ſelf to propoſe ſomewhat for the propagation of the proteſtant religion, that will ſatisfie the world, that we have always made it both our care and our ſtudy, and have enough obſerved what is moſt like to bring diſadvantage to it; we do conjure all our loving ſubjects to acquieſce in and ſubmit to this our declaration concerning thoſe differences, which have ſo much diſquieted the nation at home, and given ſuch offence to the proteſtant churches abroad, and brought ſuch reproach upon the proteſtant religion in general, from the enemies thereof; as if upon obſcure notions of faith and fancy, it did admit the practice of chriſtian duties and obedience to be diſcountenanced and ſuſpended, and introduce a licence in opinions and manners, to the prejudice of the chriſtian faith. And let us all endeavour, and emulate each other in thoſe endeavours, to countenance and advance the proteſtant religion abroad, which will be beſt done by ſupporting the dignity and reverence due to the beſt reformed proteſtant church at home; and which being once freed from the calumnies and reproaches it hath undergone from theſe late ill times, will be the beſt ſhelter for thoſe abroad, which will by that countenance both be the better protected againſt their enemies, and be the more eaſily induced to compoſe the differences amongſt themſelves, which give their enemies more advantage againſt them: and we hope and expect that all men will henceforward forbear to vent any ſuch doctrine in the pulpit, or to endeavour to work in ſuch manner upon the affections of the people, as may diſpoſe them to an ill opinion of us and the government, and to diſturb the peace of the kingdom, which if all men will in their ſeveral vocations endeavour to preſerve with the ſame affection and zeal we our ſelf will do; all our good ſubjects will by God's bleſſing upon us enjoy as great a meaſure of felicity, as this nation hath ever done, and which we ſhall conſtantly labour to procure for them, as the greateſt bleſſing God can beſtow upon us in this world. Given at our court at Whitehall this twenty fifth day of October, M.DC.LX.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. JUXON I.	1660.	CAROL. II. 12.

A proclamation prohibiting all unlawful and ſeditious meetings and conventicles under pretence of religious worſhip.

CHARLES R.

ALTHOUGH nothing can be more unwelcome to us, than the neceſſity of reſtraining ſome part of that liberty, which was indulged to tender conſciences by our late gracious declaration; yet ſince divers perſons (known by the name of Anabaptiſts, Quakers, and Fifth monarchy men, or ſome ſuch like appellation, as a mark of diſtinction and ſeparation) under pretence of ſerving God, do daily meet in great numbers in ſecret places, and at unuſual times, by reaſon whereof they begin to boaſt of their multitudes, and to encreaſe in their confidences, as having frequent opportunities to ſettle a perfect correſpondency and confederacy between themſelves, of which ſome evil effects have already enſued, even to the diſturbance of the public

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public peace by inſurrection and murder, for which the offenders muſt anſwer to the law, and far worſe may be ſtill expected, unleſs ſome ſpeedy courſe be taken to prevent their further growth.

To the intent therefore that none of thoſe perſons, who have preſumed to make ſo ill an uſe of our indulgence, may be ſtrengthened in ſuch their proceedings by any general words or expreſſions in our late declaration; we have thought fit by theſe preſents to publiſh and declare our royal will and pleaſure, that no meeting whatſoever of the perſons aforeſaid, under pretence of worſhiping God, ſhall at any time hereafter be permitted or allowed, unleſs it be in ſome parochial church or chapel in this realm, or in private houſes by the perſons there inhabiting. And that all meetings and aſſemblies whatſoever in order to any ſpiritual exerciſe, or ſerving of God by the perſons aforeſaid, unleſs in the places aforeſaid, ſhall be eſteemed, and are hereby declared to be unlawful aſſemblies, and ſhall be proſecuted accordingly, and the perſons therein aſſembled ſhall be proceeded againſt as perſons riotouſly and unlawfully aſſembled.

And for the better execution of this our proclamation, and the prevention of all illegal and ſeditious meetings and conventicles, we do hereby ſtraitly charge and command all mayors, ſheriffs, juſtices of the peace, conſtables, headboroughs, commanders, and other our chief officers, and miniſters, whom it may concern, that they cauſe diligent ſearch to be made from time to time in all and every the places, where any ſuch meetings or conventicles, as aforeſaid, ſhall or may be ſuſpected. And that they cauſe all and every the perſons therein aſſembled to be apprehended and brought before one or more juſtices of the peace, and to be bound over to appear at the next ſeſſions within the reſpective precincts, and in the mean time to find ſureties for their good behaviour, or in default thereof to be committed to the next gaol.

And further we do will and command our juſtices of the peace, that they cauſe the oath of allegiance to be tendered to every perſon ſo brought before them, and upon his or their refuſal, to proceed according, as by the ſtatute made in the ſeventh year of the reign of our royal grandfather, of ever bleſſed memory, they are directed and commanded. Given at our court at Whitehall the tenth day of January, in the twelfth year of our reign, M.DC.LX.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. JUXON I.	*1661.*	CAROL. II. 13.

Convocatio praelatorum et cleri provinciae Cantuar. per breve regium ad 8. diem menſis Maii in eccleſia S. Pauli London. ſummonita.

POST peracta ſacra in eccleſia S. Pauli, lectaſque in domo capitulari literas commiſſionales reverendiſſimi epiſcopo London. et aliis coepiſcopis directas, breve regium cum mandato archiepiſcopi, et certificatorio epiſcopi London. publice perlegabatur; deinde clerus domus inferioris convocationis ad prolocutorem eligendum, et 16. die menſis hujus in capella regis Henrici VII. infra eccleſ. colleg. S. Petri Weſtmonaſt. praeſentandum monebatur.

Eo die, ſc. 16. menſis Maii, Johannes Earles, decanus eccleſiae collegiatae B. Petri Weſtm. cum nonnullis eccleſiae hujus praebendariis privilegia eccleſiae ſuae per ſchedulam in pergameno ſcriptam aſſeruit, quae epiſcopus London. locumtenens, pro ſe et confratribus ſuis, ac clero provinciae Cantuar. nullo modo infringere promiſit. Poſtea Henricus Fearne, prolocutor, praeſentatus et approbatus fuit. Hoc eodem die, "dimiſſo prolocutore cum coetu domus inferioris praedict. habitoque aliquandiu tractatu inter dictum reverendum patrem et caeteros epiſcopos ſuffraganeos ſuos, ut praefertur, comparentes, de et ſuper precibus ſpecialibus pro die nativitatis domini noſtri regis, necnon pro feliciſſima reſtauratione ejus ad et in regna ſua, viz. 29. die menſis jam inſtantis Maii, per quatuor epiſcopos hujuſmodi domus, nempe Matthaeum Elien. Robertum Oxon. Benjaminum Petriburgen. et Humphridum Sarum reſpective epiſcopos, in ea parte reſpective elect. et per octo praelatos ſive clericos domus inferioris eligendos, concipiendis et publice iſto die annuatim perlegendis; necnon etiam de et ſuper precibus ſpecialibus et particularibus in 30. diem menſis Januarii in quolibet anno publice peragendis et perlegendis, et per reverendos patres Johannem Roffen. Henricum Ciceſtren. Georgium Wigorn. et Edwardum Norwicen. reſpective epiſcopos, in ea parte electos, et per octo praelatos ſive clericos dictae domus inferioris in ea parte reſpective eligendos, concipiendis," continuata fuit convocatio ad 18. diem menſis Maii.

Eo die preces illae domino locumtenenti traditae ſunt, qui eas prolocutori et ſex aliis e coetu domus inferioris accerſitis tradidit conſiderandas, et per totam domum conſentiendas. "Deinde dominus commiſſarius intimavit dicto prolocutori de precibus ſpecialibus et particularibus pro baptizatione nonnullorum adultorum concipiendis et formandis; et pro conceptione earundem dictus reverendus pater, cum conſenſu confratrum ſuorum, tres reverendos patres hujus domus, viz. dominum Humphridum Sarum, Benjaminum Petriburgen. et Georgium Aſaph reſpective epiſcopos, elegit, et voluit dominum prolocutorem ſex clericos e dicto domo inferiori eligere ad procedendum cum dictis epiſcopis in dicto negotio."

Hae preces pro baptizatione adultorum ultimo die menſis Maii introductae, unanimiter approbantur; quo die literae regiae, preces cujuſdam Ogleby comitantes, epiſcopiſque directae de et ſuper commendatione Biblii impenſis di-

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cti Ogleby publice legebantur ac domui inferiori commendabantur.

Septimo die menſis Junii Richardus Aldworth, armiger praeſentavit domino locumtenenti "licentiam quandam regiam ſigillo magno Angliae ſigillat. de emendando, reformando, exponendo et corrigendo conſtitutiones et canones alias factas; necnon de ordinando et conficiendo nonnullas novas conſtitutiones, ordinationes, ſive capitula, ſtatum eccleſiaſticum, ſinceram religionem, et utilitatem eccleſiae Anglicanae concernen. et tenden. una cum nonnullis aliis proviſionibus in eadem licentia inſertis." Quam cum domo inferioris convocationis communicavit. Deinde introducta fuit copia proclamationis per attournatum regium generalem (ut aſſerebatur) concepta pro jejunio obſervando 12. die menſis Junii, ad cujus formam componendam quatuor epiſcopi et octo e clero domus inferioris electi ſunt.

Die decimo nono menſis Junii alia licentia ſive commiſſio regia magno ſigillo Angliae ſigillat. introducebatur, poteſtatem dans archiepiſcopo et caeteris epiſcopis, ac clero provinciae Cant. ad procedend. emendand. reformand. exponend. corrigend. ordinand. et conficiend. ea, quae ad res eccleſiaſticas ſpectant. Qua perlecta, dominus epiſcopus London colloquium habuit cum confratribus ſuis de et ſuper examinatione canonum alias fact. ac de juriſdictione eccleſiae, necnon de regulatione clericorum et eccleſiaſticorum officiariorum, et elegit xii. epiſcopos, et xxiv. e coetu domus inferioris ad conveniendum in magna aula "le Savoy" bis qualibet hebdomada, et ad procedendum in dicto negotio donec perficiatur.

Viceſimo primo menſis Junii dominus epiſcopus London "tractatum habuit de conceptione unius libri articulorum in viſitatione cujuſlibet epiſcopi oeconomis et inquiſitoribus in qualibet dioeceſi miniſtrandorum, et ad eundem intuitum elegit ſex epiſcopos ad concipiend. et formand. dictos articulos, et ad conveniend. in aula magna in "le Savoy" bis qualibet hebdomada, donec dictum opus finiatur."

Diebus deinde ſequentibus 17. 19. 22. et ſeq. menſis Julii canones ab epiſcopis compoſiti domino epiſcopo London. praeſentati, examinati ac emendati fuerunt.

Poſt nonnullas deinde continuationes virtute literarum regiarum dominus epiſcopus London. 21. die menſis Novembris tractatum et colloquium habuit cum confratribus ſuis de reviſione libri publicarum precum, juxta poteſtatem et libertatem per eaſdem literas regias eis conceſſ. quod negotium primum ſex epiſcopis, deinde toti coetui domus inferioris committebatur.

Die viceſimo octavo Novembris reviſio pſalmorum Davidis; ſequenti die reviſio libri de conſecratione diaconorum, preſbyterorum, et epiſcoporum publice introducebatur.

Die quinto menſis Decembris calendarium libro publicarum precum annectendum offerebatur, ac eo die et ſequenti 9. ejuſdem menſis de forma precum concipienda ſuper alto mari obſervanda, de funeribus et funeralibus perſonarum ſuper alto mari decedent. de ſepultura, de comminatione agebatur. Et poſtquam de forma ſubſcriptionis libro publicarum precum facienda fuiſſet concordatum, die 20. Decembris liber precum publicarum, adminiſtrationis ſacramentorum, aliorumque rituum eccleſiae Anglicanae, una cum forma et modo ordinandi et conſecrandi epiſcopos, preſbyteros, et diaconos totius ſacrae ſynodi provincialis aſſenſum et conſenſum, approbationem ac ſubſcriptionem recepit.

Sequenti octavo die Januarii et multis aliis ſeſſionibus convocationis, de reviſione canonum ſive conſtitutionum anno Domini M.DC.XL. edit. tractatum fuit.

Viceſimo nono die Januarii actum fuit de actu parliamenti librum publicarum precum etc. concernent. obtinendo.

Ultima hujus menſis die et primo Februarii orta et determinata fuit "quaeſtio inter epiſcopos congregatos et aſſidentes, an tutum, licitum, aut conſentaneum fuit pro dominis epiſcopis ad ſedend. aut eorum praeſent. exhibend. in domo procerum parliamenti, cum et quando negotium circa perſonas condemnatas pro proditione nefanda in domo parliamenti inter proceres agitaretur; et poſt multa argument. inter eos habit. et fact. concordatum et ordinatum fuit de et cum conſenſu totius domus, ad conſulendum juriſperitos tam in foro ſeculari, quam in curiis civilibus et eccleſiaſticis verſatos de et ſuper dicta quaeſtione." Et "comparuerunt dominus Willielmus Merrick miles, Robertus King, dominus Edwardus Lake, —— Burrell, et Johannes Berkenhead, legum reſpective doctores; et poſt nonnullas quaeſtiones et argumenta inter dictos epiſcopos et juris conſultos habit. et fact. de et ſuper eorum praeſentiis in domo procerum ſuper perſonis condemnatis, iidem omnes et ſinguli juriſperiti unanimi conſenſu eorum reſpective opiniones in ſcriptis dederunt; dictos epiſcopos in domo parliamenti una cum proceribus circa negotium perſonarum condemnatarum tutiſſime et ſine ullo detrimento aut praejudicio ſedere, et eorum praeſentias exhibere poſſe; et eidem ſcripto manus ſuas ſubſcripſerunt, et dictum ſcriptum ſic ſubſcriptum dicto domino epiſcopo London. tradiderunt".

Decimo octavo die Februarii Johannes Barwick in prolocutorem electus, approbatus fuit ab epiſcopo London.

Octavo die Martii Johannes, Dunelmenſis epiſcopus, librum articulorum viſitationem concernen. per eum concept. tradidit in manus domini praeſidentis, qui domino archiepiſcopo eum deſtinavit perlegendum et corrigendum.

Die viceſimo ſecundo Martii dominus Dunelmenſis epiſcopus unanimiter eligebatur ad concipiendam formam de conſecratione eccleſiarum parochialium et quarumcunque capellarum intra hoc regnum Angliae, quae 20. die Junii anni ſequ. in manus domini praeſidentis tradita fuit.

Conci-

Concilium provinciale Eboracenſe.

AUCTORITATE brevis regii concilium hoc inchoatum fuit 8. die menſis Maii in eccleſia metropolitica B. Petri Ebor. ubi poſt preces matutinas in choro (inter quas lectio prima fuit Deut. xvii. lectio ſecunda Act. xv.) finita litania, pars prior hymni "Veni Creator Spiritus" ante concionem ad clerum cantabatur; poſt concionem ad domum capitularem ventum eſt, ubi lecto brevi regio una cum literis domini archiepiſcopi mandatorialibus, clero praeconizato etc. percontabatur praeſes:

"Doth it pleaſe you that this ſacred ſynod or convocation do now begin, to the glory of God, and the peace and public good of the church and kingdom of England."

Reſponderunt: "It pleaſeth us."

"Doth it pleaſe you to begin this ſolemn and ſacred action with prayer, for the aſſiſtance of God's Holy Spirit."

Reſpond. "It pleaſeth."

Tunc praeſes: "Oremus genu flexi."

"Pater noſter, qui es in caelis," etc.

"Adſumus Domine, Sancte Spiritus; adſumus peccati quidem inanitate detenti atque deterriti, ſed in nomine Chriſti ſpecialiter convocati et congregati. Veni ad nos, et eſto nobiſcum. Dignare cordibus illabi noſtris. Doce nos quid agamus, quid dicamus, et oſtende quid efficere debeamus, ut, te auxiliante, tibi in omnibus complacere valeamus. Eſto ſalus noſtra, omniumque in te ſperantium. Eſto effector et confirmator judiciorum noſtrorum, omniumque ſervorum tuorum, vices tuas ubique praeſertim jam Londini gerentium. Praecipue autem in bonitate tua memineris domini noſtri Caroli II. eorumque, qui ei ſunt a conſiliis, tum eccleſiaſticis, tum civilibus, tum publicis, tum privatis. Non ſinas inter nos perturbatores eſſe juſtititiae tu, qui ſummam diligis aequitatem; non in ſiniſtrum nos ignorantia trahat, non favor inflectat; non munerum vel perſonarum acceptio corrumpat; ſed junge nos efficaciter tibi, ſolius tuae gratiae dono, ut ſimus in unum, ſed in nullo aberremus a vero; quatenus in nomine tuo collecti, ſic in cunctis cum moderamine pietatis juſtitiam teneamus, ut hic a te in nullo diſſentiat ſententia noſtra, et in futuro ſeculo te facie ad faciem in aeternum beatifice videamus, tecumque ſemper regnemus per Chriſtum Jeſum, Dominum et ſalvatorem noſtrum, cui cum Patre benedicto, in unitate Spiritus Sancti, ſit omnis honor, dominium, et gratiarum actio in ſecula ſeculorum. Amen."

Eodem hoc die poſt lectionem literarum commiſſionalium reverendiſſimi Richardo Marſh, Johanni Neile, et Antonio Elcock directarum, et poſt concilii continuationem in horas pomeridianas, Johannes Neile, unus commiſſionariorum, in prolocutorem unanimi conſenſu electus, archiepiſcopi commiſſionariis praeſentatus et ab illis admiſſus fuit. Deinde poſt ſex prorogationes vel ſeſſiones octavo die Auguſti literae regiae patentes dat. 23. die menſis Julii, poteſtatem concedentes praelatis et clero provinciae Ebor. canones et conſtitutiones eccleſiaſticas exponendi, immutandi, etc. (quarum tenor de verbo ad verbum, mutatis mutandis, ſupra habetur anno 3. regni Jacobi I.) lectae fuerunt, ſynoduſque provincialis prorogata in diem Jovis 21. diem menſis Novembris, et ab eo die in ultimum ejuſdem menſis.

Ad comparendum in domo capitulari Ebor. eccleſiae iſto die, emanaverat intimatio ſive monitio omnibus et ſingulis praelatis, procuratoribus, et clericis ſacrae ſynodi, ad tractandum et deliberandum de literis regiis reverendiſſimo patri Ebor. archiepiſcopo directis, aliiſque literis praelatorum hujus provinciae, et una litera ab archiepiſcopo Georgio Aiſlaby directa. Hoc facto, ſolennis et diligens habitus fuit tractatus de cauſis hujus convocationis, et de commiſſione ſive procuratorio ſpeciali nonnullis venerabilibus viris decernendo et concedendo, ad intereſſendum in ſynodo ſive convocatione cleri provinciae Cantuar. jam apud London tenta et celebrata, ex conſilio et deliberatione communi in negotio reviſionis libri publicarum precum, necnon formae conſecrandi et ordinandi epiſcopos, preſbyteros, et diaconos, virtute literarum ſeu mandati domini noſtri regis in ea parte direct. prout per eandem commiſſionem ſive procuratorium ſpeciale inferius deſcriptum, plenius liquet et apparet.

Tenor praedictarum literarum domini regis ſequitur in haec verba:

CHARLES R.

Moſt reverend father in God, we greet you well. Whereas by our commiſſion under our ſeal of England, bearing date the tenth day of June laſt, we did (among other things) give full, free, and lawful liberty to you, as preſident of the convocation, and to other the biſhops and clergy for our province of York, to confer, debate, treat, conſider, conſult, and agree of and upon ſuch other points, matters, and things, as we from time to time ſhould deliver or cauſe to be delivered unto you in writing under our ſign manual or privy ſignet to be debated, conſidered, conſulted, and concluded upon, any ſtatutes, acts of parliament, proclamation, proviſion, reſtraint, clauſe, matter, or thing to the contrary notwithſtanding; our pleaſure therefore is, and according to the liberty and power reſerved by our ſaid commiſſion, we do hereby authorize and require that you review or cauſe a review to be had and taken

taken both of the book of Common Prayer, and of the book of the form and manner of making and conſecrating biſhops, prieſts, and deacons; and after mature conſideration, that you make ſuch additions or alterations in the ſaid books reſpectively, as to you ſhall ſeem meet and convenient; which, our pleaſure is, that you exhibit and preſent unto us in writing for our further conſideration, allowance, and confirmation. And for ſo doing this ſhall be your warrant. Given at our court at Whitehall the 22[d] day of November, M.DC.LXI.

By his majeſty's command.

To our right truſty and well beloved, the moſt reverend father in God Acceptus, archbiſhop of York.

Sirs,

You ſee the contents of his majeſty's letters for the review of the book of Common Prayer, and ordination of biſhops, prieſts, etc. for the diſpatch whereof his majeſty requires all poſſible expedition. His grace and ourſelves ſit in conſultation with the biſhops of the province of Canterbury: and becauſe time allotted for the diſpatch of theſe things is ſo ſhort, and an act of parliament for confirmation of them ready to paſs, the ordinary courſe for concluding them here firſt, then ſending them down for your concurrence, and returning them up again is ſo dilatory, that it will not be conſiſtent with his majeſty's expectation; it is therefore our deſire and requeſt to you, that forthwith you would paſs a vote for a proxy in behalf of your whole houſe (wherein our prolocutors are deſired to concur) to Dr. Henry Ferne, prolocutor, Dr. John Earles, dean of Weſtminſter, Dr. John Barwick, dean of St. Paul's, and to ſome other of the lower houſe of convocation there, "conjunctim et diviſim," to give your conſents to ſuch things, as ſhall be concluded on here in relation to the premiſſes. This proxy under your dean, and chapter, or your chancellor's ſeal, we earneſtly deſire may (if poſſible) be ſent up by the next poſt, after this comes to your hands. This is all we have at preſent. We therefore commit you to the protection of almighty God, reſting

Your moſt affectionate friends,

Ac. Ebor.
Jo. Duresm.
Rich. Carliol.
Bri. Cestren.

To the right worſhipful Dr. John Neile, prolocutor, and the reſt of his brethren of the convocation aſſembled for the province of York.

Sir,

The incloſed to Dr. Neile your prolocutor, goes to him from the biſhops of the province, having in it a true copy of another from his majeſty to myſelf. Deliver it, I pray, unto him preſently (excuſing my not writing unto him at preſent in particular) and haſten their diſpatch back according to the direction therein, with as much ſpeed as poſſibly you can, for it is of great and general concernment. The chancellor, who hath been our clerk herein, will perhaps (if at leiſure) ſay more: I adding only this here in the cloſe, that if we have not all from you by the end of next week, we are loſt; and in caſe the convocation ſit not with the doctor preſently, to open the letter, as if it had been ſent to him only. Farewell.

Yours,

Nov. 23. Ac. Ebor.

For Mr. George Aiſlaby at the Regiſter's office in the Minſter yard at York.

Procuratorium praelatorum et cleri provinciae Ebor. conceſſum diverſis clericis ad negotiandum in ſynodo provinciae Cantuarien. tenta apud London M.DC.LXI.

Pateat univerſis per praeſentes, quod nos Johannes Neile, S. T. P. referendarius, ſive prolocutor domus inferioris ſacrae ſynodi ſive convocationis infra provinciam Ebor. tentae et celebratae, necnon caeteri praelati et clerici in eadem congregati, unanimis noſtris aſſenſu et conſenſu, venerabiles viros Johannem Barwick, S. T. P. decanum eccleſiae cathedralis divi Pauli London. Johannem Earles, S. T. etiam P. eccleſiae collegiatae S. Petri Weſtm. decanum, Henricum Ferne, S. T. P. decanum eccleſiae cathedralis Elienſis, Henricum Bridgman, decanum eccleſiae cathedralis Ceſtren. Robertum Hitch, S. T. P. archidiaconum Leiceſtr. Matthaeum Smalwood, S. T. P. procurator. cleri archidiaconatus Ceſtren. et Richmond, Andream Sandiland clericum, rectorem de Skeringham, alias Scrayingham, et procuratorem cleri archidiaconatus de Eaſtriding comitatus Ebor. et Humphridum Floyd clericum, procuratorem capituli eccleſiae Ebor. et praebendarium praebendae de Ampleford, in eadem eccleſia fundatae, conjunctim, et eorum quemlibet diviſim inſolidum, ad negotia infraſcripta, et ea concernentia, omnibus et ſingulis melioribus via, modo, et juris forma, quibus de jure melius aut efficacius poterimus, noſtros veros, certos, legitimos, et indubitatos procuratores, actores, factores, negotiorum noſtrorum geſtores, et nuncios ſpeciales nominamus, ordinamus, facimus, conſtituimus, et deputamus per praeſentes, damuſque et concedimus eiſdem procuratoribus noſtris, et eorum cuilibet, poteſtatem generalem et mandatum ſpeciale pro nobis, ac vice, loco, et nomine noſtris omnibus et ſingulis, quae in ſacra ſynodo ſive convocatione cleri provinciae

ciae Cantuar. jam apud Weſtmonaſterium tenta et celebrata, ex conſilio et deliberatione communi, in negotio reviſionis libri publicarum precum, necnon formae conſecrandi et ordinandi epiſcopos, preſbyteros, et diaconos virtute literar. ſeu mandati sereniſſimi domini noſtri regis in ea parte direct. ad Dei honorem, eccleſiae et regni utilitatem ſalubriter et concorditer ordinari, ſtatui, vel decerni contigerint, conſentiendi, et conſenſum et aſſenſum reſpective ſuos dandi et praebendi, aliiſque ex adverſo (ſi et quatenus videbitur expediens) diſſentiendi et contradicendi, et generaliter omnia et ſingula alia faciendi, exercendi, et expediendi, quae in praemiſſis aut circa ea neceſſaria fuerint ſeu quomodolibet opportuna, etiamſi mandatum de ſe exigant magis ſpeciale, quam praeſentibus eſt expreſſum, et quae noſmetipſi facere poſſemus, ſi praeſentes perſonaliter intereſſemus; juribus, libertatibus, privilegiis, praeeminentiis, et conſuetudinibus provinciae et eccleſiae Eboracen. dignitate et honore in omnibus ſemper ſalvis et reſervatis: promittimuſque nos ratum, gratum, et firmum perpetuo habituros totum et quicquid dicti procuratores noſtri fecerint, ſeu eorum aliquis fecerit in praemiſſis, ſub hypotheca et obligatione omnium et ſingulorum bonorum noſtrorum, et in ea parte cautionem exponimus per praeſentes. In cujus rei teſtimonium ſigillum capitulare eccleſiae cathedralis et metropoliticae beati Petri Ebor. praedictae praeſentibus apponi fecimus. Dat. in domo capitulari dictae eccleſiae Ebor. ultimo die menſis Novembris, anno regni ſereniſſimi domini noſtri Caroli II. Dei gratia Angliae, Franciae, et Hiberniae regis, fidei defenſoris, etc. decimo tertio, annoque Domini M.DC.LXI.

Propoſitions exhibited in the convocation at York Dec. 13. M.DC.LXI. *by P. Samwayes, doctor of divinity, proctor for the clergy of the archdeaconries of Cheſter and Richmond, and by the whole court approved and decreed to be tranſmitted to the lord archbiſhop, and the reſt of the biſhops of the province of York, now reſident at London; to be communicated (if they think fit) to the other convocation of Canterbury now convened at Weſtminſter, London.* Ex MS. Guil. Sancroft, arch. Cant. penes Tho. Tanner, epiſc. Aſſaven.

I. If any alteration be made in the liturgy of the church, is it not meet, that a declaration ſhould be publiſhed to expreſs, that ſuch change is not made upon the grounds pretended by thoſe of the ſeparation? whether good men might not ſafely have continued in the unity of our church, before any ſuch alteration, to the ſalvation of their ſouls; or whether the wilful departing from the unity of the ſaid church, were not an heinous crime? and therefore, were it not much conducible to the ſpiritual advantage of as many as have been involved in the ſchiſm, and to the honour alſo of our church, that they that have unadviſedly divided themſelves from us, and ſhould continue in their diviſions, ſhould be intreated, as they tender their own ſalvation, and the welfare of the ſouls of others joined with them, to repent for their foul offence, and not pleaſe themſelves? whether their proceedings had been juſtifiable, becauſe the church is contented to lay aſide ſome of thoſe expreſſions in the ſervice book, that they had carped at?

II. Were it not fit, that a canon ſhould be contrived for the more ſtrict and general obſervation of the Ember weeks? and that collects were framed, that might implore the divine aſſiſtance in the management of that great work, to the end, that by the plentiful effuſion of the graces of the bleſſed Spirit, the perſons to be ordained at the following ſolemnities, might be enabled for the due diſcharge of their ſeveral offices, proportionably to the importance of the divers employments, that the men to be ordained ſhall enter upon?

III. Were it not expedient, that the holy euchariſt were celebrated upon all ſuch days, as it is required? that the ſecond ſervice ſhould be ſaid at the communion table, at leaſt in the cathedrals? for then the quarrel of the exception would ceaſe, that is made againſt reading the ſervice apart from the common prayers: and if through the paucity of the communicants, the prieſt ſhould forbear the celebration of that holy ordinance (as it is appointed in the rubric that he ſhould, there be except three at leaſt to join with him) the fault (as it is call'd) of ſaying the reſt of the ſervice, without the communion at the table, would evidently be chargeable upon none, but ſuch as negligently regarded the diſcharge of their duty in coming to that holy ſacrament.

IV. Were it not requiſite, and much conducible to the peace of the church, that ſtanding at the pſalms and hymns, and the recital of the "Gloria Patri" etc. were enjoined as well as at the rehearſal of the Creed? that what laudable cuſtom hath in many places taken up, canon might in all impoſe, eſpecially ſeeing the pſalms are commonly made up of prayers and praiſes, which are not ſo comely in the mouth of a ſitter, as a ſtander? and moreover, were it not of great concernment to the preventing of animoſities, commonly ariſing from difference of worſhip, or rather diverſity of poſture in the ſame worſhip, that all mens outward behaviour in the church were ſo circumſcribed, that none might do any public act in any ſervice or office kneel, bow, or proſtrate himſelf, but as the canon ſhould ordain?

V. Becauſe many people, through the great diſorders of the late confuſions, have been ſo far debauched from the integrity of their chriſtianity, that they have by the countenance and encouragement of the uſurpations made amongſt us, committed acts of violence, and injuſtice againſt their brethren, and by unwarrantable courſes enriched themſelves; and yet through the clemency of his gracious majeſty, are ſecure from all impleadings, and ſuits, in the

the courts of man's law; were it not to be enjoined, that every prieſt ſhould, eſpecially before the celebration of the euchariſt, preſs upon the conſciences of his hearers, that are guilty in that kind, a ſerious reſentment of ſuch grand miſcarriages? exhorting them, not to reſt ſatisfied with the pardon of their pious prince here on earth, until by due penance they were qualified to receive their pardon alſo from the king of heaven, who remits no man's ſin, that feels not the ſmart of it by remorſe, and bewailing his wretchedneſs flieth not to the throne of grace for abſolution? And if his offence hath been not only againſt God, but alſo againſt his neighbour, expedient it is (as our church explaineth herſelf in one of the exhortations before the communion in ſuch caſes) to reconcile himſelf to his neighbour, being ready to make reſtitution and ſatisfaction unto him, according to the uttermoſt of his power. No man can find grounds from God's word to juſtify what he forbids. If therefore the war, lately commenced againſt his ſacred majeſty's royal father, of bleſſed memory, and own perſon, were contrary to God's word; the worldly advantages gotten thereby can be comfortable to no man, whoſe conſcience ſhall tell him, that he is guilty of that crime. So that if any one continue to think ſuch poſſeſſions lawful, he declareth thereby, that he approves ſtill what he formerly did, and upon the like occaſion would perhaps do the like again. And is ſuch a perſon a meet and worthy communicant, and may he be received as ſuch an one by his paſtor, whatſoever opinion he may have of himſelf? Intimations (we humbly conceive) may be given unto ſuch, without any diminution to the immunities, that by their prince's act of oblivion they do, or may enjoy, to ponder with themſelves the greatneſs of their heinous extravagancies, and that to much advantage of their ſouls, ſo as it be done (as it ought to be) without indecent upbraidings, but with grave and ſerious exhortations, as in the preſence of God, who ſearcheth all hearts, not to ſtartle the greateſt offenders in the aſſurance of his majeſty's full remiſſion; but to win them to ſeek for his pardon alſo, who alone properly can forgive ſins.

VI. Foraſmuch as ſome not ſo ſcrupulous, as they ſhould have been in taking covenants and engagements, not agreeable to the oaths of ſupremacy and allegiance, have pleaſed themſelves with what they did, becauſe as they conceived the king's majeſty was aſſerted ſupreme in the ſaid oaths, in oppoſition only to foreign power and juriſdiction, and have pleaded a coordinancy of power with his majeſty in the exerciſe of their claſſical authority (as may appear by their books*) were it not expedient in ſuch times as now we live in, that ſome clauſe or clauſes were inſerted into the ſaid oaths, that might expreſly exclude all ſuch evaſions, and oblige men to aſſert his majeſty ſupreme in oppoſition to all internal and domeſtical pretenſions of power in the claſſis, as well as to the external and foreign claims of the biſhop of Rome?

Poſt varias deinde ſeſſiones et continuationes de die in diem (in quibus tamen nihil ſcitu dignum occurrit) ſynodus haec provincialis prorogabatur a 20. die menſis Martii, M.DC.LXI. in 3. diem menſis Aprilis, M.DC.LXII.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. JUXON 2.	1661.	CAROL. II. 13.

A conference held by the king's order at the Savoy in London between ſeveral biſhops and clergymen of the church of England, and ſome preſbyterian miniſters, about reviewing the liturgy. Ex MS. penes Tho. Tanner, epiſc. Aſſaven.

HIS majeſty having promiſed in his declaration [ſee above pag. 563.] that the liturgy ſhould be reviewed, in order to have it further accommodated to a general ſatisfaction, granted a commiſſion to ſeveral perſons of each perſuaſion for this purpoſe, the tenor of which is as follows:

Charles the ſecond, by the grace of God, king of England, Scotland, France, and Ireland, defender of the faith, etc. to our truſty and well beloved, the moſt reverend father in God, Accepted, archbiſhop of York, the right reverend fathers in God, Gilbert, biſhop of London, John, biſhop of Durham, John, biſhop of Rocheſter, Henry, biſhop of Chicheſter, Humphrey, biſhop of Sarum, George, biſhop of Worceſter, Robert, biſhop of Lincoln, Benjamin, biſhop of Peterborough, Bryan, biſhop of Cheſter, Richard, biſhop of Carliſle, John, biſhop of Exeter, Edward, biſhop of Norwich; and to our truſty and well beloved, the reverend Anthony Tuckney, doctor in divinity, John Conant, doctor in divinity, William Spurſtow, doctor in divinity, John Wallis, doctor in divinity, Thomas Manton, doctor in divinity, Edmund Calamy, batchelor in divinity, Richard Baxter, clerk, Arthur Jackſon, Thomas Caſe, Samuel Clerk, Matthew Newcomen, clerks: and to our truſty and well beloved, doctor Earles, dean of Weſtminſter, Peter Heylin, doctor in divinity, John Hacket, doctor in divinity, John Barwick, doctor in divinity, Peter Gunning, doctor in divinity, John Pearſon, doctor in divinity, Thomas Pierce, doctor

* The power of the church is coordinate with, not ſubordinate to the civil magiſtrate, ſaith the book "Of the divine right of church gov." p. 84. apud The biſhops appeal. And the book of diſcipline teacheth p. 78. that the perſon of the magiſtrate ought to be ſubject to the kirk ſpiritually, and in eccleſiaſtical government, pag. 25.

in divinity, Anthony Sparrow, doctor in divinity, Herbert Thorndike, batchelor in divinity; Thomas Horton, doctor in divinity, Thomas Jacombe, doctor in divinity, William Bate, John Rawlinſon, clerks, William Cooper, clerk, doctor John Lightfoot, doctor John Collins, doctor Benjamin Woodbridge, and William Drake, clerk, greeting. Whereas by our declaration of the 25[th] of October laſt, concerning eccleſiaſtical affairs, we did, amongſt other things, expreſs our eſteem of the liturgy of the church of England, contained in the book of Common Prayer; and yet ſince we find ſome exceptions made againſt ſeveral things therein, we did by our ſaid declaration declare, we would appoint an equal number of learned divines of both perſuaſions to review the ſame, and to make ſuch alterations therein, as ſhould be thought moſt neceſſary, and ſome additional forms in the ſcripture phraſe, as near as might be ſuited unto the nature of the ſeveral parts of worſhip; we therefore in accompliſhment of our ſaid will and intent, and of our continued and conſtant care and ſtudy for the peace and unity of the churches within our dominions, and for the removal of all exceptions and differences, and the occaſions of ſuch differences and exceptions from amongſt our good ſubjects, for or concerning the ſaid book of Common Prayer, or any thing therein contained, do by theſe our letters patents require, authorize, conſtitute, and appoint you the ſaid Accepted, archbiſhop of York, Gilbert, biſhop of London, John, biſhop of Dureſme, John, biſhop of Rocheſter, Henry, biſhop of Chicheſter, Humphrey, biſhop of Sarum, George biſhop of Worceſter, Robert, biſhop of Lincoln, Benjamin, biſhop of Peterborough, Bryan, biſhop of Cheſter, Richard, biſhop of Carliſle, John, biſhop of Exeter, Edward, biſhop of Norwich; Anthony Tuckney, John Conant, William Spurſtow, John Wallis, Thomas Manton, Edmund Calamy, Richard Baxter, Arthur Jackſon, Thomas Caſe, Samuel Clerk, and Matthew Newcomen, to adviſe upon, and review the ſaid book of Common Prayer, comparing the ſame with the moſt ancient liturgies, which have been uſed in the church in the primitive and pureſt times. And to that end, to aſſemble and meet together, from time to time, and at ſuch times, within the ſpace of four calendar months now next enſuing, and in the maſter's lodging in the Savoy in the Strand, in the county of Middleſex, or in ſuch other place, or places, as to you ſhall be thought fit and convenient, to take into your ſerious and grave conſiderations the ſeveral directions and rules, forms of prayer, and things in the ſaid book of Common Prayer contained, and to adviſe and conſult upon, and about the ſame, and the ſeveral objections and exceptions, which ſhall now be raiſed againſt the ſame. And if occaſion be, to make ſuch reaſonable and neceſſary alterations, corrections, and amendments therein, as by and between you the ſaid archbiſhop, biſhops, doctors, and perſons hereby required, and authorized to meet and adviſe, as aforeſaid, ſhall be agreed upon to be needful or expedient for the giving ſatisfaction to tender conſciences, and the reſtoring and continuance of peace, and unity in the churches under our protection and government; but avoiding, as much as may be, all unneceſſary abbreviations of the forms and liturgy, wherewith the people are already acquainted, and have ſo long received in the church of England. And our will and pleaſure is, that when you the ſaid archbiſhop, biſhops, doctors, and perſons authorized and appointed by theſe our letters patents to meet, adviſe, and conſult upon and about the premiſſes, as aforeſaid, ſhall have drawn your conſultations to any reſolution and determination, which you ſhall agree upon, as needful or expedient to be done for the altering, diminiſhing, or enlarging the ſaid book of Common Prayer, or any part thereof, that then you forthwith certify and preſent unto us in writing, under your ſeveral hands, the matters and things whereupon you ſhall ſo determine, for our approbation; and to the end the ſame, or ſo much thereof as ſhall be approved by us, may be eſtabliſhed. And foraſmuch as the ſaid archbiſhop and biſhops, having ſeveral great charges to attend, which we would not diſpenſe with, or that the ſame ſhould be neglected upon any great occaſion whatſoever, and ſome of them, being of great age, and infirmities, may not be able conſtantly to attend the execution of the ſervice and authority thereby given, and required by us, in the meetings and conſultations aforeſaid; we will therefore, and do hereby require and authorize you, the ſaid doctor Earles, Peter Heylin, John Hackett, John Barwick, Peter Gunning, John Pearſon, Thomas Pierce, Anthony Sparrow, and Herbert Thorndike, to ſupply the place or places of ſuch of the ſaid archbiſhop and biſhops (other than the ſaid Edward, biſhop of Norwich) as ſhall by age, ſickneſs, infirmity, or other occaſion be hindered from attending the ſaid meetings or conſultations (that is to ſay) that one of you, the ſaid doctor Earles, Peter Heylin, John Hackett, John Barwick, Peter Gunning, John Pearſon, Thomas Pierce, Anthony Sparrow, and Herbert Thorndike, ſhall from time to time ſupply the place of each one of them the ſaid archbiſhop and biſhops, other than the ſaid Edward, biſhop of Norwich, which ſhall happen to be hindered, or to be abſent from the ſaid meetings or conſultations; and ſhall and may adviſe, conſult, and determine, and alſo certify and execute all and ſingular the powers and authorities beforementioned, in and about the premiſſes, as fully and abſolutely, as ſuch archbiſhop, or biſhops, which ſhall ſo happen to be abſent, ſhould or might do by virtue of theſe our letters patents, or any thing therein contained, in caſe he or they were perſonally preſent. And whereas in regard of the diſtance of ſome, the infirmity of others, the multitude of conſtant employments, and other incidental impediments, ſome of you, the ſaid Edward, biſhop of Norwich, Anthony Tuckney, John Conant, William Spurſtow, John Wallis, Thomas Manton,

Edmund

Edmund Calamy, Richard Baxter, Arthur Jackſon, Thomas Caſe, Sam. Clerk, and Matthew Newcomen, may be hindred from the conſtant attendance in the execution of the ſervice aforeſaid; we therefore will, and do hereby require, and authorize you, the ſaid Thomas Horton, Thomas Jacombe, William Bate, John Rawlinſon, William Cooper, John Lightfoot, John Collins, Benjamin Woodbridge, and William Drake, to ſupply the place or places, of ſuch of the commiſſioners laſt abovementioned, as ſhall by the means aforeſaid, or any other occaſion be hindred from the ſaid meetings and conſultations (that is to ſay) that one of you, the ſaid Tho. Horton, Tho. Jacombe, William Bate, John Rawlinſon, William Cooper, Dr. Lightfoot, Dr. Collins, Mr. Woodbridge, and Mr. Drake, ſhall from time to time ſupply the place of each one of the ſaid commiſſioners laſt mentioned, which ſhall happen to be hindered or abſent from the ſaid meetings and conſultations; and ſhall and may adviſe, conſult and determine, and alſo certify and execute all and ſingular the powers and authorities beforementioned, in and about the premiſſes, as fully and abſolutely, as ſuch of the ſaid laſt mentioned commiſſioners, which ſhall ſo happen to be abſent, ſhould or might do, by virtue of theſe our letters patents, or any thing therein contained, in caſe he or they were perſonally preſent. In witneſs whereof we have cauſed theſe our letters to be made patents. Witneſs ourſelf at Weſtminſter the 25th day of March, in the thirteenth year of our reign.

Per ipſum regem.

BARKER.

The commiſſioners appointed being met at the biſhop of London's lodgings in the Savoy, he acquainted the preſbyterian miniſters, that the conference for making alterations in the liturgy being requeſted by themſelves, nothing could be done, 'till they had delivered their exceptions in writing, together with the additional forms and alterations, which they deſired. Hereupon a paper containing exceptions againſt ſeveral parts of the rubric, and the offices of Common Prayer, the uſe of the ſurplice, the ſign of the croſs, kneeling at the Lord's ſupper, the religious obſervation of Lent, and ſaints days, and ſeveral other things of the like nature, enjoined in the liturgy, was laid before the biſhops; in which they moved "that the prayers and other materials of the liturgy might not be clogg'd with any thing, that was doubtful, or queſtioned among pious, learned, and orthodox men; and that thoſe parts of it, which impoſe any ceremonies, particularly the ſurplice, the ſign of the croſs, and kneeling, might be abrogated."

To theſe ſeveral objections and demands the church commiſſioners return'd diſtinct anſwers, and alſo made ſome conceſſions, which the preſbyterians would not accept of.

At the expiration of the commiſſion it was mutually agreed, that the report of the conference ſhould be delivered to the king in writing, and that each party ſhould give in this general account: "That the church's welfare, that unity and peace, and his majeſty's ſatisfaction were ends, upon which they were all agreed; but as to the means, they could not come to any harmony."

And thus the conference ended without any accommodation.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. JUXON 2.	1661.	CAROL. II. 13.

The declaration of aſſent required to the book of Common Prayer. 13. et 14. Car. II. Cap. IV. § 4.

I A. B. do here declare my unfeigned aſſent and conſent to all and every thing contained and preſcribed in and by the book entituled, "The book of Common Prayer and adminiſtration of the ſacraments, and other rites and ceremonies of the church, according to the uſe of the church of England, together with the pſalter or pſalms of David, appointed as they are to be ſung or ſaid in churches, and the form or manner of making, ordaining, and conſecrating of biſhops, prieſts, and deacons."

The declaration to be ſubſcribed by the ſame act. § 9.

I A. B. do declare that it is not lawful upon any pretence whatſoever to take arms againſt the king; and that I do abhor that traiterous poſition of taking arms by his authority againſt his perſon, or againſt thoſe that are commiſſioned by him; and that I will conform to the liturgy of the church of England, as it is now by law eſtabliſhed: and I do declare, that I do hold there lies no obligation upon me or any other perſon, from the oath commonly called "The ſolemn league and covenant," to endeavour any change or alteration of government, either in church or ſtate; and that the ſame was in itſelf an unlawful oath and impoſed upon the ſubjects of this realm againſt the known laws and liberties of this kingdom.

Nomi-

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Nominatio et conſecratio primorum archiepiſcoporum et epiſcoporum in Scotia poſt reditum regis Caroli II. Ex reg. Juxon.

CAROLUS ſecundus, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae rex, fidei defenſor, etc. omnibus, ad quos praeſentes literae pervenerint, ſalutem. Dilectis nobis reverendis in Chriſto patribus Gilberto, epiſcopo London. et Georgio, epiſcopo Wigorn. ſalutem. Cum nominatio, praeſentatio, et diſpenſatio archiepiſcopatus S. Andreae, archiepiſcopatus Glaſguenſis, epiſcopatus Dumblanen. et epiſcopatus Gallovidien. in regno noſtro Scotiae, ad nos ſolum, et inſolidum de jure coronae regni noſtri Scotiae ſpectat et pertinet; cumque ſedes archiepiſcopales et epiſcopales praedictae aliquandiu vacaverint, et in praeſenti vacent; noſque dilectos et fideles ſubditos noſtros regni noſtri Scotiae, magiſtrum Jacobum Sharp ad ſedem archiepiſcopalem S. Andreae, magiſtrum Andream Fayrfull ad ſedem archiepiſcopalem Glaſguenſ. magiſtrum Robertum Leighton ad ſedem epiſcopalem Dumblanen. et Jacobum Hamilton ad ſedem epiſcopalem Gallovidien. regia noſtra auctoritate, pariter et favore nominaverimus et deſignaverimus; et eiſdem Jacobo Sharp, Andreae Fayrfull, Roberto Leighton, et Jacobo Hamilton, verbi Dei miniſtris et concionatoribus, de quorum probitate morum, ſacrarum literarum ſcientia, et rerum tam ſpiritualium quam temporalium adminiſtrand. prudentia nobis ſatis conſtet, ſtilum, titulum, et dignitatem archiepiſcopatuum, et epiſcopatuum praedict. reſpective dederimus, contulerimus, et confirmaverimus cum ſuis juribus, privilegiis, juriſdictionibus, et pertinentiis quibuſcunque: cumque ex certis, juſtis, et legitimis rationibus et cauſis, nos et animum noſtrum in ea parte moventibus, magnopere cupiamus, ut iidem Jacobus Sharp, Andreas Fayrfull, Robertus Leighton, et Jacobus Hamilton, jam in hoc regno noſtro Angliae commorantes, in archiepiſcopos et epiſcopos reſpective juxta ritum et formam eccleſiae noſtrae Anglicanae ordinentur et conſecrentur; vobis igitur, hoc tenore praeſentium ſignificamus, rogantes, et ſub fide et dilectione, quibus nobis tenemini, requirentes, quatenus eoſdem Jacobum Sharp, et Andream Fayrfull in archiepiſcopos praedict. et Robertum Leighton, et Jacobum Hamilton in epiſcopos juxta ritum et formam conſecrationis in eccleſia noſtra Anglicana recept. et uſitat. ordinare, auctorizare, et conſecrare velitis cum favore. Monentes vos nihilominus, ut in hoc conſecrationis negotio ita caute et providenter procedatis, ut eccleſiae in regno noſtro Scotiae, ejuſve privilegiis et immunitatibus nullum inde praejudicium generetur. In cujus rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſo apud Weſtm. 12. die Decembris, anno regni noſtri XIII.

Licentia decani et capituli Weſtmonaſt. conceſſa Gilberto, et Georgio, epiſcopis antedictis, ut archiepiſcopi et epiſcopi Scotorum ſupranominati conſecrentur in eccleſia S. Petri Weſtm. aut in capella Henrici VII. *infra dictam eccleſiam collegiatam.*

Guilielmus, providentia divina Cant. archiepiſcopus, totius Angliae primas et metropolitanus, reverendis in Chriſto patribus ac venerabilibus confratribus noſtris dominis Gilberto, permiſſione divina London. epiſcopo, et Georgio, eadem providentia divina Wigorn. epiſcopo, ſalutem et fraternam in Domino charitatem. Cum ſereniſſimus in Chriſto princeps et dominus noſter, dominus Carolus ſecundus, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae rex, fidei defenſor, etc. dilectos et fideles ſubditos ſuos regni ſui Scotiae, magiſtrum Jacobum Sharp ad ſedem archiepiſcopalem S. Andreae, magiſtrum Andream Fayrfull ad ſedem archiepiſcopalem Glaſguen. magiſtrum Robertum Leighton ad ſedem epiſcopalem Dumblanen. et Jacobum Hamilton ad ſedem epiſcopalem Gallovidien. in dicto ſuo regno Scotiae jam vacan. et ad nominationem, praeſentationem, et diſpoſitionem dicti domini noſtri regis de jure coronae dicti regni ſui Scotiae ſpectan. et pertinen. nominaverit et deſignaverit; et eiſdem Jacobo Sharp, Andreae Fayrfull, Roberto Leighton, et Jacobo Hamilton, verbi Dei miniſtris et concionatoribus, ſtilum, titulum, et dignitatem archiepiſcopatuum et epiſcopatuum praedict. reſpective dederit, contulerit, et confirmaverit cum ſuis juribus, privilegiis, juriſdictionibus, et pertinentiis quibuſcunque: cumque dictus ſereniſſimus dominus noſter rex, ex certis, juſtis, et legitimis rationibus et cauſis, animum ſuum in ea parte movent. magnopere cupiverit ut iidem Jacobus Sharp, Andreas Fayrfull, Robertus Leighton, et Jacobus Hamilton, jam in hoc regno ſuo Angliae commorantes, in archiepiſcopos et epiſcopos reſpective juxta ritum et formam eccleſiae Anglicanae per vos ordinentur, auctorizentur, et conſecrentur, prout per ſuas literas patentes regias magno ſuo ſigillo Angliae ſigillat. vobis in ea parte inſcript. et direct. plenius apparet; nos exoptantes dicti domini noſtri regis beneplacito, quantum in nobis eſt, ſatisfacere, ejuſque pium deſiderium, cum ea, qua fieri poterit, matura celeritate debitum effectum conſequi, et ut praedictos venerabiles et reverendos viros Jacobum Sharp, et Andream Fayrfull in archiepiſcopos, et Robertum Leighton, et Jacobum Hamilton in epiſcopos, juxta tenorem, vim, formam, et effectum dictarum literarum regiarum patentium, ordinare, auctorizare, et conſecrare in quacunque eccleſia, capella, ſive oratorio divino cultui decenter diſpoſito et ornato per

per provinciam noſtram Cant. ubilibet conſtitut. aliquo die dominico, ad veſtrum arbitrium eligend. libere et licite poſſitis et valeatis; licentiam et facultatem noſtras, hac vice concedimus et impertimur per praeſentes, non obſtant. quibuſcunque in contrarium facientibus, juribus noſtris archiepiſcopalibus Cant. et eccleſiae noſtrae cathedralis et metropoliticae Chriſti Cant. et eccleſiae noſtrae cathedralis dignitate et honore in omnibus ſemper ſalvis. In cujus rei teſtimonium ſigillum noſtrum archiepiſcopale praeſentibus apponi fecimus. Dat. in manerio noſtro de Lambeth 14. die menſis Decembris, anno Domini M.dc.lxi. et noſtrae tranſlationis anno ſecundo.

Acta habita et facta in negotio conſecrationis reverendiſſimorum reſpective virorum Jacobi Sharp in archiepiſcopum et paſtorem eccleſiae cathedralis S. Andreae in regno Scotiae, Andreae Fayrfull in archiepiſcopum et paſtorem eccleſiae cathedralis Glaſguen. in dicto regno Scotiae; necnon reverendorum reſpective virorum Roberti Leighton in epiſcopum et paſtorem eccleſiae cathedralis Dumblanen. et Jacobi Hamilton in epiſcopum et paſtorem eccleſiae cathedralis Gallovidien. in dicto regno Scotiae, per sereniſſimum in Chriſto principem et dominum noſtrum, dominum Carolum ſecundum, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae regem, fidei defenſorem, etc. jure coronae dicti regni ſui Scotiae reſpective nominat. deſignat. et confirmat. conſecrat. die dominico, 15. viz. die menſis Decembris, anno Domini M.dc.lxi. regnique ſereniſſimi Domini noſtri regis xiii. et tranſlationis reverendiſſimi in Chriſto patris ac domini, domini Guilielmi, providentia divina Cant. archiepiſcopi, totius Angliae primatis et metropolitani, anno ſecundo, intra eccleſiam collegiatam S. Petri Weſtm. coram reverendo in Chriſto patre ac domino, domino Gilberto, permiſſione divina London. epiſcopo, dicti reverendiſſimi in Chriſto patris ac domini, domini Guilielmi, providentia divina Cant. archiepiſcopi commiſſario, ad infraſcripta ſpecialiter et legitime deputat. et conſtitut. in praeſentia mei Willielmi Fiſher, notarii publici regiſtrarii, deputat. etc.

Dictis die et loco praeſentatis literis commiſſionalibus patentibus ſereniſſimi in Chriſto principis et domini noſtri, domini Caroli ſecundi, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae regis, fidei defenſoris, etc. necnon literis commiſſionalibus dicti reverendiſſimi in Chriſto patris et domini, domini Guilielmi, providentia divina Cant. archiepiſcopi, totius Angliae primatis et metropolitani, reverendis in Chriſto patribus et dominis, dominis Gilberto, permiſſione divina London. et Georgio, eadem permiſſione Wigorn. reſpective epiſcopis, in hac parte direct. eiſque publice reſpective perlectis, idem reverendus pater Gilbertus, London. epiſcopus, onus executionis dictarum literarum reſpective commiſſionalium debitis cum honore et reverentia in ſe acceptavit, ac vigore earundem literarum reſpective commiſſionalium, aſſiſtentibus ſibi reverendo in Chriſto patre ac domino, domino Georgio, permiſſione divina Wigorn. necnon Johanne Carliolen. et Hugone Landaven. reſpective epiſcopis, munus conſecrationis reverendiſſimis viris Johanni Sharp in archiepiſcopum et paſtorem eccleſiae cathedralis S. Andreae in regno Scotiae praedict. Andreae Fayrfull in archiepiſcopum et paſtorem eccleſiae cathedralis Glaſguen. in dicto regno Scotiae, necnon reverendis viris Roberto Leighton in epiſcopum et paſtorem eccleſiae cathedralis Dumblanen. et Jacobo Hamilton in epiſcopum et paſtorem eccleſiae cathedralis Gallovidien. in eodem regno Scotiae, per dictum dominum noſtrum regem reſpective nominatis, deſignatis, et confirmatis (praeſtitis primitus per eoſdem reſpective dominos nominat. deſignat. et confirmat. juramentis de agnoſcendo regiam ſupremam poteſtatem in cauſis eccleſiaſticis et temporalibus, ac de renunciando omni et omnimodae juriſdictioni, poteſtati, auctoritati, et ſuperioritati foraneis, juxta vim, formam, et effectum ſtatuti parliamenti hujus inclyti regni Angliae in ea parte editi et proviſi; eiſdemque vero reverendis viris Roberto Leighton, et Jacobo Hamilton, de legitima et canonica obedientia debita eorum reſpective archiepiſcopis pro tempore exiſten. adhibenda, juxta canonem in ea parte editum etc. adhibitiſque ritibus et ceremoniis de uſu moderno eccleſiae Anglicanae adhibend. juxta formam deſcriptam in libro intitulat. "The form and manner of making and conſecrating biſhops, prieſts, and deacons") impendebat, in praeſentia mei Willielmi Fiſher, notarii publici, regiſtrarii deputat. etc. praeſentibus tunc et ibidem honorandis et praenobilibus viris, Carolo duce de Richmond. Thoma, domino theſaurario ſummo domini noſtri regis, Willielmo Brabourne, ſacrae theologiae profeſſore, Richardo Chaworth, legum doctore, vicario in ſpiritualibus generali et officiali principali dicti reverendiſſimi in Chriſto patris domini archiepiſcopi Cant. Johanne Panke, clerico, Willielmo Angier, Johanne Allen, et Roberto Thompſon, notariis reſpective publicis, ac multis aliis in numero copioſo congregatis teſtibus etc.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Guil. Juxon 2.	1662.	Carol. II. 14.

Synodus provincialis Cantuar.

Synodus provincialis Cantuar. poſt varias continuationes 12. die Aprilis tractatum habuit de ſubſcriptionibus clericorum inſtituendorum et ludimagiſtrorum licentiandorum, et tribus articulis, et XXXVI. canone etc. ac de imprimendo libro publicarum precum, de quo negotio 21. die Aprilis etiam agebatur. Quo die dominus epiſcopus London. "ulterius ſtatuit, quod

quod nullae ordinationes clericorum per aliquos epiſcopos fierent, niſi intra quatuor tempora pro ordinationibus aſſignata, quodque nullus epiſcopus extra dioeceſin ſuam aliquos clericos ad ſacros vel diaconatus vel preſbyteratus ordines admitteret, niſi prius literis dimiſſoriis a reverendiſſimo patre Cant. archiepiſcopo obtentis." Deinde curam et reviſionem precum quinto die Novembris legendarum commiſit domino epiſcopo Dunelmenſi; quae cum iis die 30. Januarii, et 29. Maii dicendis, 26. die Aprilis publice perlectae et unanimi conſenſu approbatae fuerunt. In aliis hujus anni ſeſſionibus de tranſlatione libri publicarum precum in ſermonem Latinum, et de reverentia ſolenni inter liturgiae publicae celebrationem, necnon tempore ſermonum et homiliarum adhibenda tractatum, et conſtitutio in libro conſtitutionum ſive canonum eccleſiaſticorum anno Domini M.DC.III. edita et proviſa, approbata et confirmata fuit.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Guil. Juxon 2.	1662.	Carol. II 14.

Synodus provincialis Eboracenſis.

In provincia Eboracenſi ſynodus 3. die Aprilis in domo capitulari eccleſiae metropoliticae congregata, ad 7. diem Maii, et ab illo die in 5. diem Junii, et deinde per breve regium dat 20. Maii, uſque in 19. diem Februarii prorogabatur. Hoc die in ſynodo comparentes praelati et clerus, eam in 7. diem menſis Maii A. D. M.DC.LXIII. per Ric. Marſh, archiepiſcopi commiſſionarium, continuaverunt.

An uniform reverence, decency, and order in all divine offices to be obſerved in the church; agreed in convocation 12. *May*, M.DC.LXII. Ex MS. Guil. Sancroft penes Thomam epiſc. Aſſaven.

Forasmuch as heretofore, and eſpecially in the late licentious times many ſcandalous prophanations, and abuſes have been preſumptuouſly committed, and brought into the church, not only by the impiety, negligence, and irreverence of ſundry ſorts of people, but alſo by the undue liberty, which many miniſters have there taken and uſed in altering the form of public ſervice preſcribed, and introducing, inſtead thereof, their own voluntary and extemporary effuſions of prayers, with divers other miſdemeanours and diſorders, to the great diſhonour of God, and the violation of the laws of religion eſtabliſhed in the church of England, which according to the rule and precept of St. Paul enjoins all decency and order to be therein obſerved;

We do therefore require and ordain;

I. Firſt, That all churches and chapels be from henceforth diligently kept from promiſcuous, common, and profane uſages, and reſtored unto thoſe uſes only, whereunto they have been religiouſly ſet apart and dedicated.

II. That the clergy, who perform holy duties in the church, ſhall uſe no other form of public ſervice or prayer, either before or after their ſermons, than what is preſcribed in the book of Common Prayer, or appointed and ordered by the eccleſiaſtical conſtitutions of the church of England; and in all their celebrations of divine offices, ſhall ſo deport themſelves, that they may be examples to the people, and excite them alſo to demean themſelves with all gravity, decency, and reverence in the public ſervice of God.

III. That all men, at their entrance into the church, or chapel, or other place of public worſhip, ſhall in honour of almighty God, who is there ſerved, reverently uncover their heads, and ſo continue all the time of the divine ſervice, ſermon, or homily.

IV. That all perſons, after their entrance into the church, ſhall make their humble addreſs unto almighty God for his divine aſſiſtance and bleſſing upon the ſervice there to be performed, and for his gracious acceptance of the ſame.

V. That they be diligent to reſort to the church early, and in due time, and ſtay not in the churchyard or porch, after the ſervice is begun, nor depart out of the church (without great, urgent, and unfeigned cauſe) till the whole ſervice and ſermon, or homily be ended, and they diſmiſſed by the prieſt, that ſo they loſe not the benefit of any part of the divine office.

VI. That no perſon or perſons, during their ſtay there, ſhall diſturb the ſervice, ſermon, or homily, by walking, or talking, or any other miſdemeanour, but ſhall every one quietly attend the ſame; and ſhall audibly ſay with, and after the miniſter, whatſoever is ſo appointed to be ſaid in the book of Common Prayer.

VII. and laſtly, That in all divine offices, they conſtantly demean themſelves with ſuch pious and reverent behaviour, as may beſt ſuit the holy actions they are about; particularly, that whenever at the time of reading the holy goſpel, or repeating the Creeds, the Lord Jeſus ſhall be mentioned, they perform due and lowly reverence, as it hath been accuſtomed; that they ſtand up at the ſaying, or ſinging of all the hymns and Creeds, and at the reading of the goſpel, and whenever the doxology commonly called "Gloria Patri" ſhall be uſed (except only in the litany and commination) and that they kneel at prayers, collects, and ſuffrages, as alſo at the litany, whenever it is uſed in the church.

And

And to the end that all this may be both the more generally and the more conſcientiouſly performed, we do hereby further enjoin, that all who have cure of ſouls, do frequently in their ſermons teach, and inform the people committed to their charge, how venerable the churches and ſanctuaries of God are, wherein we meet together to adore and worſhip his divine majeſty, to call upon his holy name, to ſet forth his moſt worthy praiſe, to read, preach, and hear his moſt holy word, and to adminiſter his moſt holy ſacraments; and therefore by no means to be deſpiſed, abuſed, or prophaned.

An act confirming a canon of the church, entituled "An uniform reverence" etc. ut ſupra.

Whereas by both houſes of this preſent parliament it was recommended to the biſhops and clergy in the convocation, to frame and make a canon for an uniform reverence, decency, etc. which they have accordingly performed, and repreſented the ſame unto our ſovereign lord the king, and the lords and commons in this preſent parliament aſſembledin theſe words following:

Foraſmuch as heretofore, and eſpecially in the late licentious, etc. ad fin.

Be it therefore enacted by the king's moſt excellent majeſty, that every perſon offending againſt the forerecited canon, or any part or branch of it, ſhall for every ſuch offence be preſented to the ordinary, and ſhall alſo forfeit —— ſhillings to be levied by the churchwardens of the pariſh, where ſuch offence ſhall be committed, for the relief of the poor, and the repair or other neceſſaries of the church or chapel there, and the ſame ſhall be levied by warrant under the hands and ſeals of two or more juſtices of the peace of the county, city, or town corporate, where ſuch offence ſhall be committed, by diſtreſs and ſale of the goods of ſuch offender, upon due proof to be made before ſuch juſtices by two or more credible witneſſes, and for want of ſuch diſtreſs, then every ſuch perſon ſo offending ſhall ſuffer impriſonment without bail or mainprize.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Guil. Juxon 3.	*1662.*	Carol. II. 14.

King Charles's letter to the archbiſhop of Canterbury about ſome abuſes in the church.

To the moſt reverend father in God, William, lord archbiſhop of Canterbury.

Charles R.

Most reverend father in God, we greet you well. Whereas the bold abuſes, and extravagancies of preachers in the pulpit have not only by the experience of former ages been found to tend to the diſhonour of God, the ſcandal of religion, and diſturbance of the peace both of church and ſtate, but have alſo (through the licentiouſneſs of the late times) much increaſed, to the inflaming, fomenting, and heightening, of the ſad diſtempers and confuſions that were among us; and whereas even at this preſent (notwithſtanding the merciful providence of God, ſo ſignally manifeſted in reſtoring us to our crown, and our pious care and endeavours to govern our realms in peace and tranquillity) the ſaid abuſes do yet continue in a very high meaſure in ſundry parts of this realm, through the buſy diligence of ſome unquiet and factious ſpirits, who inſtead of preaching the pure word of God, and building up the people in faith and holineſs, have made it a great part of their buſineſs to beget in the minds of their hearers an evil opinion of their governors, by inſinuating fears and jealouſies, to diſpoſe them to diſcontent, and to ſeaſon them with ſuch unſound and dangerous principles, as may lead them into diſobedience, ſchiſm, and rebellion: and whereas alſo ſundry young divines, and miniſters, either out of a ſpirit of contention and contradiction, or in vain oſtentation of their learning, take upon them in their popular ſermons to handle the deep points of God's eternal counſels and decrees, or to meddle with the affairs of ſtate and government, or to wrangle about forms and geſtures, and other fruitleſs diſputes and controverſies, ſerving rather to amuſe, than profit the hearers; which is done for the moſt part, and with the greateſt confidence, by ſuch perſons as leaſt underſtand them; we out of our princely care and zeal for the honour of God, the advancement of piety, peace, and true religion, and for the preventing for the future, as much as lieth in us, the many and great inconveniences and miſchiefs that will unavoidably enſue, if a timely ſtop be not given to theſe and the like growing abuſes, do, according to the examples of ſeveral of our predeceſſors of bleſſed memory, by theſe our ſpecial letters ſtraitly charge and command you to uſe your utmoſt care and diligence, that theſe directions, which upon long and ſerious conſideration we have thought good to give concerning preachers, and which we have cauſed to be printed herewith ſent unto you, be from henceforth duly and ſtrictly obſerved by all the biſhops within your province. And to this end, our will and pleaſure is, that you forthwith ſend them copies of theſe our directions, to be by them ſpeedily communicated to every parſon, vicar, curate, lecturer, and miniſter in every cathedral, collegiate, and pariſh church within their ſeveral dioceſes; and that you earneſtly require them to employ their utmoſt endeavour for the due obſervation of the ſame, whereof we ſhall expect a ſtrict account, both of you, and every one of them: and theſe our letters ſhall be your ſufficient warrant and diſcharge in that behalf. Given at our court at Whitehall the 14th day of October, in the xivth year of our reign, M.DC.LXII.

By his majeſty's command.

Ed. Nicholas.

Directions

Directions concerning preachers.

I. THAT no preachers in their ſermons preſume to meddle with matters of ſtate, to model new governments, or take upon them to declare, limit, or bound out the power and authority of ſovereign princes, or to ſtate and determine the differences between princes and the people; but that upon all good occaſions they faithfully inſtruct the people in their bounden duty of ſubjection and obedience to their governours, ſuperior and ſubordinate of all ſorts, and to the eſtabliſhed laws according to the word of God, and the doctrine of the church of England, as it is contained in the homilies of obedience, and the articles of religion ſet forth by public authority.

II. That they be admoniſhed not to ſpend their time and ſtudy in the ſearch of abſtruſe and ſpeculative notions, eſpecially in and about the deep points of election and reprobation, together with the incomprehenſible manner of the concurrence of God's free grace, and man's free will, and ſuch other controverſies as depend thereupon; but howſoever, that they preſume not poſitively and doctrinally to determine any thing concerning the ſame.

III. That they forbear in their ſermons ordinarily and cauſeleſly to enter upon the handling of any other controverſies of leſs moment and difficulty; but whenſoever they are occaſioned by invitation from the text, they preach upon, or that in regard of the auditory, they preach unto, it may ſeem requiſite or expedient ſo to do; that in ſuch caſes they do it with all modeſty, gravity, and candor, aſſerting the doctrine and diſcipline of the church of England from the cavils and objections of ſuch as are adverſaries to either, without bitterneſs, railing, jeering, or other unneceſſary or unſeemly provocation.

IV. That for the more edifying of the people in faith and godlineſs (the aforeſaid abuſes laid aſide) all miniſters and preachers in their ſeveral reſpective cures ſhall not only diligently apply themſelves to catechiſe the younger ſort, according as in the book of Common Prayer is appointed; but alſo ſhall in their ordinary ſermons inſiſt chiefly upon catechetical doctrines (wherein are contained all the neceſſary and undoubted verities of chriſtian religion) declaring withall unto their congregations, what influences ſuch doctrines ought to have in their lives and converſations, and ſtirring them up effectually, as well by their examples as their doctrines, to the practice of ſuch religious and moral duties, as are the proper reſults of the ſaid doctrines, as ſelfdenial, contempt of the world, humility, patience, meekneſs, temperance, juſtice, mercy, obedience, and the like; and to a deteſtation and ſhunning of ſin, eſpecially ſuch ſins as are ſo rife among us, and common to the age we live in; ſuch are thoſe uſually ſtiled the ſeven deadly ones; in ſhort, all kind of debauchery, ſenſuality, rebellion, profaneneſs, atheiſm, and the like. And becauſe theſe licentious times have corrupted religion even in the very roots and foundations, that where there is an afternoon's exerciſe, it be eſpecially ſpent either in explaining ſome part of the church catechiſm, or in preaching upon ſome ſuch text of ſcripture, as will properly and naturally lead to the handling of ſomething contained in it, or may conduce to the expoſition of the liturgy, and prayers of the church (as occaſion ſhall be offered) the only cauſe they grew into contempt amongſt the people being this, that they were not underſtood. That alſo the miniſter, as often as conveniently he can, read the prayers himſelf; and when he cannot ſo do, he procure or provide ſome fit perſon in holy orders, who may do it with that gravity, diſtinctneſs, devotion, and reverence, as becomes ſo holy an action: and whenſoever by reaſon of his infirmity, or the concurrence of other offices, the time may ſeem too ſhort, or he unable to perform the office of both prayers and ſermon at length, he rather ſhorten his diſcourſe or ſermon, than omit any thing of the prayers, leſt he incur the penalty of the act for uniformity, requiring them to be read according as the book directs.

V. And further our will and pleaſure is, that all miniſters within their ſeveral cures, be enjoined publickly to read over unto the people ſuch canons, as are or ſhall be in force, at leaſt once, and the thirty nine articles twice every year, to the end they may the better underſtand, and be more throughly acquainted with the doctrine and diſcipline of the church of England, and not ſo eaſily drawn away from it as formerly they have been.

VI. Since preaching was not anciently the work of every prieſt, but was reſtrained to the choiceſt perſons for gravity, prudence, and learning; the archbiſhops and biſhops of this kingdom are to take great care whom they licence to preach, and that all grants and licences of this kind heretofore made by any chancellor, official, commiſſary, or other ſecular perſon (who are preſumed not to be ſo competent judges in matters of this nature) be accounted void and null, unleſs the ſame ſhall likewiſe be allowed by the archbiſhop or the biſhop of the dioceſe; and that all licences of preachers hereafter to be made or granted by any archbiſhop or biſhop, ſhall be only during pleaſure, otherwiſe to be void to all intents and purpoſes, as if the ſame had never been made nor granted.

VII. Laſtly, That for the better obſerving of the Lord's day, too much neglected of late, they ſhall, as by often and ſerious admonitions, and

and ſharp reproofs, endeavour to draw off people from ſuch idle, debauched, and profane courſes, as diſhonour God, bring a ſcandal on religion, and contempt on the laws and authority eccleſiaſtical and civil; ſo ſhall they very earneſtly perſuade them to frequent divine ſervice on the Lord's day, and other feſtivals appointed by the church to be kept ſolemn; and in caſe any perſon ſhall reſort unto any tavern, alehouſes, or uſe any unlawful ſports and exerciſes on ſuch days, the miniſter ſhall exhort thoſe, which are in authority in their ſeveral pariſhes and congregations, carefully to look after all ſuch offenders in any kind whatſoever, together with all thoſe that abet, receive, or entertain them, that they may be proceeded againſt according to the laws and quality of their offences, that all ſuch diſorders may for the time to come be prevented. Given at our court at Whitehall October the 14th, in the XIVth year of our reign, M.DC.LXII.

By his majeſty's command.

ED. NICHOLAS.

Archiepiſc. Cant. GUIL. JUXON 3.	Anno Chriſti 1662.	Reg. Angliae CAROL. II. 14.

The lord archb. of Cant.'s letter to the lords the biſhops within his grace's province.

AFTER my hearty commendations. I have lately received letters from his majeſty, wherein he takes notice of the continuance and increaſe of ſome bold abuſes and extravagancies in the church, eſpecially in preachers, notwithſtanding his great indulgence uſed towards them; and foreſeeing the miſchief and inconveniencies likely to enſue thereupon, if not timely prevented, and repreſſed, hath out of his princely and tender care of the peace of the church, ſent withall certain directions to be ſtrictly obſerved by the biſhops in their ſeveral dioceſes (as by the copies thereof, which I have ſent here incloſed, your lordſhip will more fully underſtand) and for the more ſpeedy diſpatch and eaſe in the communication hath been graciouſly pleaſed to command ſo many copies thereof to be printed, as ſhall be needful, a proportionable number whereof will be forthwith ſent unto your lordſhip for your dioceſe. Now as we cannot but with all thankfulneſs acknowledge his majeſty's affectionate care and zeal in this his providing for the good and welfare of the church by all means, which he finds may be conducible thereunto; ſo my earneſt deſire and hope is, we ſhall not be ſo much wanting to our own good, as not to ſecond thoſe his majeſty's commands with the utmoſt of our endeavours; but that your lordſhip, when you ſhall have given order for the careful diſperſing and communicating thoſe copies, as is required, will by your diligent inſpection and ſerious admonitions to your clergy, as occaſion ſhall be offered, be able in due time to return an account of the ſucceſs in the obſervation, anſwerable to his majeſty's expectation and pious deſires in this his injunction. And ſo with my prayers to God for a bleſſing upon your endeavours herein, I commit you to his holy protection, and reſt

Your lordſhip's very loving friend and brother,

Lambeth, Oct. 23. M.DC.LXII. — W. CANT.

Archiepiſc. Cant. GILB. SHELDON 1.	Anno Chriſti 1663.	Reg. Angliae CAROL. II. 15.

Convocatio praelatorum et cleri provinciae Cantuar. et Ebor.

SUB initium hujus anni, 28. ſc. die Martii, ſynodus praelatorum et cleri provinciae Cantuar. tractatum habuit de et ſuper confectione libri grammaticalis tam in lingua Latina, quam Graeca, et de quaerendo conſilio quarumcunque perſonarum, excepto ludimagiſtrorum et paedagogorum. Quod negotium poſt varias conſultationes quarto demum die menſis Maii anno ſequente ad finem perductum eſt.

Aliud hujus anni negotium fuit conceſſio quatuor ſubſidiorum juxta ratam quatuor ſolidorum de qualibet libra, quae facta et publice approbata fuit octavo die Julii.

Poſt varias prorogationes virtute literarum regiarum factas, nihil memoratu dignum in actis originalibus ſynodorum provincial. Cantuar. occurrit, praeterquam quod liber grammaticalis (de quo jam in ſuperiori anno mentio facta eſt) in manus reverendiſſimi quarto die Maii traditus, ac Johannes Dolben in locum Johannis Barwick, ultimi prolocutoris, ſecundo die Decembris fuerit ſuffectus.

IN provincia Eboracenſi ſynodus ad 7. diem Maii prorogata, ad 23. diem menſis Julii continuabatur. Quo die habito inter congregatos tractatu diligenti de ſubſidio regiae majeſtati concedendo; tandem praelati et procuratores praelatorum et cleri unanimi conſenſu et aſſenſu, ac prompta et ſpontanea voluntate pro declaratione et in ſignum ſummae ſuae erga ſublimitatem regiam voluntatis, fidelitatis, et officii, quatuor ſubſidia quatuor ſolidorum de libra omnium dignitatum et promotionum ſpiritualium et eccleſiaſticorum infra provinciam Ebor. dederunt et conceſſerunt, in tam amplis modo et forma, prout praelati et clerus Cantuarienſis provinciae regiae ſuae majeſtati conceſſerunt. Poſt varias deinde continuationes de die in diem per breve regium dat. 13. Decembris, ſynodus ad 9. diem Februarii, M.DC.LXIV. prorogata fuit, ac poſt unam alteramve ſeſſionem a die 9. menſis Martii ad 22. menſis Junii, M.DC.LXV. continuata.

A procla-

Archiepiſc. Cant. GILB. SHELDON I. | Anno Chriſti 1663. | Reg. Angliae CAROL. II. 15.

A proclamation commanding all Jeſuits and popiſh prieſts to depart this kingdom.

CHARLES R.

WHEREAS our loyal ſubjects the lords and commons in this preſent parliament aſſembled, by their humble petition have repreſented to us, that notwithſtanding our unqueſtionable affection and zeal to the true proteſtant religion, manifeſted in our conſtant profeſſion and practice againſt all temptations whatſoever; yet by the great reſort of Jeſuits and Romiſh prieſts into this kingdom our good ſubjects generally were much affected with jealouſy and apprehenſion, that the popiſh religion might much increaſe in this kingdom (which we have moſt piouſly deſired may be prevented) and ſo the peace both in church and ſtate may be inſenſibly diſturbed, to the great danger of both. The two houſes of parliament were therefore humble ſuitors to us to iſſue out our proclamation to command all Jeſuits, and all Engliſh, Iriſh, and Scotiſh prieſts, and all ſuch other prieſts, as have taken orders from the ſee of Rome, or by authority thereof (except ſuch foreign Jeſuits or prieſts, as by contract of marriage are to attend the perſons of either of the queens, or by the laws of nations to attend foreign ambaſſadors) to depart this kingdom by a day, under pain of having the penalties of the laws inflicted upon them. And we having ſeriouſly conſidered and weighed the ſaid humble repreſentation and petition of our ſaid lords and commons aſſembled in parliament, and the great affection and duty, with which the ſame was preſented unto us, and accepting with much contentment their great care for the preſervation of the true religion eſtabliſhed in this kingdom; have therefore reſolved to publiſh this our admonition and commandment, and do hereby require, charge, and command all Jeſuits, and all Engliſh, Iriſh, and Scotiſh prieſts, and all ſuch other prieſts, as have taken orders from the ſee of Rome, or by the authority or pretended authority thereof, who are not under any reſtraint by impriſonment; that they do before the fourteenth day of May next depart out of this our kingdom of England, and dominion of Wales, upon pain of having the penalties of our ſaid laws inflicted upon them. And for their better means to depart accordingly, we do hereby declare and publiſh our further pleaſure, that if at any time before the ſaid fourteenth day of May next, they or any of them ſhall reſort to any port town of our ſaid kingdom of England, or dominion of Wales, and there declare himſelf to the magiſtrate of the town, or other officers of any port, that he is a prieſt, and that he is there to take ſhipping for his paſſage, they ſhall ſuffer him or them quietly to depart, and ſhall ſee them ſhipt and ſent away for foreign parts, and give them their furtherance for their departure. And to the end this our proclamation may be the better obſerved and obeyed, we do hereby ſtrictly charge and command all our lieutenants, deputy lieutenants, commiſſioners, juſtices of the peace, mayors, ſheriffs, bayliffs, and all other our officers whatſoever, that they be circumſpect and vigilant each of them in their ſeveral charges from and after the ſaid fourteenth day of May, in ſearching for and diſcovering all ſuch Jeſuits and prieſts, as aforeſaid, as ſhall preſume to remain in this our realm of England, or dominion of Wales, contrary to our laws, and our royal pleaſure and command herein declared. Provided always; and our intention is (which we do hereby declare) that this our proclamation do not extend to prieſts, that do or ſhall from time to time attend upon the perſons of our deareſt conſort the queen, or of the queen our dear mother, according to the treaties of their ſeveral marriages, the names of which prieſts ſhall be ſet down and ſignified by them under their great ſeals reſpectively, and ſuch ſignification inrolled in our court of King's Bench. And becauſe there may be ſome prieſts impriſoned within this our realm yet unknown to us, we do will and command all ſheriffs, bayliffs, and keepers of priſons, within twenty days after the publication of this our proclamation, to advertiſe our privy council, or ſome of them, of the names of all ſuch prieſts, that are in their cuſtody, and by whom, and for what cauſe they were committed, to the end that thereupon we may give order for their tranſportation, as the caſe ſhall require. Given at our court at Whitehall the ninth day of April, in the year of our Lord MDCLXIII. and of our reign the fifteenth.

Archiepiſc. Cant. GILB. SHELDON I. | Anno Chriſti 1664. | Reg. Angliae CAROL. II. 16.

The archbiſhop of Canterbury's letter to the biſhop of London about ſea chaplains. Reg. Sheldon fol. 203. a.

MY lord. After my hearty commendations, etc. By immediate command from the king's majeſty, I do hereby ſignify to your lordſhip, that it is his majeſty's pleaſure, you forthwith employ your care and beſt endeavours, within your dioceſe, to find out and procure for his majeſty's ſervice at ſea two or more able perſons of your clergy, beneficed or not beneficed, ſuch as in your judgment, as well for their good doctrine and preaching, as for their ſobriety

briety of life and diſcretion you ſhall think moſt apt and fit, to be employed as chaplains in his majeſty's fleet, now ſet forth under command of his royal highneſs, the duke of York. In doing this, you will do God and his church good ſervice, and pay an acceptable duty to his majeſty. And for the encouragement of ſuch as ſhall be willing to undertake this employment, you are to let them know, that whatſoever they hold already in the church, ſhall be ſecured unto them, notwithſtanding their abſence, and after their return, as his majeſty recommends it to your lordſhip's conſideration, to reſerve ſuch benefices and promotions for them, as ſhall be in your diſpoſe, and according as you ſhall think them capable; ſo likewiſe are you to aſſure them of his majeſty's favour in having ſuch livings and preferments as ſhall fall in his majeſty's gift, according as they ſhall be found to have demeaned themſelves, and deſerved in this ſervice. When you have found out the perſons, you are to give me notice, as ſoon as may be, of their names and places, and how they may be ſent to, that they being ready, I may know how to ſend for them, to attend his majeſty's orders. If any perſon, whom you ſhall think fit for this employment, ſhall without apparent good reaſon refuſe to ſhew their willingneſs to it, you are likewiſe to ſignify their names, that ſuch courſe may be taken with them, as to his majeſty and his council ſhall ſeem good. So not doubting of your lordſhip's performance, and expecting a ſpeedy account, I bid you heartily farewell, and remain, my lord,

Your lordſhip's very loving friend and brother,

Lambeth houſe, Feb. — M.DC.LXIV.

GILB. CANT.

Archiepiſc. Cant. GILB. SHELDON I.	Anno Chriſti 1664.	Reg. Angliae CAROL. II. 16.

The clergy's petition to parliament. Ex MS. penes Tho. Tanner, epiſc. Aſſaven.

To the right honourable the commons of England aſſembled in parliament.

The humble petition of the inferior clergy, viz. of the rectors, vicars, and curates of this nation,

Humbly ſheweth,

THAT your petitioners do, in all grateful manner, acknowledge your indefatigable endeavours to ſettle our church upon the firm baſis of beautiful uniformity; a work of ſuch matchleſs piety, that it can never be forgotten, whilſt there remains a generation of true proteſtants; nevertheleſs there is a ſtrange prodigious race of men amongſt us, who are not at all affected with this inexpreſſible mercy, but labour to ſhake off the yoke (as they are pleas'd to term it) of government, as well civil as eccleſiaſtical.

We therefore your petitioners do, with all reverence, beſeech this honourable houſe, to provide ſome timely cure for this diſeaſe; and in order thereunto, we in all humility beg leave to preſent you with theſe few expedients, which being (as we humbly conceive) ſo much to the glory of God, the good and ſettlement of the church, the ſafety and preſervation of our ſovereign and his crown, and the honour of our nation, will not be rejected by this honourable houſe.

I. That you would endeavour by ſome ſevere laws to put a ſtop to the increaſe and growth of Anabaptiſm in this kingdom, the people of that perſuaſion being moſt active, fraudulent, and induſtrious to make proſelytes of the moſt ignorant, and to rebaptize them by their lay teachers.

II. That for the better obſervation of the Lord's day, and for the promoting of conformity, you would be pleaſed to advance the pecuniary mulct of twelve pence for each abſence from divine ſervice, in proportion to the degree, quality, and ability of the delinquent; that ſo the penalty may be of force enough to conquer the obſtinacy of the nonconformiſts.

III. That you would relieve the clergy, in the gaining of their ſmaller tithes, not exceeding the value of forty ſhillings, by a leſs chargeable way than coſtly law ſuits, which to them (eſpecially to poor vicars, whoſe maintenance is very mean by extraordinary impoſitions and multitude of cuſtoms) is a remedy much more grievous than the diſeaſe.

IV. That you would pleaſe to conſider, and determine of ſome more equal manner of rating ſubſidies upon the clergy, the preſent meaſure thereof to them bearing no proportion with the reſt of his majeſty's ſubjects.

V. That you would pleaſe to provide ſome expedient to augment the maintenance of vicars in markets and great towns, and of curates under lay impropriators; ſuch of the clergy's maintenance being in no degree competent for their pains and labour, which we conceive to be the cauſe, that the greateſt congregations have generally curates of the meaneſt abilities.

VI. That you would compel ſuch obſtinate perſons, as refuſe to pay their due rates and aſſeſſments to the repair of their reſpective pariſh churches, and other charges relating to the worſhip of God, to be reſponſible for ſuch ſtubborn refuſal to the civil magiſtrate, ſeeing they undervalue and deſpiſe all eccleſiaſtical authority.

And your petitioners ſhall ever pray, etc.

Convo-

Convocatio provinciarum Cantuar. et Ebor.

In provincia Cantuar. tres hujus anni ſeſſiones praelatorum et cleri in ſynodo factas eſſe meminerunt acta originalia, viz. 22. die Junii, 2. die Auguſti, et 26. die Januarii; quid autem in iis actum fuerit, haud exprimunt. In Eboracenſi provincia poſt novem hujus anni prorogationes de die in diem, tandem per breve regium dat. 26. die Januarii, ſynodus praelatorum et cleri ad 24. diem Aprilis, A. D. M.dc.lxvi. continuata fuit.

His majeſty's inſtructions concerning the preſent condition of all hoſpitals in England and Wales, directed to the lord archbiſhop of Cant. who is required to recommend the ſame to the enquiry of the biſhops of both provinces, as well of York as Cant. and in his majeſty's name to command them, that with all convenient ſpeed they do each of them reſpectively certify to his grace the following particulars; videlicet [Reg. Sheldon fol. 204. b.]

I. How many hoſpitals there are within your dioceſe?

II. Who were the founders thereof?

III. What the revenue of each hoſpital doth amount unto by the year upon the rental?

IV. What the fines are reputed to be worth "communibus annis?"

V. What lands, and woods, or leaſehold houſes, or tenements belong to each hoſpital; and who hath the letting and ſetting of them?

VI. Who are the feoffees in truſt (if any ſuch be) for the ſaid hoſpitals? and whether you have heard any juſt cauſe of complaint againſt them, that they have not performed their truſt?

VII. Who is the preſent maſter, warden, prior, governor, or head of every of the ſaid hoſpitals, and what is his allowance according to the foundation? or what is his place reputed to be worth in common eſteem?

VIII. How many poor are maintained in each hoſpital, and of what ſort men, women, or children? and what their places are worth, according to the foundation, or reputed according to the common eſteem; and whether there be now as many members as ought to be by the foundation? if not, how many and what places are void, and who receives the profits of them? and if they all have their allowances duly made them as they ought?

IX. What ſtatutes, orders, or rates the ſaid hoſpitals reſpectively are governed by, and to ſend up copies of them.

The archbiſhop of Canterbury's letter to the archbiſhop of York about the above mentioned inſtructions. Ibidem.

Most reverend and my very good lord. After my hearty commendations, etc. I have received command by letters with inſtructions from his majeſty, the contents whereof your grace will ſee by the tranſcripts of both, which together with this my letter I have now ſent your grace, deſiring, and by his majeſty's command requiring your grace, that with all convenient ſpeed you will tranſmit true copies of them to all your and my brethren, the biſhops within your province; willing and requiring them according to the tenor of his majeſty's letters, that as ſoon as may be, they certify me punctually to every enquiry in the ſaid inſtructions, which your grace is alſo required to do for your dioceſe; to the end that I may give his majeſty ſuch ſatisfactory account therein, as by his majeſty is deſired. And ſo I bid your grace heartily farewell, and remain, my lord,

Your grace's moſt affectionate friend and brother,

June 26. M.dc.lxv. Gilb. Cant.

Another from the ſame to the biſhop of London about the ſame. Ibid. fol. 205.

Right reverend, and my very good lord. After my hearty commendations, etc. I have lately received letters with inſtructions from his majeſty to make an enquiry into the condition of all hoſpitals throughout my province, and a command to give his majeſty a ſpeedy account thereof; which that I may the better do, theſe are therefore to deſire and require your lordſhip, that according to the inſtructions herewithall ſent, you give me a particular exact account of all ſuch hoſpitals, as are within your dioceſe, of what foundation ſoever: and if you ſhall find theſe inſtructions not fully to reach all that is fit to be known, that out of your good affection to his majeſty's ſervice, you will ſupply it of yourſelf, and

and add to your account what elſe you ſhall think pertinent for his majeſty's fuller ſatiſfaction. So expecting a return from your lordſhip with as much ſpeed as conveniently may be, I bid your lordſhip heartily farewell, and am,

Your lordſhip's very loving friend and brother,

Lambeth houſe, June 26. M.DC.LXV. GILB. CANT.

Archiepiſc. Cant. GILB. SHELDON 2.	Anno Chriſti 1665.	Reg. Angliae CAROL. II. 17.

The archbiſhop of Canterbury's letter to the biſhop of London about Nonconformiſts. Reg. Sheldon fol. 205.

RIGHT reverend, and my very good lord. After my hearty commendations, etc. Having heard frequent complaints from many parts of my province not only of great diſorders and diſturbances cauſed by the crafty inſinuations and turbulent practices of factious nonconformiſt miniſters, and other diſaffected to the government of the church; but alſo of divers unworthy perſons, that even of late years have crept into the miniſtry, to the ſcandal of the church, and diſſatisfaction of good men, a great part of which miſcarriages are imputed to the eaſineſs, or inadvertency at leaſt of the biſhops, who ought to have a watchful eye againſt ſuch growing miſchiefs; I have therefore thought good, as in like caſes hath often been done by my predeceſſors, to recommend to your lordſhip, and the reſt of my brethren, the biſhops of my province, the orders and inſtructions herewithall ſent, deſiring and requiring your lordſhip and them duly to obſerve the ſame, and to give unto me ſuch account and certificates, as are thereby required. Which that it may be performed, I deſire your lordſhip, that you will impart the tenor of this my letter, together with a true copy of the ſaid orders and inſtructions, to every one of my brethren, the biſhops of my province, with all convenient ſpeed. And ſo I bid your lordſhip heartily farewell.

Your lordſhip's

very affectionate friend and brother,

Lambeth, July 7. M.DC.LXV. GILB. CANT.

Poſtſcript. I deſire that your lordſhip in your letters to my brethren, the biſhops, will quicken them to make a ſpeedy return to his majeſty's inſtructions, for enquiries concerning hoſpitals, by me lately ſent, and recommended to your lordſhip, and them by his majeſty's command.

Orders and inſtructions by the moſt reverend father in God Gilbert, lord archbiſhop of Cant. his grace, primate of all England and metropolitan, given to all the biſhops of his province, and required to be obſerved and certified as followeth; videlicet [Ibid. fol. 205.]

I. *Concerning ordinations.*

THAT all and every the ſaid biſhops within their ſeveral dioceſes and juriſdictions be very careful what perſons they receive into the miniſtry; and that none be admitted into holy orders, unleſs he bring with him letters dimiſſory, according to the 34th canon; and that no biſhop, being not within his own proper dioceſe, do at any time hereafter, confer orders upon any perſon, without licence firſt from us obtained; and that in all things the canons concerning ordination be duly and punctually obſerved; and that once every year, videlicet within thirty days after the feaſt of the annunciation of our bleſſed lady St. Mary the virgin, every biſhop do certify unto us the names, degrees, titles, and orders of every perſon by him ordained, within the year before, ending at Chriſtmas then laſt paſt.

II. *Concerning pluraliſts and their curates.*

That before the feaſt day of the annunciation of our bleſſed lady St. Mary the virgin next coming, they and every of them certify to me particularly the names, ſurnames, and degrees of all clergymen, that, together with any benefice with cure, do hold alſo any prebend, or eccleſiaſtical dignity, or promotion, or ſinecure with the names and places of the ſaid benefices, prebends, dignities, promotions, and ſinecures; and alſo the names, ſurnames, and degrees of all clergymen, that hold two or more eccleſiaſtical benefices, with or without cure, whether within the ſame dioceſe, or in ſeveral dioceſes, and the names and places wherein the ſaid benefices are, and within what diſtance, or commonly reputed diſtance of miles; and whether they hold the ſame by lawful qualification and diſpenſation; and upon which of their benefices, prebends, dignities, or promotions they do reſide; and whether they keep and maintain able, orthodox, and conformable curates upon the ſaid benefices, where they do not reſide; and whether any of them keep any curate, where they themſelves do uſually reſide; and what are the names, ſurnames, and degrees of the ſaid curates, and whether they be licenſed and approved by the biſhop, as they ought.

III. *Concerning*

III. Concerning lectures and lecturers.

That before the ſaid feaſt day of our bleſſed lady St. Mary the virgin, they and every of them particularly certify unto me, what lectures are ſet up, and lecturers maintained within their reſpective diocefes; in what towns, places, and churches the ſame are ſet up; what allowances are made and eſtabliſhed for any ſuch lectures; what are the names, ſurnames, degrees, and qualities of all and every ſuch lecturers; and whether ſuch lectures be ſet up by and with the conſent of the biſhop of the dioceſe; and whether the ſaid lecturers be lawfully licenſed preachers, and by whom; and how they appear affected to the government of his majeſty, and the doctrine and diſcipline of the church of England.

IV. Concerning ſchoolmaſters and inſtructers of youth.

That before the ſaid feaſt day of our bleſſed lady St. Mary the virgin, they and every of them particularly certify me, how many, and what free ſchools are within their reſpective dioceſes, and where, and by whom founded, and how endowed, and the names, ſurnames, and degrees of the ſchoolmaſters and uſhers in the ſaid free ſchools; and alſo the names, ſurnames, and degrees of all other public ſchoolmaſters, and uſhers, or inſtructers, and teachers of youth in reading, writing, grammar, or other literature, and whether they be licenſed, and by whom; as alſo of all public miſtreſſes of ſchools and inſtructers and teachers of young maids or women; and of all other men and women, that keep ſcholars in their houſes to board or ſojourn, and privately teach them or others within their houſes; and whether the ſaid ſchoolmaſters, uſhers, ſchoolmiſtreſſes, and inſtructers, or teachers of youth publickly or privately, do themſelves frequent the public prayers of the church, and cauſe their ſcholars to do the ſame; and whether they appear well affected to the government of his majeſty, and the doctrine and diſcipline of the church of England.

V. Concerning practiſers of phyſic.

That before the ſaid feaſt day of our bleſſed lady St. Mary the virgin, they and every of them particularly certify me the names, ſurnames, degrees, and qualities of all practiſers of phyſic within their reſpective dioceſes; in what towns, villages, or places they live; whether licenſed, and by whom; and how they appear affected to his majeſty's government, and the doctrine and diſcipline of the church of England.

VI. Concerning nonconformiſt miniſters.

That before the feaſt of —— they and every of them particularly certify me the names, ſurnames, and degrees of all nonconformiſt miniſters, that within their reſpective dioceſes have been ejected out of any eccleſiaſtical benefice, promotion, or charge for nonſubſcription, or nonconformity; and where, and how, and in what profeſſion of life they now do live; and how they behave themſelves in relation to the peace and quiet as well of the church, as of the ſtate; and further, if any ſuch like nonconformiſt ſhall have removed from any other dioceſe into any of their reſpective dioceſes, that they certify the ſame things concerning them, as well as of the others, in this inſtruction mentioned. Given at my manor houſe at Lambeth in the county of Surrey July the 7th, M.DC.LXV.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GILB. SHELDON 2.	1665.	CAROL. II. 17.

The archbiſhop of Canterbury's letter about collections for thoſe in the city of London infected by the plague. Reg. Sheldon fol. 206.

RIGHT worſhipful and my very loving friends. After my hearty commendations, etc. His majeſty having taken care by order of council and proclamation concerning collections for the ſuccour of thoſe perſons and places, that at this time are under God's heavy viſitation by the plague, and more particularly, for the relief of the ſaid condition of this great city of London, upon which the chief intereſt of trade and principal ſtrength of the nation depends, hath commanded, and again importuned me to encourage and quicken (as much as in me lies) thoſe collections throughout my whole province. That I may therefore perform my duty in my particular dioceſe; theſe are to will and require you, that by the miniſters and churchwardens of every pariſh, you cauſe frequent collections for the viſited, with eſpecial conſideration for the city of London, to be made upon all occaſions in all churches within my dioceſe, and that the monies ſo collected may be brought in unto you, according as his majeſty's proclamation, and the order of the council do direct; out of which collections ſo much being reſerved, as will only ſerve to provide for the preſent neceſſity of ſuch places within the dioceſe, as are viſited; you are to ſee, that the overplus be forthwith ſent up and paid to the lord biſhop of London, or ſuch perſon as his lordſhip ſhall appoint to receive the ſame, to be imployed for the ſuccour of the miſerably diſtreſſed in and about this great city, in the welfare whereof the well being of all the nation is almoſt wholly involved; and whoſe calamity is far more to be pitied, than any elſewhere, not only by the raging of the infection, but even for the very want of neceſſaries for life; many periſhing that way, which otherwiſe might have eſcaped the danger, and many thouſands of poor artizans being ready to ſtarve for lack of means to be employed in their callings; all trading being become dangerous,

dangerous, and laid aſide, by reaſon of the ſpreading of the contagion. Of your proceedings and diligence herein I ſhall expect at leaſt a monthly certificate, that thereupon I may be able to give his majeſty an account of the performance of his royal commands. Moreover, you are to cauſe ſeveral copies of this my letter to be tranſcribed, at leaſt ſo many as there be deanries in the dioceſe, and with all ſpeed to ſend one or more copies into each deanry, that from miniſter to miniſter it may alſo be copied out, and read in all churches, as well exempted as not exempted, upon the faſt days when ſuch collections ſhall be made, or on ſuch other days before that, as the miniſters in their diſcretion ſhall think moſt fit and convenient for the advance of this great work of charity, and the ſatisfaction of his majeſty's ſo pious care and deſires. And ſo I bid you heartily farewell.

Your very loving friend,

July 31. M.DC.LXV.

GILB. CANT.

For Sir Edmund Pierce, commiſſary of Canterbury, Mr. William Somner, Mr. Martin Hirſt, etc.

Archiepiſc. Cant. GILB. SHELDON 2.	Anno Chriſti 1665.	Reg. Angliae CAROL. II. 17.

The archbiſhop of Canterbury's letter to the archbiſhop of York on behalf of thoſe who were viſited with the plague. Reg. Sheldon. fol. 206.

MOST reverend, and my very good lord. His majeſty having taken care by order of council and his proclamation for collections to be made throughout the whole kingdom for the ſupport of thoſe perſons and places, that lie under God's heavy viſitation by the plague, and more eſpecially for the relief of the miſerable condition of this great city of London, upon which the great intereſt of trade and principal ſtrength of the nation depends, hath comanded me to recommend thoſe collections to all the biſhops of my province, and to let your grace know, that he expects the ſame care of your grace in your province, which he requires of me in mine; that your grace therefore may ſee the way I have taken, I have ſent you a copy of my letters to that purpoſe to my lord of London, to the end that your grace by peruſal of them, may take the ſame or ſome other ſuch like courſe in your province, as may ſatisfy his majeſty's deſires, and yield ſeaſonable ſupply to the great wants of this lamentable diſtreſſed city; which will be a work of the greateſt charity. More than that I need not ſay to recommend it to your grace's care, and ſo I remain,

My lord, your grace's

moſt affectionate friend and brother,

Auguſt 1. M.DC.LXV.

GILB. CANT.

Archiepiſc. Cant. GILB. SHELDON 3.	Anno Chriſti 1665.	Reg. Angliae CAROL. II. 17.

Directions concerning probats of wills. Ibid. fol. 210. b.

THAT his grace of Cant. the lord biſhop of London, and the dean of Weſtm. do ſignify reſpectively by letter to Sr William Merricke, Sr Richard Chaworth, and Dr John Exton, that in reſpect of high complaints made of the miſchiefs and great inconveniences, that have ariſen by the late undue granting of multitudes of adminiſtrations, and probats of wills, to the great diſperſing of the infection, and ruining of the eſtates of perſons moſt intereſſed therein.

I. That for the prevention of the ſaid miſchiefs thereby ariſen, the ſaid Sr William Merricke, for the prerogative, Sr Richard Chaworth, for London, Dr Exton, for Weſtm. would immediately upon receipt of ſuch letters revoke all ſurrogations, and ſuſpend for the ſpace of 14. days at leaſt, the granting any adminiſtrations, or paſſing of probats for nuncupative wills, or any other tho' in writing, not being ſigned or ſealed, and atteſted by witneſſes, or having any viſible defect or ſuſpicion therein appearing.

II. And afterwards to order and appoint, that no ſuch adminiſtrations or probat of wills, as aforeſaid, paſs until after 14. days firſt fully expired, from the death of the deceaſed, "de cujus, etc." and a certificate or teſtimony from either ſome of the magiſtrates or others of credit near to the place, where the deceaſed died, to be ſworn upon oath to be true, that the perſons ſo craving adminiſtration or probat, be the widow, or next of kin, or the right perſon named executors, without fraud, and moſt intereſſed in the deceaſed's eſtate, according to right and law. Which is thought (if it pleaſed God) to be a viſible means to hinder the further diſperſing of the peſtilence, and to do a right and juſtice to the intereſſed.

Convo-

Convocationes praelatorum et cleri provinciae Cantuar. et Ebor.

DUAS reperio ſeſſiones praelatorum et cleri provinciae Cantuar. hoc anno; unam die Martis 24. die Aprilis, et alteram die Mercurii 19. Septembris. Quid autem in illis tractatum fuerit, acta haud referunt. Plures in provincia Ebor. fuiſſe ſeſſiones ſynodales regiſtra Ebor. nos edocent; unam 24. Aprilis, aliam 27. Septembris per breve regium, aliam 9. Octobris, aliam 26. Octob. aliam 16. Novemb. aliam 24. Decembris, aliam 10. Januar. aliam 7. Februar. aliam 22. Februar. et eam tandem per breve regium ad 11. diem Octobris, M.DC.LXVII. prorogatam fuiſſe.

A letter from the king's council to the archbiſhop of Canterbury about almſmen and hoſpitals. Reg. Sheldon fol. 213. a.

AFTER our very hearty commendations to your grace. His majeſty out of his princely care and tenderneſs towards thoſe, who in this way have expoſed their lives at ſea in his and their country's ſervice, and have therein either by loſs of limbs, or otherwiſe, been rendered unable to gain a livelihood for the future, having amongſt other comfortable proviſions deſigned for their relief and ſubſiſtence directed, that the almſmen's places in all the hoſpitals within the kingdom, which are at preſent, or ſhall become void, ſhould be preſerved and kept for ſuch as are, or ſhall be ſo maimed as aforeſaid; we do therefore, by his majeſty's command, deſire your grace to ſignify unto the ſeveral biſhops within your province, that it is his expreſs will and pleaſure, that they require the maſters of all hoſpitals, within their reſpective dioceſes, in his majeſty's name, not to diſpoſe of any vacant almſmens places, to any perſon or perſons whatſoever, but that they reſerve the ſame, with all neceſſary accommodations thereunto belonging, for the relief and ſupport of ſuch maimed ſeamen, and ſoldiers, as ſhall be ſent unto them by his majeſty's commiſſioners, for ſick and wounded men, to whom they are to give notice of any place, that ſhall become void. And if after this notice given, the ſaid maſters of hoſpitals ſhall fill any vacant places with any other perſons, his majeſty will cauſe them to be removed, to make room for maimed ſeamen. And his majeſty, out of his care to preſerve the conſtitution of hoſpitals as entire as may be, conſidering this great occaſion, hath directed the ſaid commiſſioners for ſick and wounded men, that where the ſtatutes of any foundation require the almſmen to be of ſuch county or place, that they comply therewith, as far forth as may be, by ſending thereunto ſuch maimed men, as are of thoſe places, if they find any ſuch under their care. And ſo not doubting of your readineſs in promoting ſo pious a work, we bid your grace very heartily farewell.

Your grace's very loving friends,

Berkſhire.	G. Carteret.
E. Mancheſter.	Holles.
C. Craven.	Tho. Ingram,
Fitzharding.	Will. Morrice.
Arlington.	W. Coventry.
Jo Berkeley.	John Nicholas.

From the court at Whitehall.
July 28. M.DC.LXVI.

The archbiſhop's letter to the biſhop of London about the ſame. Ibidem.

RIGHT reverend and my very good lord. After my hearty commendations, etc. I have lately received by his majeſty's command from the lords of the council a letter, by which I am required to ſignify unto your lordſhip, and all the biſhops of my province, that it is his majeſty's will and pleaſure, that all vacant places in hoſpitals and almſhouſes, be reſerved for the relief and ſupport of ſeamen and ſoldiers, maimed in his majeſty's and their country's ſervice; a copy whereof I have here incloſed ſent unto your lordſhip, for your better underſtanding of his majeſty's commands. The letter being full in ſetting forth his majeſty's commands, I ſhall need to ſay nothing more thereupon, but to leave to your lordſhip's care to ſee that his majeſty's commands be obſerved in all things in the ſaid letter required, as far in the firſt place as concerns your lordſhip in your own particular dioceſe, and farther that your lordſhip, in my name, write to all the reſt of my brethren, the biſhops of my province, to the ſame purpoſe; withall ſending to each of them one of the copies of the ſaid letters, which for your lordſhip's eaſe I have cauſed to be tranſcribed, and ſent unto your lordſhip for that end. And ſo I bid your lordſhip heartily farewel, and am,

My lord your lordſhip's

very loving friend and brother,

Byfleet houſe, Auguſt 2.
M.DC.LXVI.

GILB. CANT.

Order from the king in council about the fire of London. Reg. Sheldon fol. 214. b.

At the court at Whitehall Nov. 7. M.DC.LXVI.

Preſent

The king's moſt excellent majeſty.
His royal highneſs the duke of York.

Lord archb. of Cant.	Earl of Lauderdale.
Lord chancellor.	Lord biſhop of London.
Lord treaſurer.	Lord Fitzharding.
Lord privy ſeal.	Lord Arlington.
Duke of Albemarle.	Lord Berkeley.
Marqueſs of Dorcheſt.	Lord Aſhley.
Earl of Oſſory.	Mr. ſecretary Morice.
Lord chamberlain.	Mr. chancellor of the duchy.
Earl of Bath.	Sir Will. Coventry.
Earl of Carliſle.	
Earl of Craven.	

IT was this day ordered by his majeſty in council, that his grace the lord archbiſhop of Cant. be, and he is hereby deſired to ſend to the ſeveral biſhops within that province, willing and requiring them, with all convenient ſpeed, to give notice to the miniſters of all the pariſhes within their reſpective dioceſes, that they take an account of the ſeveral church-wardens, what ſums of money have been collected by them, towards the relief of the diſtreſſed eſtate and condition of thoſe, who have been undone by the late dreadful fire in London, and certify the ſame to the ſaid biſhops; and alſo that the ſaid miniſters direct the ſaid churchwardens forthwith to carry in the ſaid monies to ſuch perſon or perſons, as the biſhops ſhall appoint to receive the ſame, if it be not already paid in; that the ſame may be immediately ſent up to the lord mayor of London, to be diſpoſed of according to his majeſty's late proclamation.

JOHN NICHOLAS.

The archbiſhop of Canterbury's letter to the biſhop of London about the ſame. Ibidem.

RIGHT reverend, and my very good lord. After my hearty commendations, etc. I have received his majeſty's pleaſure by an order from the council board, deſiring me to ſend to all the biſhops of my province, that they ſpeedily call for an account, from all the pariſhes within their reſpective dioceſes, of all ſuch ſums of mony as have been by them collected toward the relief of thoſe, that have been undone by the late dreadful fire in London, and to give order, that the monies ſo collected (if not already paid in) may forthwith be ſent up to the lord mayor of London, to be diſpoſed of, according to his majeſty's late proclamation, as by the ſaid order (a copy whereof I have here incloſed ſent unto your lordſhip) more fully and plainly is directed; whereunto, for the better underſtanding and execution thereof, I refer your lordſhip. Theſe are therefore, in purſuance of the ſaid order, to deſire your lordſhip, that you will, in my name, ſend forth letters, together with copies of the ſaid order, to all my brethren, the ſeveral biſhops of my province, requiring them that they be careful to cauſe his majeſty's pleaſure concerning the ſaid monies to be effectually fulfilled, according as by the ſaid order is directed, and to return as ſpeedy an account as may be, of their performance. The ſame alſo I deſire of your lordſhip, that you will ſee done for your own particular dioceſe. And ſo I bid your lordſhip heartily farewell, and remain,

My lord, your lordſhip's

very loving friend and brother,

Lambeth houſe, Nov. 9. M.DC.LXVI.

GILB. CANT.

A proclamation for baniſhing all popiſh prieſts and Jeſuits, and putting the laws in ſpeedy and due execution againſt popiſh recuſants.*

CHARLES R.

WHEREAS our loyal ſubjects the lords ſpiritual and temporal, and commons in this preſent parliament aſſembled, in order to the ſuppreſſing the inſolencies of the papiſts, have humbly deſired us forthwith to iſſue out our royal proclamation for the baniſhment of all prieſts and Jeſuits out of this kingdom within thirty days, to be therein limited, other than ſuch (not being our natural born ſubjects) who are obliged to attend upon our royal conſort the queen, or the queen our dear mother; and that if any prieſt or Jeſuit ſhall happen to be taken in England after the ſaid days, that the laws be put in due execution againſt them;

* Tria alia edicta huic ſimillima publicabantur; unum 23. die Martii, A. C. M.DC.LXX. alterum 13. die Martii, A. C. M.DC.LXXII. tertium 5. die Februar. M.DC.LXXIV.

and

and have further humbly deſired us, that in the ſaid proclamation, ſtrict order be given to the judges, and barons of the Exchequer, and to all our juſtices of peace, and to all other miniſters of juſtice, for the putting the laws in due execution againſt all popiſh recuſants, and ſuch as are ſuſpected ſo to be, in order to their ſpeedy conviction; and that the ſaid judges, barons, and juſtices, be required at their reſpective aſſizes, and quarter ſeſſions, to give the laws in charge againſt popiſh recuſants:

And we having ſeriouſly conſidered thereof, and accepting with much contentment the great care of our ſaid loyal ſubjects, the lords ſpiritual and temporal, and commons in parliament aſſembled, for the preſervation of the true religion eſtabliſhed in this kingdom; do therefore by this our proclamation require, charge, and command all Jeſuits, and alſo all prieſts, who have taken orders from the ſee of Rome, or by the authority or pretended authority thereof, and are not ſince, and ſo continue reconciled to the church of England; that they and every of them do before the tenth day of December next enſuing, depart out of this our kingdom of England, and dominion of Wales, upon pain of having the penalties of the laws and ſtatutes of this our realm inflicted upon them. And for their better means to depart accordingly, we do hereby declare and publiſh our further pleaſure, that if at any time before the ſaid tenth day of December next, they or any of them ſhall reſort to any port town of our ſaid kingdom of England, or dominion of Wales, and there declare him or themſelves to the magiſtrate of the town, or other officers of any port, to be prieſts or Jeſuits, and that he or they are there to take ſhipping for his or their paſſage, ſuch magiſtrate or officers ſhall ſuffer him or them quietly to depart, and ſhall ſee them ſhipped and ſent away for foreign parts, and give them their furtherance for their departure. And to the end that this our proclamation may be the better obſerved and obeyed, we do hereby ſtrictly charge and command all our lieutenants, deputy lieutenants, commiſſioners, juſtices of the peace, mayors, ſheriffs, bayliffs, and all other our officers whatſoever, that they be circumſpect and vigilant each of them in their ſeveral charges from and after the ſaid tenth day of December, in ſearching for, diſcovering, and apprehending all ſuch Jeſuits and prieſts (as aforeſaid) as ſhall preſume to remain within this our realm of England, or dominion of Wales, contrary to our laws, and our royal pleaſure and command herein declared, to the end that the laws may be put in due execution againſt them.

Provided always, and our intention is (which we do hereby declare) that this our proclamation ſhall not extend to prieſts (not being our natural born ſubjects) that do or ſhall from time to time attend upon the perſons of our deareſt conſort the queen, or of the queen our dear mother, according to the treaties of their ſeveral marriages, the names of which prieſts ſhall be ſet down and ſignified by them under their great ſeals reſpectively, and ſuch ſignification inrolled in our court of King's Bench.

And we do alſo further require, charge, and command, that all our judges, barons of our Exchequer, juſtices of peace, and miniſters of juſtice, in their ſeveral places, do not only obſerve our will and pleaſure herein before expreſſed, in all and every the premiſſes; but alſo do forthwith put all other our laws in due execution againſt all popiſh recuſants, and ſuch as are ſuſpected ſo to be, in order to their ſpeedy conviction. And we do further will and command, that all our ſaid judges, barons of our Exchequer, juſtices of the peace, and miniſters of juſtice, to whom the ſame ſhall appertain, at and in their reſpective courts, aſſizes, gaol deliveries, and quarter ſeſſions do publickly give the laws in charge againſt popiſh recuſants, and take order that they be ſpeedily preſented, indicted, and convicted according to law. And that all our judges of aſſize at the returns out of their reſpective circuits, do from time to time hereafter, give a true and ſtrict account of their proceedings therein unto our chancellor for the time being; and that he do preſent the ſame unto us. Given at the court at Whitehall the tenth day of November, in the eighteenth year of our reign M.DC.LXVI.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GILB. SHELDON 5.	*1667.*	CAROL. II 19.

Synodi provinciales Ebor. quatuor annorum ſequentium.

SYNODUS provincialis Ebor. ab 11. die menſis Octobris ad 4. Novembris, ab eo die ad 23. Decembris, ab eo ad 13. Februar. ab eo ad 5. Martii, et ab eo die ad 9. diem Aprilis, A. D. M.DC.LXVIII. fuit prorogata.

Quinque illo anno in provincia Eboracenſi fuiſſe ſeſſiones praelatorum et cleri in ſynodo congregatorum regiſtra referunt; unam 9. die Aprilis; aliam 13. die Maii; aliam 20. die Auguſti; aliam 10. die Novembris; aliam 12. die Martii; quo die in 20. diem menſis Octobris, A. D. M.DC.LXIX. prorogabatur.

Poſtquam ſynodus provincialis Ebor. 20. die Octobris, 2. die Novembris, et 21. die Decembris, A. D. M.DC.LXIX. in domo capitulari infra eccleſiam metropoliticam B. Petri Ebor. congregata fuiſſet, breve regium dat. 13. die Decembris, eam in 15. diem Februarii prorogavit. Ab eo die in 10. diem Martii, et inde ad 6. diem Aprilis, A. D. M.DC.LXX. per commiſſionarium archiepiſcopi fuit continuata.

Trium praelatorum et cleri provinciae Ebor. ſynodalium ſeſſionum M.DC.LXX. anni meminerunt regiſtra; quarum una 6. die Aprilis, altera 10. die Maii, et tertia 29. die Aprilis congregata fuiſſe dicitur.

The

The archbiſhop of Canterbury's letter to the commiſſary of the dioceſe of Canterbury about conventicles. Ex MS. Guil. Sancroft, arch. Cant. apud Thomam, epiſc. Aſſaven.

Sir,

AFTER my hearty commendations, etc. You cannot chooſe (as well as I) but be alarmed on all hands with continued reports of the frequency of conventicles and unlawful meetings of thoſe, who under a pretence of religion and the worſhip of God, ſeparate from the unity and uniformity of God's ſervice, to the great offence of all, and fear of many his majeſty's moſt faithful ſubjects, who love and truly endeavour the peace and proſperity of the church and ſtate. His majeſty in public lately ſpeaking much againſt theſe diſorderly meetings, and expreſſing an indignation againſt all reports of him, as if he either favoured or connived at them, was pleaſed (after he had laid ſome blame upon the biſhops for want of care in this affair) to declare, that henceforward they ſhould not want the aſſiſtance of the civil magiſtrate to ſuppreſs them; inſomuch that if hereafter any biſhop ſhall complain to any juſtice, and require his help, if ſuch juſtice do not his duty therein, then let the biſhop certify, that his majeſty may know, who they are that neglect his ſervice.

Now Sir, that I may diſcharge my duty in my particular dioceſe, I do hereby deſire and require of you, that having communicated this my letter to the reverend Dr. Sancroft, dean of St. Paul's, and archdeacon of Cant. you conſult him for his advice thereupon, and that by the the aſſiſtance of him and your officials, and officers, and all and every the parochial miniſters, parſons, vicars, and curates, and by all other perſons and means, which ſhall be thought beſt, you will make ſpeedy enquiry throughout my dioceſe, as well in places exempt as not exempt, what and how many conventicles or unlawful aſſemblies, or church meetings are held in every town and pariſh, what are the numbers that uſually meet at them, and of what condition or ſort of people they conſiſt, and from whom, and upon what hopes they look for impunity.

When any ſuch conventicles are found out, if by the eccleſiaſtical power and authority they cannot be reſtrained, you are to complain to the next juſtice or juſtices; and if they fail to aſſiſt, it will be your part to certify their neglect: which if at any time there ſhall be cauſe to do, be ſure your certificates be made upon good and true grounds, ſuch as may all be evidently proved, that there be no failing, when we expect redreſs.

Theſe things you are deſired and required to put in ſpeedy execution, and with all diligence to make your returns to me; whereupon you ſhall receive further advice and inſtruction. And ſo I bid you heartily farewel, and am,

Sir,

Your very loving friend,

Lambeth houſe June 8. M.DC.LXIX.

GILB. CANT.

Poſtſcript.

Sir,

To the enquiries about conventicles in the body of this letter ſet down, I think fit that theſe two following be added; and I deſire that together with the reſt they be enquir'd into; viz. whether the ſame perſons do not meet at ſeveral conventicles, which may make them ſeem more numerous than indeed they are; and whether you do not think they might be eaſily ſuppreſſed by the aſſiſtance of the civil magiſtrate; the greateſt part of them being (as I hear) women and children, and inconſiderable perſons.

GILB. CANT.

A proclamation againſt numerous conventicles.

CHARLES R.

FORASMUCH as information hath been given to us from ſeveral parts of the kingdom, that thoſe, who ſeparate themſelves from the eſtabliſhed worſhip, do meet in greater numbers than formerly, to ſuch a degree as may endanger the public peace, with which we cannot but take notice alſo, how far our known and ſtill avowed eaſineſs to indulge tender conſciences, is abuſed thereby; wherefore by the advice of our privy council, we have thought fit to iſſue this our proclamation, ſtraitly charging and commanding all our juſtices of the peace within the limits of their ſeveral juriſdictions, where they ſhall find any ſuch meetings to be held, that they put the laws in execution for ſuppreſſion thereof, and particularly proceed againſt the preachers, according to the ſtatute made in the ſeventeenth year of our reign, entituled "An act for reſtraining nonconformiſts from inhabiting in corporations." Given at our court at Whitehall this 16th day of July, in the one and twentieth year of our reign, M.DC.LXIX.

The archbiſhop of Canterbury's letter to the commiſſary, the dean, and archdeacon of Canterbury concerning the king's directions to the clergy. Ex autographo penes Thom. epiſc. Aſſaven.

Right worſhipful Mr. commiſſary, and right reverend Mr. dean, and Mr. archdeacon.

IT having pleaſed his majeſty and the two houſes of parliament, out of their pious care for the welfare of this church and kingdom, by making and publiſhing the late act for preventing and ſuppreſſing conventicles, to lay a hopeful way for the peace and ſettlement of the church, and the uniformity of God's ſervice in the ſame; it becomes us the biſhops, eccleſiaſtical judges, and clergy, as moſt particularly ſenſible of the good providence of God, to endeavour, as much as in us lies, the promoting ſo bleſſed a work. And therefore having well conſidered what will be proper for me in my place to do, I have thought fit and do hereby recommend unto you, as my commiſſioners jointly and ſeverally theſe counſels and methods, which I deſire, that in my ſtead, throughout my particular diocefe of Cant. as well in places exempt as not exempt, you will purſue; and which I have alſo by my letters given in charge to all the reſt of my brethren, the biſhops of my province being thereunto encouraged by his majeſty's approbation and expreſs direction in this affair.

In the firſt place therefore I adviſe and require you, that you will call before you not only all officials, regiſters, and other eccleſiaſtical officers within my dioceſe; but that alſo by ſuch means, and at ſuch places as you ſhall judge moſt convenient, you aſſemble before you or ſome one or more of you the ſeveral parſons, vicars, and curates of my dioceſe and juriſdiction within their ſeveral deanries; and that you impart unto them reſpectively, as they ſhall come before you, the tenor of theſe my letters, requiring them in my name, that in their ſeveral capacities and ſtations they all perform their duty towards God, the king, and the church, by an exemplary conformity in their own perſons and practice to his majeſty's laws, and the rules of the church in this behalf.

Secondly I adviſe, that you admoniſh and recommend to all and every of the parſons, vicars, and curates within my ſaid dioceſe and juriſdiction ſtrictneſs and ſobriety of life and converſation, checking and puniſhing ſuch as tranſgreſs, and encouraging ſuch as live orderly; that ſo by their virtue and religious deportment they may ſhew themſelves patterns of good living to the people under their charge. And next, that you require of them, as they will anſwer the contrary, that in their own perſons in their churches they do decently and ſolemnly perform the divine ſervice by reading the prayers of the church, as they are appointed and ordered in and by the book of Common Prayer, without addition to or diminiſhing from the ſame, or varying, either in ſubſtance or ceremony, from the order and method, which by the ſaid book is ſet down, wherein I hear and am afraid, too many do offend; and that in the time of ſuch their officiating, they ever make uſe of, and wear their prieſtly habit, the ſurplice and hood; that ſo by their due and reverent performance of ſo holy a worſhip, they may give honour to God, and by their own example inſtruct the people of their pariſhes, what they ought to teach them in their doctrine.

Thirdly, having thus counſelled the eccleſiaſtical officers and clergy of my dioceſe in their own particular duties, you are further deſired to recommend unto them the care of the people under their reſpective juriſdictions and charges, that in their ſeveral places they do their beſt to perſuade and win all Nonconformiſts and Diſſenters to obedience to his majeſty's laws, and unity with the church; and ſuch as ſhall be refractory, to endeavour to reduce by the cenſures of the church, or ſuch other good means and ways as ſhall be moſt conducing thereunto.

To which end, I adviſe that all and every of the ſaid eccleſiaſtical judges and officers, and all and every of the clergy of my dioceſe, and the churchwardens of every pariſh by their reſpective miniſters be deſired in their reſpective ſtations and places, that they take notice of all Nonconformiſts, holders, frequenters, maintainers, and abetters of conventicles and unlawful aſſemblies, under pretence of religious worſhip, eſpecially of the preachers and teachers in them, and of the place wherein the ſame are held, ever keeping a moſt watchful eye over the cities and greater towns, from whence the miſchief is for the moſt part derived into the leſſer villages and hamlets. And wherever they find ſuch wilful offenders, that then with a hearty affection to the worſhip of God, the honour of the king and his laws, and the peace of the church and kingdom, they do addreſs themſelves to the civil magiſtrates, juſtices, and others concerned, imploring their help and aſſiſtance for the prevention or ſuppreſſion of the ſame, according to the ſaid late act made and ſet forth in that behalf.

Laſtly, for the better direction to all thoſe who ſhall be concerned in the advices given by this letter, I deſire you will give out amongſt eccleſiaſtical officers and clergy as many copies of the ſame, as you ſhall think moſt conducible to the ends for which it is deſigned.

And now, what the ſucceſs will be, we muſt leave to God almighty. Yet I have this confidence

dence under God, that if we do our parts now at firſt diligently, by God's help and the aſſiſtance of the civil power (conſidering the abundant care and proviſions this act contains for our advantages) we ſhall within a few months ſee ſo great an alteration in the diſtractions of theſe times, as that the ſeduced people returning from their ſeditious and ſelfſerving teachers to the unity of the church, and uniformity in God's ſervice, it will be the glory of God, the welfare of the church, the praiſe of his majeſty's government, and the happineſs of the whole kingdom. And ſo I bid you heartily farewell and am,

Your moſt affectionate friend,

Lambeth houſe, May 7. M.DC.LXX. GILB. CANT.

Archiepiſc. Cant. GILB. SHELDON 8. — Anno Chriſti 1670. — Reg. Angliae CAROL. II. 22.

The archbiſhop of Canterbury's circular letter to cathedrals, that the reſidentiaries ſhould in their own perſons perform divine ſervice on Sundays and holidays at leaſt. Ex MS. penes Thom. epiſc. Aſſaven.

RIGHT reverend and my very good lord. I have thought this a fit time to give your lordſhip, and all the reſt of my brethren, the biſhops of my province, notice of ſome things, which within ſome of our own cathedrals, and in the ſervice God there, are not ſo orderly performed as they ought to be. Our cathedrals are the ſtandard and rule to all parochial churches of the ſolemnity and decent manner of reading the liturgy, and adminiſtring the holy ſacraments. And certainly there is none in thoſe places, whom it better becomes to ſhew a good example, than thoſe who have the chief preferments within thoſe cathedrals; that is, the dean, canons, prebendaries, and other dignitaries within the ſame. But with ſome trouble I muſt needs tell you, I have from many places heard, that the duties of reading the church ſervice, and adminiſtring the holy communion, have been too much neglected by thoſe dignified perſons; and as if it were an office below them, left for the moſt part to be performed by their vicars, or petty canons, to the offence of ſome of our friends, the advantage of ſectaries, and their own juſt reproach. Upon this, my lord, my advice is, and I do hereby deſire your lordſhip, that you will call before you the dean, and canons, or prebendaries of your cathedral churches, or as many as conveniently you can get together, and having imparted this my letter unto them, that your lordſhip will, as well in mine as your own name, counſel, and perſuade, or otherwiſe require them, that they take care, as much as may be, that divine ſervice, and adminiſtring the holy communion be celebrated by one of themſelves, at leaſt every Sunday and holiday in the year; and that they order their reſidence and attendance on the church, ſo as (if poſſible) one of them in perſon may officiate, as is before deſired. This, I am aſſured, will be very agreeable to his majeſty's good pleaſure, conducible to the honour of God's ſervice, and their own eſteem and reputation. And ſo expecting from your lordſhip and them an account of what is done hereupon, as ſoon as conveniently it may be, at leaſt within three months after the date hereof, I bid your lordſhip heartily farewell, and am,

(My lord) your lordſhip's

very affectionate friend and brother,

Lambeth houſe, June 4. M.DC.LXX. GILB. CANT.

For the right reverend father in God, my very good lord and brother Seth, lord biſhop of Sarum.

Some conſtitutions and orders ſettled and emitted by his majeſty concerning the adminiſtration of the external government of the church of Scotland, and the perſons employed therein. Ex MS. Guil. Sancroft, arch. Cant. apud epiſc. Aſſaven.

CHARLES R.

WE having taken into our ſerious conſideration, how highly important it is for the preſervation and advancement of true religion, and the peace of the church and kingdom of Scotland, that the affairs and government eccleſiaſtical therein eſtabliſh'd be duly managed; do allow and approve the practice of the biſhops theſe years paſt ſince their reſtitution, in that they have exerciſed the government and diſcipline of the ſaid church, in conjunction with preſbyters, in the accuſtomed meetings of preſbyteries and ſynods. And for the eſtabliſhment of the ſame good order and practice in time to come; it is our will and we do ordain,

I. That the ſaid biſhops ſhall continue to manage all church matters, with the advice, conſent, free vote, and aſſiſtance of the preſbyters, or major part of them, in the ſaid meetings of preſbyteries and ſynods. And to the end, that diſcipline may be conſtantly and exactly exerciſed, and all ſcandalous offences and offenders duly cenſured; we farther will and ordain, that preſbyteries ſhall ordinarily meet once

once a month, and the dioceſan ſynods once a year, in May or June, in their accuſtomed places.

II. Concerning ordination of preſbyters, it is our pleaſure, that intrants to the miniſtry being lawfully preſented to any pariſh church, and bringing with them certificates of their having taken the oath of allegiance and ſupremacy, be duly tried and examin'd in the uſual manner: and if thereupon they ſhall be in all points approved, and found ſufficiently qualified by the biſhop and preſbytery within which the ſaid pariſh church lies; an edict ſhall be duly ſerved at the ſame, and a day appointed by the biſhop and preſbytery, for their meeting there, in order to the ordination and admiſſion of the perſon ſo preſented and appointed; and that one of the preſbyters be appointed to preach, and the people of the pariſh warn'd to convene at a fit hour for the exerciſe of divine worſhip, and to ſee their deſign'd miniſter ſolemnly ordained by the impoſition of the hands of the biſhop, and preſbyters there preſent; and be exhorted to yield due reverence and obedience to him and his miniſtry in the Lord.

III. And ſeeing the rules and duties of the miniſterial office are fully expreſs'd in the form of ordination, and that the intrants accordingly promiſe to obſerve them; our will is, that he having given his oath, that he is free from all ſimoniacal paction, none other oath or ſubſcription ſhall be ſuperadded or required of him.

IV. We farther ordain, that the biſhops reſide conſtantly in their dioceſes, except upon urgent occaſions; and that being in the dioceſes, they preach every Sunday in ſome church thereof, unleſs they be hindered by old age or ſickneſs, or ſome other invincible impediment.

V. And we do will and ordain that each miniſter with his church ſeſſion be careful of the contributions for the poor and their conſtant relief, according to the ability of the pariſh, and likewiſe of the preſerving and repairing the fabric of the church, in the way appointed by law, and that they take notice of all public ſcandals and groſs offences within the pariſh, redreſſing ſuch offences, as they have been in uſe to cenſure and correct; and reſerving and delating others to the preſbytery, as they have been accuſtomed to do; being always accountable and ſubject to the reviſing and recognition of the preſbytery in all things acted by themſelves in their uſual meetings; as the preſbyteries are to be accountable for all their actings to the biſhop and dioceſan ſynod.

VI. And to the end that good order may be the better preſerved in thoſe parochial meetings and affairs; we do ordain that beſides every biſhop's peculiar viſiting the pariſhes within his dioceſe (in which they ought not, and it is hoped, they will not be deficient) there be frequently in the ſummer ſeaſon more ſolemn and indicted viſitations of ſuch churches, as deſire or need them, by the biſhop and preſbyters together, or by ſo many of the preſbyters and moderator, as can conveniently meet at the times and places appointed.

VII. When we ſhall think fit to call a national ſynod of the church of Scotland, it ſhall conſiſt of the archbiſhops and biſhops, deans of cathedrals, archdeacons, the moderators of preſbyteries, and one preſbyter or miniſter out of each preſbytery, choſen by the major part of the ſame, of one or two from the univerſity of St. Andrew, one from Glaſgow, one from Marſhal's college at Aberdeen, and one from the college of Edinburgh; we or a commiſſioner from us being always preſent: and when we ſhall be perſonally preſent, ſuch of our privy council ſhall have place and vote in the ſame national ſynod, as we ſhall think fit to chooſe, which ſhall not exceed the number of 15. And when we ſend a commiſſioner to it, thoſe of our council, choſen by us as aforeſaid, ſhall be preſent as aſſeſſors to our commiſſioner, and ſhall ſit and vote in all things propounded in the ſynod, they not exceeding the aforeſaid number. And the ſynod thus conſtituted, is to meet at ſuch times and places, as we by our proclamation ſhall appoint, and is to debate, treat, conſider, conſult, conclude, and determine upon ſuch matters, cauſes, and things concerning the doctrine, worſhip, diſcipline, and government of the church, as we or our commiſſioner ſhall propound, or cauſe to be propounded to the conſideration of the ſaid ſynod; and whatſoever ſhall be concluded by the votes of the major part of the ſynod, and ſhall be conſented to by us, or our commiſſioner, ſhall have the full force of an eccleſiaſtical law or conſtitution of the church of Scotland; and all our ſubjects eccleſiaſtical and civil, in that our kingdom, ſhall in all matters eccleſiaſtical be ſubject to the judgment, deciſions, and cenſures of the ſaid national ſynod, and all inferior eccleſiaſtical meetings and judicatures in the ſaid church ſhall in all their meetings and determinations be accountable to it, and cenſurable by it, according as we, or our commiſſioner, and the ſaid ſynod ſhall ſee cauſe to take the cognizance and review of the ſame.

VIII. And upon the due publication of theſe conſtitutions and orders, our will is, that all the miniſters of the church of Scotland ſhall thenceforward reſort to the meetings of the preſbyteries and ſynods, to which they belong; and that none of them ſhall be allowed upon any cauſe or pretence whatſoever to plead exemption from the ſame.

Theſe are the particulars, which we have thought fit at preſent to ordain concerning the church affairs in Scotland; as we likewiſe intend, by the aſſiſtance of God, to be careful in time coming to add and enact ſuch farther ordinances and conſtitutions, as we ſhall judge needful or uſeful for promoting of piety and true religion, and for the eſtabliſhment of good order, and peace in that church. And theſe orders and conſtitutions being firſt recorded in the books of our privy council, and duly publiſh'd, we do ordain to be obſerved and obeyed by all our ſubjects in that our kingdom. And for the recording and due publiſhing of the ſame this ſhall be ſufficient warrant. Given at our

our court at Whitehall the 6th day of July, M.DC.LXX. and of our reign the 22d year.

C. R.

Tranſcribed from the original at Ham, written with E. Tweedale's hand, in D. Lauderdail's cuſtody.

Private inſtruction.

CHARLES R.

Whereas we have delivered a paper unto you ſigned by us, containing ſome eccleſiaſtical conſtitutions and orders to be recorded in the books of our privy council and duly publiſhed; you ſhall either impart the ſame to our privy council to be recorded, or forbear it totally; or ſhall do it ſoon after your arrival, or delay it to another time, as you ſhall judge fit. And if before the end of this ſeſſion of parliament, you ſhall think fit to record or publiſh them, we do hereby authorize you to endeavour to paſs ſuch of them into acts of parliament, as you ſhall judge expedient.

You ſhall with the advice of ſuch as you ſhall think fit, conſider, whether or not it be fit, that to the end the memory of the late unlawful covenants may not be perpetuated, an act be paſt, by which the declaration againſt the covenants is not to be required of any, who was not eleven years old, when the covenants were laſt renew'd in the year M.DC.L. and ſo was not in capacity to have taken them, nor requir'd of any who ſhall declare, he never took thoſe covenants, nor any of them: and for the ſame reaſons that the declaration ſhall not be requir'd of any after the time limited in England; and accordingly you ſhall either endeavour, that an act be paſſed to that effect, or forbear the ſame.

You are to require the lord archbiſhop of S. Andrews to allow and authorize the tranſportation of ſuch miniſters, as ſhall be lawfully preſented to any of the churches within the dioceſe of Glaſgow, and approved by the biſhop of Dunblain, out of any church within the dioceſe of S. Andrews, and that he enjoin the biſhops within his province to do the like.

If you find it fit to publiſh our orders and conſtitutions, you ſhall in our name ſignify to the archbiſhops and biſhops, that our pleaſure is, that no miniſter be prejudiced nor moleſted for his private opinion concerning church government; providing he join with the church meetings, and ſubmit to the preſent government, and in his preaching, and all other parts and exerciſes of his miniſtry, and in his whole converſation do behave himſelf peaceably and orderly, as becometh a miniſter of the goſpel. Given at our court at Whitehall the 7th day of July, M.DC.LXX. and of our reign the 22d year.

C. R.

Archiepiſc. Cant. GILB. SHELDON 9.	Anno Chriſti 1671.	Reg. Angliae CAROL. II. 23.

Licentia decani et capituli eccleſiae Cantuar. pro conſecrat. epiſc. etc. Ex reg. Sheldon fol. 96. a.

REVERENDISSIMO in Chriſto patri ac domino, domino Gilberto, providentia divina Cant. archiepiſcopo, totius Angliae primati et metropolitano, ad infraſcripta, auctoritate parliamenti hujus inclyti regni Angliae, ſufficienter fulcito, veſtri humiles et devoti, decanus et capitulum eccleſiae cathedralis et metropoliticae Chriſti Cant. omnimodam obedientiam et reverentiam tanto reverendiſſimo patri debit. cum honore. Licet antiquitus fuerit ſalubriter ordinatum, hactenuſque in et per totam veſtram provinciam Cant. inconcuſſe obſervatum, quod quilibet eccleſiae veſtrae Cant. praedictae ſuffraganeus in eadem veſtra metropolitica eccleſia Cant. et non alibi conſecrari et benedici conſueverit et debuerit, niſi de conſenſu totius veſtri Cantuar. capituli fuerit obtent. ut ſuffraganeus hujuſmodi alibi quam in eccleſia veſtra praedicta conſecrari et benedici valeat; ut tamen venerandus vir Guido Carleton, S. T. P. decanus de Carliſle, Briſtol. eccleſiae electus, poſt confirmationem ſuam, in quacunque infra provinciam Cant. eccleſia, oratorio, vel capella veſtro arbitrio eligend. et aſſignand. extra eccleſiam veſtram Cant. provinciam praedict. conſecrari et benedici poſſit, noſtrum ad hoc tenore praeſentium conſenſum pariter et aſſenſum benigne concedimus et praebemus; recepta prius ab eodem electo cautione ſufficienti, quod hujuſmodi gratia ſive licentia noſtra ſpecialis ſibi in hac parte facta, nobis vel eccleſiae veſtrae et noſtrae praedict. in nullum cedat praejudicium infuturum; atque reſervatis nobis loco et vice cappae decent. a quolibet eccleſiae veſtrae ſuffraganeo, ratione et nomine profeſſionis ſuae eidem eccleſiae de jure et antiqua conſuetudine ſolvend. vigint. ſolid. ſecundum praedeceſſoris veſtri domini Matthaei, bonae memoriae olim archiepiſcopi, aſſignationem et ordinationem a dictae veſtrae eccleſiae ſuffraganeis, poſtea de tempore in tempus obſervat. promittimuſque nos rat. habitur. et grat. quicquid per vos in praemiſſis actum, geſtum, aut expeditum fuerit, juribus, privilegiis, libertatibus, et caeteris eccleſiae veſtrae praedictae conſuetudinibus in omnibus ſemper ſalvis. In cujus rei teſtimonium nos decanus et capitulum ſigillum noſtrum commune praeſentibus appoſuimus. Dat. in domo noſtra capitulari viceſimo quarto die menſis Januarii, anno regni domini noſtri Caroli ſecundi, Dei gratia Angliae, Scotiae, Franciae, et Hiberniae regis, fidei defenſoris, etc. viceſimo tertio, annoque Domini (ſtilo Angliae) M.DC.LXXI.

The

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Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Gilb. Sheldon 10.	1672.	Carol. II. 25.

The archbiſhop of Canterbury's letter to his ſuffragans about the encreaſe of ſects, etc. Ex lib. inſtrum. epiſc. Lincoln.

THE king's moſt excellent majeſty being truly ſenſible, that the growing increaſe of the prevailing ſects and diſorders amongſt us, proceeds chiefly from the general neglect of inſtructing the younger ſort .of perſons (or their erroneous inſtruction) in the grounds and principles of true religion, is therefore pleaſed to command me, that in his name I require your lordſhip (and by you the reſt of my brethren the biſhops of this province) that by yourſelves and officers you will at all ſeaſonable time reinforce the execution of ſuch laws and conſtitutions, as enable us to enjoin the uſe and exerciſe of our ſaid catechiſm. And that (by the moſt effectual remedies that may be) ſuch as, without licence, either publickly or privately teach ſchool within your lordſhip's or their juriſdiction, be forthwith proceeded againſt, according to ſuch rules, as are preſcribed unto us for their reſtraint. And to the end that this miſchief may be prevented for the future, he moreover ſtrictly chargeth us, that none be admitted to that office without ſuch ſubſcription, oaths, and declaration, as are exactly requiſite. But in the mean time I deſire that your lordſhip and they will, with the firſt conveniency, let me know, how far we are already defective in theſe particulars, that I may be able to give ſuch ſatisfaction as hereafter will be neceſſary. I bid your lordſhip heartily farewell.

Your lordſhip's

very affectionate friend and brother,

Lambeth houſe, Feb. 6. M.DC.LXXII. Gilb. Cant.

Concilium provinciale Eboracenſe.

ANTEQUAM Richardus, archiepiſcopus Eborum, breve regium dat. 31. Octobris de proroganda ſynodo provinciali Ebor. ad 5. diem Februarii debitae executioni mandaret, vigore intimationis aut mandati dat. apud Biſhopthorpe 3. die Decemb. praelatos et clerum provinciae ſuae ad comparendum 11. die menſis Decembris in domo capitulari eccleſiae B. Petri Ebor. citavit. Qui illo die congregati, per commiſſionarium archiepiſcopi ad 5. diem Februarii, et ab illo die ad 11. menſis Martii, et inde ad 2. diem Aprilis, A. D. M.DC.LXXIII. continuati ſunt.

ILLUCESCENTE 2. die Aprilis, ſynodus provinciae Ebor. in 21. diem menſis Octobris, et inde per breve regium dat. apud Weſtm. eodem die in 28. diem ejuſdem menſis, et deinde per aliud breve dat. 5. Novembris in 8. diem Januarii prorogabatur.

SYNODUS praelatorum et cleri provinciae Ebor. die 8. Januarii, M.DC.LXXIII. in domo capitulari infra eccleſiam metropoliticam B. Petri Ebor. congregata, in diem 8. Jan. M.DC.LXXIV. et virtute brevis regii dat. 11. die Novembris in 14. diem menſis Aprilis, A. D. M.DC.LXXV. prorogabatur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Gilb. Sheldon 11.	1674.	Carol. II. 26.

A proclamation for the diſcovery and apprehenſion of Jeſuits, ſeminary prieſts, and others, that have taken orders from the church and ſee of Rome.

CHARLES R.

HIS majeſty having been informed, that notwithſtanding his former orders and proclamations, requiring Jeſuits, ſeminary prieſts, and others, that have taken orders from the church and ſee of Rome, and have not ſince been reconciled to the church of England, to depart the kingdom; yet nevertheleſs ſuch prieſts and Jeſuits continue and harbour themſelves in the city of London and ſuburbs thereof, and likewiſe in other parts of this kingdom, to the manifeſt contempt of his majeſty's regal authority, and the laws and religion eſtabliſhed: and notwithſtanding his majeſty's commands, to have the laws againſt them given in charge in all counties, yet none have of late been apprehended or diſcovered. His majeſty thereupon of his pious care for the preſervation of the proteſtant religion, and for the prevention of the endeavours of ſuch prieſts and Jeſuits, who ſeduce his good ſubjects from the ſame, hath reſolved, that ſo many of the ſaid prieſts as can be found, ſhall be ſpeedily ſent away and tranſported into the parts beyond the ſeas; and to that end doth (with the advice of his privy council) by this his royal proclamation require and ſtrictly charge and command the juſtices of the peace of the ſeveral counties and cities of this kingdom of England, dominion of Wales, and town of Berwick upon Tweed, at the next quarter, or other general ſeſſions to be held for the ſaid counties and cities reſpectively; that they and every

every of them, and alſo all and every other perſon or perſons whatſoever do uſe their utmoſt endeavour to diſcover and apprehend ſuch perſon or perſons as they or any of them ſhall either know, or be credibly informed is, or are prieſts or Jeſuits, or have taken orders from the church or ſee of Rome, as aforeſaid, and that they cauſe them, or every of them to be brought before the lords of his majeſty's privy council, or one of his principal ſecretaries of ſtate, who are to commit them into ſafe cuſtody in order to their tranſportation. And that ſuch diſcoveries may be the better encouraged, and more effectually purſued, his majeſty hath given order to the lord high treaſurer of England, to cauſe ſpeedy payment to be made unto every perſon, who ſhall make diſcovery of any prieſt or Jeſuit, of the ſum of five pounds for every prieſt or Jeſuit ſo diſcovered, who ſhall be thereupon apprehended, and brought to the lords of his majeſty's privy council, or one of his principal ſecretaries of ſtate; and moreover the charges of ſending them up ſhall be and are hereby directed and appointed to be born and paid by the reſpective ſheriffs of the counties, through which they are to paſs, who ſhall have the ſame allowed unto them, upon paſſing their accounts in the Exchequer. Given at our palace at Hampton court the tenth day of June, M.DC.LXXIV. in the ſix and twentieth year of our reign.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GILB. SHELDON 12.	1674.	CAROL. II. 26.

The archbiſhop of Canterbury's order of fees for the oſtiary of the convocation. Ex MS. penes Tho. epiſc. Aſſaven.

FORASMUCH as information, by way of complaint, hath been lately given us, that ſome of the upper houſe in the preſent convocation, or provincial ſynod, and divers of the lower houſe have delayed or denied ſatisfaction and payment of the accuſtomed fees and allowances due unto the clerk or actuary, and the huiſſiers or oſtiaries there, for their conſtant ſervice and attendance for many ſeſſions, and ſucceſſive prorogations, during the continuance thereof; we have now thought fit, and by theſe preſents do declare, and expreſly order, that every perſon and member of our ſaid convocation, upon modeſt requeſt to him or them in that behalf made, do and ſhall pay or cauſe to be paid unto him, and them, our ſaid officers, all ſuch fees and arrearages of fees, as have been and are reſpectively due unto them, in regard of ſuch their ſervice and attendance as aforeſaid, according to an ancient table thereof made, and yet remaining upon record in the regiſtry of our vicar general; or in default thereof, the names, and qualities of ſuch refuſers to be particularly certified unto us, that we may therein take ſuch further courſe, as reaſon and juſtice ſhall require. Dated at Lambeth this —— day of —— M.DC.LXXIV.

The king's injunctions ſent by the duke of Monmouth to the univerſity of Cambridge about the clergy's wearing their hair and perukes, and about preaching without book. Ex autographo apud epiſc. Aſſaven.

Mr. vicechancellor and gentlemen.

HIS majeſty having taken notice of the liberty, which ſeveral perſons in holy orders have taken to wear their own hair and perukes of an unuſual and unbecoming length, hath commanded me to let you know, that he is much diſpleaſed therewith, and ſtrictly enjoins that all ſuch, who do profeſs the ſtudy of divinity, do for the future wear their hair in a manner more ſuitable to the gravity and ſobriety of their profeſſion, and that diſtinction, which was always maintained between the habits of men devoted to the miniſtry, and other ſons.

And whereas his majeſty is informed, that the practice of reading ſermons is generally taken up by the preachers before the univerſity, and therefore ſometime continued even before himſelf; his majeſty hath commanded me to ſignify to you his pleaſure is, that the ſaid preaching, which took beginning with the diſorders of the late times, be wholly laid aſide, and that the aforeſaid preachers deliver their ſermons both in Latin and Engliſh by memory or without book, as being a way of preaching his majeſty judges moſt agreeing to the uſe of all foreign churches, to the cuſtom of the univerſity heretofore, and the nature and intendment of that holy exerciſe.

And that his majeſty's commands in the premiſſes may be duly regarded and obſerved, his royal pleaſure is, that the names of all ſuch eccleſiaſtical perſons, as ſhall wear their hair as heretofore, in an unfitting imitation of laymens faſhions, or that ſhall continue the preſent ſupine, and ſlothful way of preaching, be from time to time ſignified unto me by the vicechancellor of the univerſity for the time being, on pain of his majeſty's diſpleaſure.

Having in obedience to his majeſty's will, ſignified thus much unto you, I ſhall not doubt of your ready compliance; and the rather becauſe his majeſty intends to ſend the ſame injunctions

junctions to the univerſity of Oxford very ſpeedily, whom I am aſſured you will equal as in all other excellencies, ſo in obedience to the king; eſpecially when his commands tend ſo much to the honour and glory of that renown'd univerſity, whoſe welfare is ſo heartily deſired, and ſhall always be endeavoured by

Your friend and chancellor,

Newmarket, Oct. 8. MONMOUTH.

Archiepiſc. Cant. GILB. SHELDON 12.	Anno Chriſti 1674.	Reg. Angliae CAROL. II. 27.

Orders and reſolutions taken by the king in council againſt papiſts and conventicles Feb. 3. M.DC.LXXIV.

HIS majeſty was pleaſed this day in council to declare, that he found it neceſſary that the laws, which were made for the ſafety and preſervation both of church and ſtate, ſhould be put in execution with more care and diligence, than of late they have been; and that having long ſince commanded his judges to do their duty herein, he had alſo lately adviſed with ſeveral of his biſhops, and upon due conſideration of the whole matter, had reſolved, and doth therefore order,

I. That the convictions of popiſh recuſants be encouraged, quickned, and made effectual. and to this end his majeſty's attorney general is required forthwith to inform himſelf, what convictions are already certified into the Exchequer, and to cauſe ſpeedy proceſs to iſſue upon them. And it is further ordered, that letters be forthwith ſent from this board, directed to the juſtices of peace within the ſeveral counties, cities, and places of this realm, thereby requiring them with all ſpeed to certifie into the Exchequer ſuch convictions as are perfected, and to certifie his majeſty's attorney general what convictions of popiſh recuſants are preparing, and what hinders the compleating of them, and whether any perſons of quality, who are ſuſpected to be popiſh recuſants, have been omitted to be preſented, and what obſtructions they find therein. And his majeſty declares, that upon due information thereof, care ſhall be taken that they may be ſpeedily removed.

II. And his majeſty doth declare his further pleaſure, and doth ſtrictly charge and command, that no perſon or perſons, of what quality and condition ſoever he be, do preſume to ſay maſs in any part of this kingdom, the chapels of the queen's majeſty, and the chapels of the foreign miniſters only excepted. And to prevent all extraordinary reſort to thoſe chapels, it is further ordered and declared, that if any perſon or perſons ſhall preſume to repair to thoſe chapels, not being a menial ſervant of her majeſty, or of ſuch foreign miniſters, and ſhall there willingly hear maſs, every ſuch offender ſhall ſuffer the forfeiture of one hundred marks, and one year's impriſonment, as by law is provided. And for the better diſcovery of ſuch offenders, his majeſty's third part of the ſaid penalty ſhall be alſo given to the informer for his further reward and encouragement. And moreover all officers are required to apprehend ſuch offenders, and to cauſe them to be examined and proceeded with according to law. And all mayors, juſtices of peace, and other officers and miniſters, to whom it ſhall and may appertain, are alſo ordered and required to cauſe diligent ſearch and enquiry to be made into all other places, where they ſhall hear or ſuſpect that maſs is privately celebrated, to the end that the offenders may be brought to condign puniſhment.

III. And his majeſty doth command and forewarn all perſons born within any of his majeſty's dominions, who have taken orders by any authority derived from the church or ſee of Rome, and are now remaining in any part of this kingdom, and out of priſon (except Mr. John Huddleſton, who was eminently ſerviceable to his majeſty in his eſcape from Worceſter) that they depart the realm before the five and twentieth day of March next enſuing, and that they preſume not to return again, nor any other ſuch prieſts to come over after that day; his majeſty declaring, that he will cauſe the utmoſt penalties of the law to be inflicted upon the contemners of this his command; and Mr. attorney general is required to prepare a proclamation accordingly. And his majeſty doth alſo command all ſuch prieſts, who have taken ſuch orders, and do pretend a privilege to attend upon the queen's majeſty, or upon foreign miniſters, to depart this kingdom likewiſe by the time before appointed, and to leave the court within fourteen days after notice of this order, whereof publication ſhall be forthwith made, by cauſing the ſame to be affixed upon the court gates, and in ſuch other places as ſhall be thought convenient.

IV. And his majeſty doth further forewarn and command all his ſubjects, that they preſume not to ſend any perſon or perſons to be educated in any popiſh colleges, or ſeminaries beyond the ſeas; and if any notice or information can be given of any, that have been already ſent, and are there ſtill remaining; his majeſty declares, that he will give order for a privy ſeal to be directed unto them, and thereby to command them to return home with all ſpeed, as they will anſwer the contrary at their peril. And if the parents or guardians of ſuch perſon ſo educated abroad be living and within his majeſty's dominions, his majeſty will alſo command ſuch parents or guardians to ſend for their children or pupils home, and cauſe them to return, upon peril of ſuffering the utmoſt penalties of the law in that caſe provided.

V. And if any of his majeſty's natural born ſubjects,

ſubjects, being papiſt, or reputed papiſt, ſhall preſume to come into his majeſty's palace at Whitehall, or St. James's, or into any other place, where his majeſty's court ſhall be, contrary to his majeſty's late prohibition; his majeſty declares, that he will puniſh that contempt with exemplary ſeverity, according to the quality of the offender, who, if he be a peer of the realm, ſhall be ſent to the tower, if under that quality, to ſome other priſon.

VI. And his majeſty doth further order and appoint, that effectual care be taken for the ſuppreſſion of conventicles: and whereas divers pretend licences from his majeſty, and would ſupport themſelves by that pretence, his majeſty declares, that all his licences were long ſince recalled, and that no conventicle hath any authority, allowance, or encouragement from his majeſty.

Archiepiſc. Cant. GILB. SHELDON 12.	Anno Chriſti 1675.	Reg. Angliae CAROL. II. 27.

Synodus provincialis Eboracenſis.

A DIE 14. menſis Aprilis, in quem ſynodus provinc. Ebor. continuata fuerat, per breve regium dat. 10. Junii in 14. Octobris, et per aliud breve dat. 23. Novemb. anno regni XXVII. in 16. diem menſis Februarii, anno regni XXIX. A. D. M.DC.LXXVI. prorogabatur.

Andreae Olzowſki, archiepiſcopi Gneſnenſis, literae ad Gilbertum, archiepiſcopum Cantuar. de privilegiis archiepiſcopatus Gneſnenſis et Cantuarienſis. Ex reg. Sheldon.

Reverendiſſimo ac illuſtriſſimo domino, amico colendiſſimo, domino Gilberto, archiepiſcopo Cant. totius Angliae primati ac metropolitano; regiae majeſtati a ſecretioribus conſiliis, univ. Oxon. cancellario.

Reverendiſſime et illuſtriſſime domine, amice colendiſſime.

CUM nonnulli idonei homines rogatu meo ſuſceperint negotium inveſtigandi privilegia antiqua celeberrimae et primatialis in Anglia Cant. eccleſiae, audaciam ſumpſi compellandi deſuper illuſtriſſimam et reverendiſſimam dominationem veſtram. Licet enim ignoti, et religione diverſi, tantoque terrarum ac maris ſpatio diviſi agamus; plurimum tamen confido de celebrata illuſtriſſimae ac reverendiſſimae dominationis veſtrae humanitate, eam in extrahendis mihi per copiam auctenticam privilegiis, praeſertim legationis natae, quibus eccleſia Cant. caeteris in Anglia cathedris, antequam Romanae eccleſiae nuncium remiſiſſet, praeſtabat et praefulgebat, atque nunc praefulget, haud gravate demonſtratum iri. Conceſſum olim erat anno M.D.XV. privilegium legationis natae a Leone decimo papa archiepiſcopis Gneſnenſibus, primatibus Poloniae, tali verborum contextu: "Concedentes, ut omnibus et ſingulis privilegiis, libertatibus, praeeminentiis, exemptionibus, immunitatibus, honoribus, et gratiis uti ac gaudere, ac quod omnia et ſingula facere, et exercere, ac mandare, ordinare, et exequi, quae ad legatos natos, et hujuſmodi legationis officium habentes, quomodolibet pertinent; et quae alii legati nati, praeſertim vero legatus Cant. in provinciis ſuis de jure, privilegio, et conſuetudine mandare, facere, et exequi poſſint, libere et licite valeant," etc. ſed quarum ex cauſa privilegium ipſum eccleſiae Cant. ſuper legatione nata ſerviens, anteceſſores mei non requiſiverint, ſive illud incuria hominum aut injuria temporum deperierit, mihi non conſtat. Reperio aliqua veſtigia in auctoribus maximae praerogativae archiepiſcoporum Cant. ex ipſo tamen fonte hauriendum duco, quod in commodum, honorem, et jus meum utiliter derivem. Quod ſi ab illuſtriſſima et reverendiſſima dominatione veſtra impetravero, plurimum ejus benevolentiae, et praeſtito mihi officio obſtrictus vivam, ac omnibus, ſi quae dantur, occaſionibus promptitudine mea rependere conabor. De reliquo, illuſtriſſimae et reverendiſſimae dominationi veſtrae cupio me eſſe commendatiſſimum; eidem longaevam valetudinem cum omnimoda proſperitate ex animo apprecando. Datum Lovitii in arce mea archiepiſcopali die 11. Julii, M.DC.LXXV. Reverendiſſimae ac illuſtriſſimae dominationi veſtrae addictiſſimus amicus et ſervorum paratiſſimus.

ANDR. OLZOWSKI, archiep. Gneſnenſ.

Sigilli circumferentiae inſcribitur: Andreas Olzowſki, Dei gratia archiepiſcopus Gneſnenſis, legatus natus regni Poloniae, et magni ducatus Lithuaniae primas, primuſque princeps.

Reſponſio

Reſponſio Gilberti, archiepiſcopi Cantuar.

Reverendiſſime et illuſtriſſime domine.

QUAMPRIMUM de privilegiis antiquis eccleſiae Cant. praeſertim legationis natae, a reverendiſſima et illuſtriſſima dominatione veſtra quaeſitum fuerat, idoneis quibuſdam in mandatis ſtatim dedimus, ut archiva et vetuſtiora ſedis noſtrae monumenta conſulerent. Verum cum ejuſmodi fere omnia non tantum injuria temporum, ſed etiam malitia nequiorum hominum aut conſumpta aut diſtracta non amplius compareant, difficilior, et eo tardior erat inquiſitio. Reſponſione autem noſtra utcunque demum parata, reverendiſſimae et illuſtriſſimae dominationis veſtrae literarum lator ſpem noſtram longius fefellit. Ille namque diutius expectatus, hucuſque non rediit; adeo ut de alio quaerendo neceſſario nobis proſpiciendum foret. Haec itaque in mora cum fuerint, ne exiſtimet reverendiſſima et illuſtriſſima dominatio nos aut amicitiae aut benevolentiae officio interim defuiſſe, aut defuturos fore, rogamus et obteſtamur. Licet enim ignoti (ut illuſtriſſimae et reverendiſſimae dominationis veſtrae verbis utamur) tantoque terrarum et maris ſpatio diviſi agamus, in religionis inſuper negotio non prorſus conſentientes (quod unice dolendum, cuique calamitati ut Deus ſuo tempore finem aliquando det, ipſum quotidie veneramur) eadem tamen conjuncti vivimus humanitate, affectuque (uti ſperamus) eo ſumus, qui inter chriſtianos omnes, praeſules praeſertim, eſſe debet fraternus. Accipiat ergo, ſi placet, illuſtriſſima et reverendiſſima dominatio veſtra, hanc quae ſequitur notitiam ſedis noſtrae Cant. ejuſque privilegiorum.

Quanquam eccleſia Britannica ab apoſtolis ipſis, aut ſaltem viris apoſtolicis ſub primis evangelii initiis fundata, per plura exinde ſecula nullae peregrinae juriſdictioni ſubdita certiſſimo praeſcriptionis jure, necnon ſynodi Nicenae et Epheſinae decretis αὐτοκεφαλίαν ſibi vendicet, unde ejuſdem primates pari poteſtate dioeceſi ſuae praeerant, qua alii quicunque, ſive orientis, ſive occidentis, patriarchae fruebantur; tamen ſiquidem de privilegiis a Romana eccleſia ſedi Cant. conceſſis impraeſentiarum unice requiratur, et ſpeciatim quibus auſpiciis arch. Cant. legatus natus audiat, dicendum videtur: Jus illud a Gregorii Magni temporibus repetitum; epiſtola vero Formoſi papae (quae paſſim extat) agnitum eſſe et confirmatum. Is enim ad Angliae epiſcopos ſcribens, haec habet: " Qui inter vos principatum tenere debeat; quaeve ſedes epiſcopalis caeteris praepolleat, habeatque primatum abolitanis temporibus, notiſſimum eſt. Nam ut ex ſcriptis beati Gregorii ejuſque ſucceſſorum tenemus, in Doroberniae civitate metropolim ſedemque primam epiſcopalem conſtat eſſe regni Anglorum; cui venerabilis frater noſter Pleimundus nunc praeeſſe dignoſcitur; cujus honorem dignitatis nos nullo pacto imminui permittimus, ſed ei vices apoſtolicas per omnia gerere mandamus. Et ſicut Gregorius papa primo gentis veſtrae epiſcopo Auguſtino, omnes Anglorum epiſcopos eſſe ſubjectos conſtituit, ſic nos praenominato fratri Doroberniae ſive Canterberiae archiepiſcopo, ejuſque ſucceſſoribus legitimis, eandem dignitatem confirmamus; mandantes, et auctoritate Dei, et beati Petri apoſtolorum principis praecipientes, ut ejus canonicis diſpoſitionibus omnes obediant; et nullus eorum, quae ſibi ſuiſque ſucceſſoribus apoſtolica auctoritate conceſſa ſunt, violator exiſtat. Si autem quivis hominum contra haec aliquando niti, ac imminuere iſta tentaverit, ſciat ſe proculdubio mulctandum fore gravi anathemate, et a corpore ſanctae eccleſiae, quam inquietare molitur, perpetuo, niſi reſipuerit, ſeparandum." Hinc factum, ut cum poſtea legati in Angliam Romae mitterentur, Henricus I. Angliae rex, una cum epiſcopis ſe oppoſuerit; " Provocans (ut verbis Baronii utar in anno M.C.XVII.) ad antiqua privilegia, quod ſcil. Cant. archiepiſcopi fungerentur officio legationis ſedis apoſtolicae, ex privilegio ſancti Gregorii papae illi eccleſiae conceſſo; ob idque diceret in Angliam alium non eſſe mittendum legatum; ſed ſatis eſſe debere vice pontificis Romani eſſe ibi ſemper legatum ipſum Cant. archiepiſcopum." Quae lis vario cum ſucceſſu deinceps agitabatur, prout reges Angliae, pontifices Romani, et archiepiſcopi Cant. animis, opibus, ingenio, et gratia aut valerent, aut deſtituerentur; donec tandem ab Henrico octavo juriſdictione omni in Anglia Romanus pontifex exueretur. Jura vero et privilegia, quibus ſedes Cant. perpetuis temporibus hucuſque gaviſa eſt, et etiamnum gaudet, [ita] ſe habent. Totius Angliae primas et metropolitanus audit; primus regni par; proceribus quibuſcunque niſi ex prole regia ſuperior; titulo Clementiae inſignitur; regem in coronatione inaugurat; epiſcoporum ſibi ſubditorum electiones confirmat, et eorundem conſecrationi praeeſt; illorum in regimine epiſcopali errata et negligentias corrigit; iiſque infirmis coadjutores aſſignat; provinciales ſynodos convocat; convocatas moderatur; ultimum in iis fert ſuffragium; appellationes admittit ab inferioribus judicibus, omiſſo medio; per totam provinciam poteſtatem viſitatoriam exercet; vacante quavis ſede epiſcopali, cuſtodiam habet eccleſiaſticae juriſdictionis ad eam ſpectantis; ex praerogativa habet, ut approbet et inſinuet teſtamenta; concedat ab inteſtato ſuccedentibus adminiſtrationes bonorum cujuſlibet habentis, mortis tempore, in diverſis provinciae ſuae dioeceſibus, vel juriſdictionibus bona notabilia; literas tuitorias concedit, per quas ei, qui appellaverit, abſque moleſtia interea ei exhibenda appellationem ſuam proſequi liceat; diſpenſat cum valetudinariis puerperis, ſenio

nio confectis, aut aegrotis, ut carnibus in jejuniis ſolennibus veſcantur; cum nupturis, ut matrimonium celebrent temporibus, et locis ex jure communi interdictis; in cauſis beneficialibus praeſtat, ut irregularitas abſque dolo malo contracta, et ſimoniacus quandoque ambitus aboleantur; ut beneficium vacans fiduciario titulo (quem Commendam vocant) ad tempus, vel durante vita, concedatur; ut beneficiatus ad aliquod tempus (ob idoneam aliquam cauſam) reſidere non teneatur; laicus literis operam navans praebendam; preſbyter duo beneficia curata poſſit retinere; denique penes eum eſt in omnibus cauſis, verbo Dei non repugnantibus, et quibus in curia Romana diſpenſatio obtineri ſolet, canonum gratiam facere, et in eiſdem diſpenſare. Quae jura et privilegia non modo in ſe prorſus notoria, praxi continua, immemoriali conſuetudine, canonum ſacrorum decretis, et uſu fori vigent; ſed eorum pleraque legibus regni municipalibus ſancita et confirmata exiſtunt, ita ut de iis lis nulla aut controverſia moveri poſſit.

Haec ſunt, quae de jure et privilegiis eccleſiae Cant. et legationis natae titulo, quatenus de iis apud nos aliqua ſuperſunt veſtigia, ad illuſtriſſimam et reverendiſſimam dominationem veſtram tranſmittenda curavimus. Faxit Deus ut in eccleſiae et reverendiſſimae dominationi veſtrae commodum cedant et honorem. Interea valeat clementia veſtra, voſque ut ſoſpitet Deus optimus maximus, et omni felicitate coronet animitus apprecamur. Datum ex palatio noſtro archiepiſcopali de Croydon 11. Julii, M.DC.LXXVI. Reverendiſſimae et illuſtriſſimae dom. veſtrae amicus et ſervus paratiſſimus,

Gilbertus Cant.

Archiepiſc. Cant Gilb. Sheldon 13.	Anno Chriſti 1676.	Reg. Angliae Carol. II. 28.

The archbiſhop of Canterbury's letter to the biſhop of London concerning the number of diſſenters.

Right reverend and my very good lord.

I have thought fit for ſome reaſons, me thereunto eſpecially moving, to pray and require your lordſhip (and by you the reſt of my brethren the biſhops) that forthwith, upon receipt hereof, you ſend letters both to your archdeacons and commiſſaries within your reſpective dioceſes, willing and ſtraitly charging them, that as well by conference with the miniſters, as churchwardens of each pariſh within their juriſdiction, or ſuch others as may beſt give them the moſt punctual ſatisfaction, they particularly inform themſelves as to the ſeveral points and queries hereafter mentioned; and that having gain'd the moſt certain information therein that they are able, they preſently after their next viſitation of Eaſter ended, tranſmit their account thereupon in writing, unto their ſeveral dioceſans, and they unto your lordſhip, to be communicated to me with your firſt conveniency. And to the end that they may be the more circumſpect and ſudden in the performance of this buſineſs, I think it not unneceſſary that there be ſome advertiſement intimated unto them, that the matters enquired of, may nearly concern them in the exerciſe of their juriſdictions. So not doubting of your lordſhip's care in the premiſſes, etc.

The enquiries are theſe that follow:

Firſt, What number of perſons, or at leaſt families, are by common account and eſtimation inhabiting within each pariſh ſubject unto them?

Secondly, What number of popiſh recuſants, or ſuch as are ſuſpected for recuſancy, are there among ſuch the inhabitants aforeſaid?

Thirdly, What number of other diſſenters are reſident in ſuch pariſhes, which either obſtinately refuſe, or wholly abſent themſelves from the communion of the church of England at ſuch times, as by law they are required?

It cannot be unknown unto your lordſhip, and the reſt of my brethren the biſhops, by what artifices and inſinuations the eſtabliſhed doctrine and diſcipline of the church of England hath been both heretofore and now lately impugned; and amongſt other ſpecious pretences, the conſideration of the number of diſſenters hath been an argument much inſiſted upon, as if their party were either too formidable to be ſuppreſſed, or that the combination of the ſeveral factions being infinite, it were but loſt labour to reinforce the cenſure and execution of the laws provided againſt them. For manifeſtation of which groundleſs and untrue aſſertion, and other important reaſons, me thereunto moving, I have thought fit at this time to pray and require your lordſhip. . . . And ſo ſoon as I ſhall receive ſatisfaction as to the particulars, I ſhall be able from the fact itſelf to unmaſk and lay open the prejudices and miſapprehenſions, wherewith ſome unwary perſons are abuſed by the deſigns of our adverſaries. I ſhall I hope juſtify the diligence, zeal, and integrity of both myſelf and brethren, in the management of the charge committed to our care. And laſtly, having done this, I do not doubt but the pretended encreaſe of ſchiſm and ſuperſtition will no longer be imputed to our eaſineſs or inadvertency, and the juſt number of diſſenters being known, their ſuppreſſion will be a work very practicable, if they be not emboldened by the countenance of other authority than ourſelves.

Convo-

5

Convocationes provinciarum Cantuar. et Ebor.

CONVOCATIO praelatorum et cleri provinciae Cantuar. ad diem menſis Februarii 16. in eccleſia cathedr. S. Pauli London. ſummonita fuit per breve regium et mandatum archiepiſcopi Cantuar.

IN provincia Eborac. ſynodus praelatorum et cleri a 16. die menſis Februarii, hujus anni, diem 16. Februarii, anni ſequentis M.DC.LXXVII. prorogabatur.

SYNODUS provinc. Ebor. a 16. die Februarii anni M.DC.LXXVII. uſque in 15. diem menſis Februarii anni ſequentis prorogabatur.

A DIE 15. menſis Februarii, M.DC.LXXVIII. ſynodus provinc. Ebor. per breve regium datum 16. die Julii, in 2. diem Auguſti, et inde in 30. ejuſdem menſis per aliud breve dat. 2. Auguſti, prorogata fuit, donec per breve reg. dat. 12. Februarii, anno regni XXXI. diſſolveretur.

Reſolutions taken by his majeſty for the better regulating the choice of chaplains for the future ſervice of his ſhips at ſea. Ex MS. penes Thom. epiſc. Aſſaven.

CHARLES R.

I. THAT no perſon whatſoever ſhall be for the future admitted on board any of his majeſty's ſhips, in the quality of chaplain to the ſaid ſhip, or be held capable of receiving either the pay of ordinary ſeamen, allowed by his majeſty, or the contribution of four pence per man a month, ordinarily granted by the ſeamen towards the maintenance of the perſon performing the duty of chaplain on board any of his majeſty's ſaid ſhips, unleſs the ſaid perſon ſhall be firſt appointed to the ſaid office of chaplain by his majeſty's ſpecial warrant on that behalf, and that warrant produced as well to the commander of the ſaid ſhip, as the comptroller of his majeſty's navy, for the juſtifying the former in his entertaining, and the latter in his paying the ſaid perſon in the aforeſaid quality of chaplain.

II. That no perſon ſhall be deemed capable of his majeſty's ſaid warrant for the conſtituting him chaplain to any of his ſhips, who hath not firſt delivered to the ſecretary of the admiralty, for his majeſty's ſatisfaction, a written certificate under the hand of his grace the archbiſhop of Canterbury, or the lord biſhop of London, for the time being, teſtifying their being ſatisfied in the piety, learning, conformity, and other the qualifications of the ſaid perſon fitting him for the ſaid charge.

III. That as any of his majeſty's ſhips ſhall be appointed for the ſea, the ſecretary of the admiralty ſhall timely ſignify to his grace the ſaid archbiſhop, or the lord biſhop of London the names and rates of the ſaid ſhips, the numbers of men to be borne on them, and the names of their reſpective commanders, in order to their lordſhip's propoſing to his majeſty fitting perſons for taking charge of the ſaid ſhips as chaplains, and their giving to the ſaid perſons the certificates before required; provided always, that where the commander of any of the ſaid ſhips ſhall make it his humble ſuit to his majeſty, that a particular perſon, who hath been at any time, within the ſpace of three years before, approved of and certified for, by either of the lords the biſhops before named, may be appointed to the place of chaplain on board his ſaid ſhip; his majeſty is pleaſed to reſolve, and doth hereby accordingly declare his pleaſure, that in that caſe the ſaid commander ſhall be gratified in the choice of this chaplain, and upon the commanders ſaid requeſt, and evidence brought of the ſaid perſon's having been ſo before approved of by the ſaid lords the biſhops, his royal warrant ſhall be iſſued for the conſtituting the ſaid perſon chaplain of the ſaid ſhip, without any new approval or certificate to be obtained from either of the ſaid lords the biſhops.

And all perſons concerned in theſe his majeſty's reſolutions are hereby required in their ſeveral places ſtrictly to conform themſelves hereto. Dated at Whitehall this 15th day of December, M.DC.LXXVII.

Rupert.	Arlington.
Angleſey.	G. Carteret.
Danby.	J. Williamſon.
Craven.	J. Ernle.

Dire-

Directions from the archbiſhop of Cant. to his ſuffragans concerning teſtimonials to be granted unto candidates for holy orders, dated from Lambeth houſe Aug. 23. M.DC.LXXVIII.

"SALUTEM in Chriſto." My lord. Whereas the eaſy and promiſcuous granting of letters teſtimonial (which is in itſelf a ſacred thing, and in the firſt intention of great and very weighty importance) is by the lapſe of time and the corruption which by inſenſible degrees is crept into the beſt inſtitutions, come to be both in the univerſities and elſewhere abroad in the dioceſes a matter of meer formality, and piece of common civility, ſcarce denied to any that aſked it, and many times, upon the credit of the firſt ſubſcriber, atteſted by the reſt, who have otherwiſe no knowledge of the perſon ſo adorned; or elſe, where more conſcience is made of bearing falſe witneſs even for a neighbour, is done ſo perfunctorily, and in ſo low and dilute terms, as ought to ſignify nothing at all to the great end, for which 'tis deſigned to ſerve; and yet is ſometimes with a like eaſineſs and remiſſneſs, received and proceeded upon; whereby great miſchiefs in the church and ſcandals daily enſue, perſons altogether undeſerving, or at leaſt not duly qualified, being too often, upon the credit of ſuch papers, admitted into holy orders, and in conſequence thereupon thruſting themſelves into employments of high truſt, and dignity, and advantage in the church, and by their numerous inſtructions preventing and excluding others of greater modeſty and merit: concerning all which, you lordſhip cannot but remember, how many and how great complaints we meet with both from our brethren the biſhops, and others, during the late ſeſſion of parliament, and what expedients for remedy thereof were then under debate and conſideration among us. Now, as the reſult of thoſe counſels, and for the effectual redreſſing of thoſe inconveniences, and preventing the like for the future (though it would be abundantly ſufficient to call all perſons concerned, on both ſides, to the ſerious peruſal of, and exact compliance with thoſe excellent conſtitutions and canons eccleſiaſtical, made in the year M.DC.III. which have moſt wiſely and fully provided to obviate all theſe evils) yet becauſe in the modern practice they ſeem not duly to be attended to, it is thought fit and neceſſary again to limit and regulate the grant, the matter, and the form of teſtimonials as followeth: "Videlicet,"

That no letters teſtimonial be granted only upon the credit of others, or out of a judgment of charity, which believes all things, and hopes all things, but from immediate and perſonal knowledge, and that own'd and expreſs'd in the letters themſelves.

That (as to the form of theſe letters) every ſuch teſtimonial have the date, both as to time and place, expreſly mentioned in the body of it, before it be ſubſcribed by any, and paſs alſo (as the canon requires, under our hand and ſeal; thoſe namely from the univerſities, under the common ſeal of their reſpective colleges, atteſted by the ſubſcription of the maſter, head, or principal perſon there, and thoſe from other places, under the hands and ſeals of three prieſts at the leaſt, of known integrity, gravity, and prudence, who are of the voiſinage, where the perſon teſtified of, reſides, or have otherwiſe known his life and behaviour by the ſpace of three years next before the date of the ſaid letters.

And as to the matter of them, that they particularly expreſs the preſent condition of the perſon, in whoſe behalf the teſtimony is given; his ſtanding and degree in the univerſity; his place of preſent abode, and courſe of life; his end and deſign, for which he would make uſe of the ſaid teſtimonial; whether for obtaining the order of deacon or prieſt, or the employment of a parſon, vicar, curate, or ſchoolmaſter, and that the ſubſcribers know him to be worthy, and in regard of learning, prudence, and holy life, duly qualified for the ſame reſpectively: and if he deſires holy orders, his age too, if the ſubſcribers know it, or elſe that they admoniſh him to bring it otherwiſe credibly and ſufficiently atteſted. Laſtly, if ſuch teſtimonial be to be made uſe of in another dioceſe, than that, where it is given; that it be by no means received without the letters dimiſſory of the biſhop, or other ordinary of the place, atteſting in writing the ability, honeſty, and good converſation of the perſon commended, in the place from whence he came.

My lord, this is (I think) the ſum of what was diſcourſed and reſolved between us, when we were laſt together. I therefore deſire you, with all convenient ſpeed, to cauſe copies thereof to be tranſcribed and tranſmitted to the ſeveral biſhops of this province, and vicechancellors of the univerſities reſpectively, and to be by them communicated (as ſoon as may well be) to as many as are herein concerned, that they may not be diſappointed by coming furniſhed with ſuch teſtimonials only, as will not, nor ought to be received to ſuch great purpoſes, for which they are ſo often made uſe of. Commending your lordſhip and your great affairs to the bleſſing of God almighty, I remain,

My lord, your lordſhip's

aſſured loving brother,

Ex ſchedula ſoluta impreſſa anno M.DC.LXXVIII.

W. CANT.

The

The king's order about fees at conſecration of biſhops. Ex MS. penes Thom. epiſc. Aſſaven.

By the king's moſt excellent majeſty in council.

WHEREAS formerly it hath been a cuſtom, upon the conſecration of all biſhops, for them to make preſents of gloves to all perſons that came to their conſecration dinners, and others, which amounted to a great ſum of mony, and was an unneceſſary burden to them; his majeſty this day taking the ſame into his conſideration, was thereupon pleaſed to order in council, that for the future there ſhall be no ſuch diſtributions of gloves; but that in lieu thereof, each lord biſhop before his conſecration ſhall hereafter pay the ſum of 50. l. to be employed towards the rebuilding of the cathedral church of St. Paul. And it was farther ordered, that his grace the lord archbiſhop of Canterbury do not proceed to conſecrate any biſhop, before he hath paid the ſaid ſum of 50. l. for the uſe aforeſaid, and produced a receipt for the ſame from the treaſurer of the mony for rebuilding the ſaid church, for the time being; which as it is a pious work, ſo will it be ſome eaſe to the reſpective biſhops, in regard the expence of gloves did uſually far exceed that ſum.

PHIL. LLOYD.

A proclamation for the confinement of popiſh recuſants within five miles of their reſpective dwellings.

CHARLES R.

THE king's moſt excellent majeſty having been informed of the dangerous and wicked plots and deſigns of popiſh recuſants againſt his majeſty's royal perſon and government, and tending to the ſubverſion of the true proteſtant religion eſtabliſhed by law within this his realm, doth (with the advice of his privy council) by this his royal proclamation ſtrictly charge and command all perſons being above the age of ſixteen years, born within any of his majeſty's realms or dominions, or made denizens, who being popiſh recuſants, have been, or ſhall be thereof lawfully convicted, that they and every of them do (according to the ſtatutes in that behalf made) repair to their reſpective places of abode; and if they have no places of abode, then to the places, where the father or mother of ſuch reſpective perſons is, or ſhall be then dwelling, and do not at any time thereafter remove or paſs above five miles from thence, upon pain that the offenders ſhall loſe and forfeit to the king's majeſty all their goods and chattels, and alſo all their lands, and tenements, rents, annuities, and hereditaments, during their reſpective natural lives. And becauſe many popiſh recuſants, who are notoriouſly known, or reputed to be ſuch, have notwithſtanding by the connivance or negligence of thoſe, by whom they ought to have been proſecuted, eſcaped conviction, and yet may be (by their concourſe and contrivances) as dangerous to his majeſty, his government, and the true proteſtant religion, as thoſe who are actually convicted; his majeſty doth hereby further ſtraitly charge and command all his judges, juſtices, magiſtrates, miniſters, and officers, that if any popiſh recuſant, or perſon reputed ſo to be, though not convicted, being above the age of eighteen years, ſhall not repair to his or her place of abode, and there continue without removing or paſſing above five miles from thence, that then ſuch popiſh recuſants, or perſons reputed to be ſo reſpectively, ſhall be proſecuted and brought to puniſhment as well by tendering unto them the oaths of allegiance and ſupremacy, and taking advantage of their refuſal thereof, as by putting in execution the ſevereſt laws, which are now in force againſt them. And his majeſty doth hereby further ſignify to all his loving ſubjects, that upon certificate made to the lord chancellor of England by any juſtice of the peace, that there are any popiſh recuſants, or perſons reputed to be ſuch, who do not give their obedience to this his majeſty's royal proclamation, together with the names of ſuch offenders, his majeſty hath commanded the ſaid lord chancellor to iſſue forth reſpective commiſſions under the great ſeal of England to the juſtices of the peace of the ſeveral counties, cities, and liberties, from which ſuch certificates ſhall come, to require and authorize them, or any two of them reſpectively to tender and adminiſter the ſaid oaths to the ſaid offenders accordingly. Provided that nothing herein contained, ſhall be conſtrued to command any popiſh recuſant convicted, or any other popiſh recuſant, or perſon reputed to be ſuch, to come within ten miles of the cities of London or Weſtminſter, or to require any of the perſons aforeſaid to repair to their places of abode, or other the places aforeſaid, who are reſtrained by impriſonment, or diſabled by ſuch ſickneſs, as they ſhall not be able to travel without imminent danger of life, during the reſpective times of ſuch impriſonment or diſability; or to confine any ſuch perſons within the ſaid ſpace of five miles from the places aforeſaid, who ſhall be (according to the laws and ſtatutes of this realm) allowed or licenſed to travel, or remove from thence; ſo that their

their travelling, attending, and returning by pretence of ſuch allowance or licence, be no longer, or otherwiſe than by the ſaid ſtatutes is warranted. Given at our court at Whitehall the tenth day of November, M.DC.LXXVIII. in the thirtieth year of our reign.

Archiepiſc. Cant. GUIL. SANCROFT 1.	Anno Chriſti 1678.	Reg. Angliae CAROL. II. 30.

Orders given the ſixth of December, M.DC.LXXVIII. *by the king in council againſt the papiſts.*

WHEREAS his majeſty and this board are informed of the bold and open repair made to ſeveral places, and eſpecially to her majeſty's chapel at Somerſet houſe, and the houſes of foreign ambaſſadors, agents, and other public miniſters, for the hearing of maſs, and other worſhip and ſervice of the Romiſh church; and that the ſaid ambaſſadors, agents, and miniſters do permit and ſuffer both daily maſſes to be ſaid, and other worſhip and ſervice to be performed in their houſes in a public manner by Engliſh, Scottiſh, and Iriſh prieſts, and alſo ſermons in Engliſh to be preached in their ſaid houſes and chapels, which the laws and ſtatutes of this kingdom do expreſly forbid his ſubjects to frequent or do; his majeſty taking the ſame into ſerious conſideration, and being ſenſible thereof, as a matter highly tending to the violation of the laws of the realm, and the ſcandal of religion and government, and breach of good order, and in his princely wiſdom weighing the conſequence thereof, is reſolved to take ſtrict order for the ſtopping this evil, before it ſpread any further.

His majeſty therefore, by the advice of his council, doth hereby forbid any of his ſaid ſubjects hereafter to offend in the like kind at their utmoſt perils; and ſtraitly commands, that no others preſume to reſort to her majeſty's chapel, but ſuch as are her majeſty's allowed ſervants. And to the end this proviſion and order may be more effectual, his majeſty doth command, that foraſmuch as concerneth the repair to the houſes of foreign ambaſſadors, agents, and miniſters, at the time of maſs, or other Romiſh worſhip or ſervice, ſome meſſengers of the chamber, or other officers or perſons, fit for that ſervice, be appointed to watch at the ſeveral paſſages to their houſes, and without entering into the ſaid houſes, or invading the freedom and privileges belonging unto them, obſerve ſuch perſons as go thither at ſuch times, without ſtopping or queſtioning any as they go thither, but at their coming from thence, they are to apprehend and bring the ſaid perſons before ſome juſtice or juſtices of the peace, to have the oaths of allegiance and ſupremacy tendered to them; and ſuch as they cannot apprehend, to bring their names to this board. And that the ambaſſadors and other foreign miniſters may have no cauſe to complain for this proceeding, as if there were any intention to wrong or diſreſpect them, his majeſty doth likewiſe order, for the preventing of any ſuch miſtaken and ſiniſter interpretation, that his principal ſecretaries of ſtate (according unto his majeſty's expreſs commands now given unto them) ſhould be hereby authorized and required forthwith to certify the ſaid ambaſſadors, agents, and other foreign miniſters his majeſty's pleaſure concerning the ſame; and that as his majeſty is careful not to have any of the juſt privileges and immunities of the ſaid ambaſſadors, agents, or miniſters to be in any degree infringed or violated, ſo in the aforeſaid particulars of permitting maſſes or other ſervice to be ſaid by any of the ſaid prieſts, or ſermons to be preach'd in Engliſh in their houſes or chapels (things not heard of in the times of his majeſty's predeceſſors) or in ſuffering his ſubjects to reſort unto them, his majeſty is no leſs careful of preſerving his laws, and continuing his ſubjects in their obedience to the ſame; and doth therefore expect the ſaid ambaſſadors, agents, and miniſters compliance accordingly. And hereof his majeſty thinks fit, that notice ſhall be firſt given to the ſaid public miniſters (the rather to teſtify his reſpects unto them) before the ſtricter courſe his majeſty hath reſolved be taken with his own ſubjects, by a vigorous proſecution and infliction of penalties and puniſhments for the preventing and repreſſing the like hereafter.

And it is likewiſe ordered, that the meſſengers of the chamber, or others to be employed in the ſervice before ſpecified, ſhall be appointed, and receive their charge from the lord archbiſhop of Canterbury, the lord biſhop of London, and the ſaid ſecretaries, or ſome of them, who are to take ſpecial care to ſee this put in due and effectual execution.

Archiepiſc. Cant. GUIL. SANCROFT 2.	Anno Chriſti 1679.	Reg. Angliae CAROL. II. 31.

Convocatio praelatorum et cleri provinciae Cantuar.

CONVOCATIO praelatorum et cleri provinciae Cantuar. per breve regium ad diem tertium menſis Aprilis in eccleſia S. Pauli London. ſummonita fuit.

Sub initium hujus convocationis breve regium, mandatum archiepiſcopi, et certificatorium epiſcopi London. legebantur, et prolocutor Edwardus Stillingfleet electus praeſentabatur; aſt nihil in ea actum eſt, praeterquam quod per diverſas continuationes de die in diem virtute alius

lius brevis regii prorogata fuerit, donec 15. die Auguſti auctoritate regia fuiſſet diſſoluta. Rurſus ea per breve regium 18. die menſis Novembris congregata, per tres ſeſſiones nihil ſcitu dignum tractavit: ac deinde 31. die Januarii prorogabatur in diem 16. menſis Aprilis, anno M.DC.LXXX.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. SANCROFT 2.	1679.	CAROL. II. 31.

Synodus provincialis Eboracenſis.

SYNODUS provincialis Eboracenſis virtute brevis regii ſummonebatur ad comparendum 3. die menſis Maii, M.DC.LXXIX. et poſt diverſas continuationes de die in diem per aliud breve die Lunae 25. Auguſti diſſolvebatur. Alia ſynodus prov. Ebor. vigore brevis regii 18. Octobris hujus anni M.DC.LXXIX. inchoata, et ſaepius continuata ſedit 2. die Decembris, anno Dom. M.DC.LXXX. quid autem ibidem actum ſit, haud conſtat.

Order of council concerning clergymen that ſerve abroad. April. 25. at the court of Whitehall. Ex MS. penes Tho. epiſc. Aſſaven.

By the king's moſt excellent majeſty in council.

HIS majeſty taking into conſideration the great encouragement, that it would be to perſons in holy orders to ſerve him in their function either at ſea, or in his foreign plantations, if they might be permitted to hold their fellowſhips or benefices, during their abſence; was this day in council pleaſed to order, and it is hereby accordingly ordered, that all ſuch perſons in holy orders, that now are abroad, or hereafter ſhall go to ſea, or to any of his majeſty's plantations, or with ambaſſadors or public miniſters beyond ſea, ſhall (during ſuch their abſence in their ſaid employments) have and enjoy the full profits of their fellowſhips or benefices, and at their return home, re-enter upon them again; whereof all perſons concerned are to take notice, and govern themſelves accordingly.

A Proclamation for the more effectual diſcovery of Jeſuits, and of all eſtates belonging to them, or to any popiſh prieſts, college, ſeminary, or other popiſh and ſuperſtitious foundation.

CHARLES R.

WHEREAS his majeſty was graciouſly pleaſed by his royal proclamation dated the twentieth day of November, M.DC.LXXVIII. to promiſe a reward of twenty pounds to any perſon, who ſhould diſcover and apprehend any popiſh prieſt or Jeſuit, as in the ſaid proclamation is expreſs'd, whereof his majeſty hath found good effect, and hopes, more will follow by the due putting thereof in execution; however his majeſty having been lately more fully informed of the pernicious practices of the Jeſuits, and that divers of them do ſtill lie lurking and diſguiſed within this his majeſty's realm of England, contriving and carrying on their traiterous plots and deſigns againſt his majeſty's perſon, and government, and the proteſtant religion by law eſtabliſhed; his majeſty is therefore graciouſly pleaſed by this his royal proclamation to add to the reward formerly promiſed, and doth hereby promiſe to him or them, who ſhall diſcover and apprehend, or cauſe to be apprehended any Jeſuit, the ſum of eighty pounds beſides the former twenty pounds, in all one hundred pounds, which ſhall be immediately paid upon the conviction of ſuch Jeſuit. And his majeſty doth hereby appoint the lords commiſſioners of his treaſury, or the lord high treaſurer of England to pay the ſame accordingly without delay or abatement. And his majeſty is further graciouſly pleaſed to declare, that whoſoever ſhall diſcover any eſtate, real or perſonal, belonging to any Jeſuit or Jeſuits, or college, or ſeminary of Jeſuits, or to any popiſh prieſt, college, ſeminary, covent, or nunnery of popiſh and ſuperſtitious foundation (except the ſame be iſſuing out, or part of the eſtate and eſtates of Sir Thomas Preſton, Sir John Warner, two thouſand five hundred pounds charge upon the eſtate of Henry Nevil eſquire, and fifteen hundred pounds in the hands of Auguſtine Hungate, which are lately diſcovered, and now under examination before the lords commiſſioners of the treaſury) ſhall have one full moiety thereof. And his majeſty doth hereby ſtraitly charge and command all his judges, juſtices of the peace, magiſtrates, officers, and other loyal ſubjects whatſoever within his realm of England, dominion of Wales, and town of Berwick upon Tweed, that they uſe their utmoſt care and endeavours to diſcover, apprehend, and commit, or cauſe to be committed to ſafe cuſtody, in order to their trial, all Jeſuits and prieſts, as by his ſaid former proclamation is commanded. Given at our court at Whitehall the twelfth day of November, M.DC.LXXIX. in the one and thirtieth year of our reign.

A pro-

A proclamation commanding all papiſts, or reputed papiſts forthwith to depart from the cities of London and Weſtminſter, and from within ten miles of the ſame.*

CHARLES R.

WHEREAS the papiſts, notwithſtanding ſeveral acts of parliament to the contrary, do preſume upon the expiration of his majeſty's royal proclamation, bearing date the fourth of May laſt, commanding their departure and abſence for ſix months, to repair at this preſent to the cities of London and Weſtminſter in great numbers; the king's moſt excellent majeſty is therefore graciouſly pleaſed to revive and continue his ſaid former proclamation, and doth by this his royal proclamation ſtrictly charge and command all papiſts, and perſons reputed papiſts, and ſuch as have been ſo within ſix months laſt paſt, that they and every of them do forthwith depart from the ſaid cities of London and Weſtminſter, and from all places within the diſtance of ten miles of the ſame; and that they or any of them do not preſume to return again, upon any pretence whatſoever, within the ſpace of ſix months from the date of theſe preſents. And leſt they or any of them ſhould do the contrary upon pretence of any licence formerly granted by any of the lords or others of his majeſty's privy council, his majeſty doth hereby declare, that he hath cauſed all licences of that nature formerly granted by any of the lords or others of his privy council, to be revoked. And his majeſty doth hereby further ſtraitly charge and command all and every juſtices of the peace, conſtables, and others his officers and miniſters of juſtice within his ſaid cities, or either of them, and within ten miles of the ſame, that they do make ſtrict ſearch and enquiry for, and with all vigour proceed againſt all and every perſon and perſons, who ſhall be found within the ſaid cities of London and Weſtminiſter, and within ten miles of the ſame, during the ſaid ſpace of ſix months, contrary to the effect of any of the ſtatutes, and the purport of this his majeſty's proclamation. Provided that nothing herein contained ſhall be conſtrued to extend to any perſon or perſons, who being formerly of the popiſh religion have fully conformed to the proteſtant religion, in ſuch manner, as is by law appointed, nor from the time of their reſpective conformity, to ſuch, as ſhall hereafter in like manner conform themſelves. Given at our court at Whitehall the third day of December, M.DC.LXXIX. in the one and thirtieth year of our reign.

A proclamation for the more effectual ſuppreſſing of popery.

CHARLES R.

HIS majeſty being ſenſible of the great increaſe of popery within this kingdom of late years, by reaſon of the neglect of putting in execution thoſe good laws, which were provided for ſuppreſſing the ſame, whereby Jeſuits and prieſts have been emboldned to reſort hither from parts beyond the ſeas, in great numbers, and they and others have openly practiſed to aſſert the moſt pernicious and damnable principles of that religion, and to perſuade and withdraw divers of his majeſty's good ſubjects from their obedience to his majeſty, and to reconcile them to the pope and ſee of Rome; and that, notwithſtanding the good laws made to reſtrain the ſame, it hath been the general practice of the papiſts to ſend their children and relations into foreign parts, to be bred up in popery; by which bold and wicked practices, and the impunity that hath followed thereupon, his majeſty apprehends that many of his good ſubjects may be ignorant of the ſaid laws; and therefore hath thought fit by this his royal proclamation, by the advice of his privy council, to publiſh and make known the principal and moſt penal of the ſaid laws, as well to prevent and hinder any of his loving ſubjects from being miſled into any the ſaid offences through ignorance, as to guide and encourage all perſons knowing of any ſuch offences, to a legal proſecution of the ſame. The ſubſtance of the ſaid laws is as followeth.

By writing, printing, preaching, teaching, deed, or act, or by any ſpeech to ſet forth, maintain, or defend the authority or juriſdiction or power of the biſhop of Rome, or his ſee, heretofore claimed, uſed, or uſurped within this realm, or to attribute any ſuch manner of juriſdiction, authority or preeminence, to the ſaid ſee of Rome, or to any biſhop of the ſaid ſee for the time being, or to aid, aſſiſt, and comfort any in doing the ſame: the firſt offence is "praemunire," the ſecond offence is made high treaſon by v. Eliz. cap. I.

To receive, relieve, comfort, aid, or maintain any Jeſuit, ſeminary prieſt, or other prieſt, deacon, or religious or eccleſiaſtical perſon made by any authority, power, or juriſdicton derived, challenged, or pretended from the ſee of Rome, being at liberty, or out of hold, knowing him to be ſuch, is felony without benefit of clergy XXVII. Eliz. cap. II.

By the ſtatute XXIII. Eliz. I. it is high treaſon to withdraw any of the king's ſubjects to the Romiſh religion, to the intent to withdraw them from their natural obedience to the king

* Aliud edictum huic ſimile divulgabatur quarto die Octobris, anno ſequenti M.DC.LXXX.

king; and it is high treaſon in the perſons ſo willingly withdrawn; and all aiders, abettors, and concealers thereof knowingly are guilty of miſpriſion of treaſon.

To put in practice to abſolve, perſuade, or withdraw any of his majeſty's ſubjects of this realm of England from their natural obedience to his majeſty, or to reconcile them to the pope or ſee of Rome, or to move them to promiſe obedience to any pretended authority to the ſee of Rome, or to any other prince, ſtate, or potentate, is high treaſon by the ſtatute of 3 Jac. cap. 4. whether done upon the ſeas, or beyond the ſeas, or in any other place within his majeſty's dominions.

To be willingly abſolved or withdrawn in manner aforeſaid, or to be willingly reconciled, or to promiſe obedience to any ſuch pretended authority, prince, ſtate, or potentate, or to procure, counſel, aid, or maintain ſuch offenders, knowing the ſame, is likewiſe made high treaſon by the ſame ſtatute.

For any perſon under the obedience of the king to paſs or go, or to convey, or ſend, or cauſe to be ſent or conveyed any child or other perſon out of any of the king's dominions into any the parts beyond the ſeas out of the king's obedience, to the intent and purpoſe to enter into, or be reſident or trained up in any priory, abby, nunnery, popiſh univerſity, college or ſchool or houſe of Jeſuits, prieſts, or in any private popiſh family, and to be there by any Jeſuit, ſeminary prieſt, friar, monk, or other popiſh perſon inſtructed, perſuaded, or ſtrengthened in the popiſh religion, in any ſort to profeſs the ſame;

Or to convey or ſend, or cauſe to be conveyed or ſent by the hands or means of any perſon whatſoever any ſum or ſums of mony, or other thing, towards the maintenance of any child, or other perſon, gone or ſent, or to go or be ſent, and trained and inſtructed, as aforeſaid; or under the name or colour of any charity, benevolence, or alms, towards the relief of any priory, abby, nunnery, college, ſchool, or any religious houſe whatſoever;

All perſons offending, being convicted, are diſabled to uſe any action, bill, plaint, or information in courſe of law, or to proſecute any ſuit in any court of equity, or to be committee of any ward, or executor or adminiſtrator to any perſon, or capable of any legacy or deed of gift, and forfeit all goods and chattels, and all lands, tenements, hereditaments, rents, annuities, offices, and eſtates of freehold, for and during their natural lives, by the ſtatute of 3 Car. cap. 2.

For the more preciſe knowlege of which laws, and all other laws made for ſuppreſſing the growth of popery, in caſe his majeſty's loving ſubjects cannot conveniently have the printed ſtatutes, or cannot well interpret the ſame, they are to reſort to any of his majeſty's judges, juſtices of peace, or other magiſtrates, who are hereby required and commanded upon all occaſions to guide and direct them therein. It being his majeſty's reſolution, that all the ſaid laws ſhall be ſtrictly put in execution.

And his majeſty doth hereby further charge and command all and every his loving ſubjects, that in caſe any perſon ſhall by any diſcourſe or diſputation offer to maintain the pope's authority or juriſdiction, or to perſuade or pervert them to the popiſh religion, or that they know any perſon guilty of any the offences aforementioned, or any other offences againſt the laws to depreſs popery, that they do immediately reveal the ſame to ſome magiſtrate, that the offenders may be proſecuted and puniſhed according to their demerits.

And for the better encouraging of all perſons that ſhall do their duty herein, his majeſty will be graciouſly pleaſed by his letters of privy ſeal, to enable all his judges of his ſeveral courts at Weſtminſter to reward all proſecutors upon the ſaid laws, or other laws made for ſuppreſſing the growth of popery, according to their diſcretions, out of ſuch forfeitures as ſhall from thence accrue to his majeſty, over and above what is already by the ſaid laws or any of them allotted to the informer. Given at our court at Whitehall the one and twentieth day of December, M.DC.LXXIX. in the one and thirtieth year of our reign.

Archiepiſc. Cant. Guil. Sancroft 4.	Anno Chriſti 1680.	Reg. Angliae Carol. II. 33.

Convocatio praelatorum et cleri provinciae Cantuar.

Hoc anno per ſeptendecim ſeſſiones convocatio praelatorum et cleri prov. Cantuar. continuata, die 21. menſis Januarii diſſolvebatur, ac nihil memoratu dignum nobis reliquit. Non longe poſt per breve regium 22. die Martii iterum inchoata, vix duas ſeſſiones habuit, ac ſexto die Aprilis, anno M.DC.LXXXI. per aliud breve diſſoluta fuit.

The archbiſhop of Canterbury's letter to the biſhop of London about the augmentation of vicarages and curacies. Ex autographo penes Tho. epiſc. Aſſaven.

My Lord.

The patrimony of the church (eſpecially in the ſmaller vicarages) hath been ſo long and ſo often by unjuſt cuſtoms and otherwiſe invaded, and by degrees daily more and more diminiſhed; and the little that is left of the old endowment, ſo likely by the ſame arts to be ſwallowed up and loſt, that we have reaſon to bleſs God, who at the king's happy reſtau-

ration put it into his heart by his letters to command us, upon the renewing of church leaſes, to make farther reſervations beyond the old rent for the augmenting the livelihood of poor vicars and curates; which being done, he alſo paſt a law for the confirming and perpetuating ſuch augmentations. After which pious care and proviſion, it would be an indelible blot upon us, if we ſhould be found to have finally neglected any act enjoined us by that ſtatute, whereby the payment of thoſe augmentations is directed to be evidenced and ſecured. And yet (with grief I write it) I think I have ground to fear, that what in obedience to that excellent law ought to have been done by us above three years ſince, in order to ſo pious a purpoſe, is not to this day by us all univerſally performed. And therefore I deſire your lordſhip to communicate this my letter to all our brethren, the biſhops of this province, by them to be tranſmitted to their reſpective deans, archdeacons, and prebendaries, ſtrictly requiring them, upon receipt hereof, to have recourſe to the ſaid act of parliament, and forthwith, punctually, and effectually to perform what is therein enjoined them. And when that is done, to the end I may be aſſured that at laſt it is done, that every biſhop, dean, and archdeacon ſend me a particular of all the augmentations reſpectively by them made or by their predeceſſor, with the names of the pariſhes, and the ſum ſo reſerved to the uſe of the incumbents, ſubſcribed with their own hands; that ſo I may know what hath been done herein throughout the whole province. My lord, I doubt not of your lordſhip's readineſs to promote ſo good a work; which with your good lordſhip and all your great affairs I commend to God's bleſſing, and remain

Your lordſhip's

moſt affectionate friend and brother,

Lambeth houſe, Feb. 2. M.DC.LXXX.

W. CANT.

Archiepiſc. Cant. GUIL. SANCROFT 4. | Anno Chriſti 1681. | Reg. Angliae CAROL. II. 33.

The archbiſhop of Canterbury's letter to the biſhop of London concerning proſecution of Popiſh recuſants, according to the canons of king James, LXV. LXVI. CXIV. Ex MS. penes Thom. epiſc. Aſſaven.

Right reverend lord and brother.

HIS majeſty having yeſternight in council (to the great ſatisfaction and joy of us all) declared his royal will and pleaſure, that all papiſts and popiſh recuſants throughout the realm be forthwith vigorouſly proſecuted, and the laws of the land made againſt them effectually put in execution, to the end that by ſuch wholſome ſeverity (ſo ſeaſonable and neceſſary at this time) they may by God's bleſſing upon his majeſty's pious intentions, and the endeavours of his good ſubjects, in purſuance of the ſame, be either reduced into the boſom of the church, or driven out of the kingdom; I could not but immediately reflect how highly it concerns, and how well it may beſeem me and my brethren, and all that are entruſted with the manage of any juriſdiction under us, to contribute all we can; and particularly what the laws of the land, and the canons of the church require of us, for the promoting and accompliſhing (if it may be) ſo good a deſign, which tends ſo manifeſtly to the glory of God, the honour of his majeſty's government, the proſperity and flouriſhing eſtate of that excellent religion, by the peculiar bleſſing of heaven eſtabliſhed among us, and the quiet and tranquillity of the whole realm. I have therefore thought fit at preſent (till other and further methods may be debated and reſolved on) to require all the biſhops within this province, and every of them, and I do hereby require them, that thoſe three canons againſt popiſh recuſants, agreed upon in the ſynod begun at London A. D. M.DC.V. namely the LXV[th], LXVI[th], and the CXIV[th] be by them, and all that hold or exerciſe any juriſdiction under them, forthwith exactly obſerved and effectually put in ure; conſidering how acceptable a ſervice it will be to almighty God to aſſiſt his majeſty's pious purpoſe herein, and on the other ſide, how ſevere a puniſhment the laſt canon of the three appoints to thoſe, who ſhall neglect their duty herein, which will (I doubt not) without partiality or connivance be inflicted on them. My lord, my requeſt to your lordſhip is, that you will not only take notice of all this yourſelf, but cauſe a copy hereof, by you atteſted, to be tranſmitted to every biſhop of this province, in the name of

Your affectionate brother,

April 9. M.DC.LXXXI.

W. CANT.

The

The humble addreſs of the univerſity of Cambridge proteſting their loyalty and their zeal for religion; preſented to the king at Newmarket by Dr. Gower, vice-chancellor. Sept. 18. M.DC.LXXXI.

SIR.

WE your majeſty's moſt faithful and obedient ſubjects of the univerſity of Cambridge have long with the greateſt and ſincereſt joy, beheld what we hope is in ſome meaſure the effect of our own prayers, the generous emulation of our fellow ſubjects, contending who ſhould firſt and beſt expreſs their duty and gratitude to their ſovereign, at this time eſpecially, when the ſeditious endeavours of unreaſonable men have made it neceſſary to aſſert the ancient loyalty of the Engliſh nation, and make the world ſenſible, that we do not degenerate from thoſe prime glories of our anceſtors, love and allegiance to our prince.

That we were not earlier ſeen in thoſe loyal crowds, but choſe rather to ſtand by and applaud their honeſt and religious zeal, we humbly preſume will not be imputed to the want of it in ourſelves, either by your majeſty; for it is at preſent the great honour of your univerſity, not only to be ſtedfaſt and conſtant in our duty, but to be eminently ſo, and to ſuffer for it, as much as the calumnies and reproaches of factious and malicious men can inflict upon us: and that they have been hitherto able to do no more than vent the venom of their tongues; that they have not proceeded to plunder and ſequeſtration, to violate our chapels, rifle our libraries, and empty our colleges, as once they did, next to the overruling providence of almighty God, is only due to the royal care and prudence of your moſt ſacred majeſty.

But no earthly power, we hope, no menaces or miſery ſhall ever be able to make us renounce or forget our duty. We will ſtill believe and maintain, that our princes derive not their title from the people, but from God; that to him only they are accountable; that it belongs not to ſubjects either to create or cenſure, but to honour and obey their ſovereign, who comes to be ſo by a fundamental hereditary right of ſucceſſion, which no religion, no law, no fault, or forfeiture can alter or diminiſh.

Nor will we ever abate of our well inſtructed zeal for our moſt holy religion, as it is profeſſed and eſtabliſhed in the church of England, that church that hath ſo long ſtood, and is ſtill the envy and terror of her adverſaries, as well as the beauty and ſtrength of the reformation.

It is thus that we have learned our own, and thus we teach others their duty to God, and their prince; in the conſcientious diſcharge of both which we have been ſo long protected and encouraged by your majeſty's moſt juſt and gracious government, that we neither need nor deſire any other declaration, than that experience for your aſſurance, and ſecurity for the future.

For all which grace and goodneſs we have nothing to return. We bring no names, and ſeals, no lives, and fortunes well capable of your majeſty's ſervice, or at all worthy of your acceptance. Nothing but hearts, and prayers, vows of a zealous and laſting loyalty; ourſelves and ſtudies, all that we can, or ever ſhall be able to perform, which we here moſt ſincerely promiſe, and moſt humbly tender at your majeſty's feet, a mean and worthleſs preſent; but ſuch an one as we hope will not be diſdained by the moſt gracious and indulgent prince, that heaven ever beſtowed upon a people.

The king's warrant concerning eccleſiaſtical affairs. Ex MS. penes Tho. epiſc. Aſſaven.

CHARLES R.

HAVING taken into our ſerious conſideration, how much it will conduce to the glory of God, our own honour, and the welfare both of church and univerſities, that the moſt worthy and deſerving men be preferred and favoured according to their merit; and being ſatisfied that the lord archbiſhop of Canterbury, John earl of Radnor, George earl of Halifax, Lawrence viſcount Hyde, the lord biſhop of London, and Edward Seymour Eſq; are proper and competent judges in ſuch caſes; we have thought fit, and do hereby declare our pleaſure to be, that neither of our principal ſecretaries of ſtate do at any time move us on the behalf of any perſon whatſoever, for any preferment in the church, or any favour, or diſpenſation in either of our univerſities, without having firſt communicated both the perſon and the thing, by him deſired, unto the ſaid lord archbiſhop of Canterbury now, and for the time being, John earl of Radnor, George earl of Halifax, Lawrence viſcount Hyde, the lord biſhop of London, now, and for the time being, and Edward Seymour Eſq; and without having the opinion and atteſtation of them, or any four of them in the caſe. And if at any time we be moved in like manner by any other perſon whatſoever; our pleaſure

ſure is, and we do hereby declare, that neither of our principal ſecretaries ſhall preſent any warrant unto us for our royal ſignature in ſuch a caſe, until the ſaid lord archbiſhop of Canterbury, John earl of Radnor, George earl of Halifax, Lawrence viſcount Hyde, the lord biſhop of London, and Edward Seymour Eſq; have been acquainted therewith, and have given their opinion and atteſtation as aforeſaid. And to the end that this our declaration may ſtand as a laſting and inviolable rule for the future; our further pleaſure is, that the ſame be entered not only in both the offices of our ſaid principal ſecretaries, but alſo in the ſignet office, there to remain as upon record. Given at our court at Windſor the 12[th] day of Auguſt, M.DC.LXXXI. in the XXXIII. year of our reign.

By his majeſty's command.

L. JENKINS.

Archiepiſc. Cant. Guil. Sancroft 6.	Anno Chriſti 1683.	Reg. Angliae Carol. II. 35.

Certain orders treated and agreed upon by the right reverend father in God William, lord biſhop of St. Aſaph, and the whole clergy of his dioceſe, at a ſynod begun at St. Aſaph the fourth day of July, anno Domini M.DC.LXXXIII. Ex MS. penes Tho. epiſc. Aſſaven.

FOR the more decent and orderly adminiſtration of the holy offices, it is propoſed, ordained, and agreed, as hereafter followeth.

I. *Concerning the ſacrament of the Lord's ſupper.*

I. Whenſoever the ſacrament of the Lord's ſupper is to be adminiſtred, the bread and the wine ſhall be viewed and approved on ſome week day before by the miniſter; and on the day of celebration, the bread ſhall be decently cut by the miniſter before prayers, and then a ſufficient quantity of that wine, together with the bread ſo cut, prepared, and proportioned to the number of communicants, is to be ſet on the table, covered with a napkin, immediately before the prayer for the church militant, and nothing elſe to be ſuffered to ſtand on the table. And that always on the Lord's day before the miniſter ſhall give notice of the adminiſtration of the communion, and ſhall then require every one, that intends to receive, that he ſhall give in his name to the miniſter on ſome day in the week, before he comes to communicate. And if any one ſhall neglect to give in his name, and yet come to the communion, the miniſter ſhall take notice of every ſuch perſon, and ſhall within ten days at fartheſt give in their names to the rural dean, to the end that they may be tranſmitted to the biſhop.

II. That in caſe the miniſter ſhall ſee any reaſon to fear, that any of thoſe, that have given in their names, hath not knowlege of thoſe things that are neceſſary to be known, in order to the due performance of this duty, that then the miniſter ſhall take all poſſible care to inſtruct him, before he comes to receive. And to the end that none may want a general inſtruction, the miniſter ſhall, at leaſt twice in the year, preach upon that ſubject of preparation for the ſacrament, or ſhall read thoſe two homilies in Welſh, entituled "Of Common Prayer, and ſacraments, and of the worthy receiving of the ſacrament."

III. That in caſe any perſon, who hath given public ſcandal to the church, and eſpecially if he be under any preſentment for ſuch an offence, ſhall preſume to offer himſelf to communicate, the miniſter, as ſoon as he comes to underſtand it, ſhall privately admoniſh him to abſtain from the ſacrament, 'till he hath cleared himſelf of that ſcandal. And if nevertheleſs ſuch a ſcandalous perſon ſhall go in that preſumption to communicate, the miniſter ſhall acquaint the churchwardens therewith, to the end that they may cauſe him to withdraw. And if either they ſhall neglect their duty, or the ſcandalous perſon ſhall not withdraw, yet he ſhall be paſt by in the adminiſtration. And that upon every ſuch caſe that may happen, the miniſter ſhall give notice thereof to the biſhop within ten days, as is required by the rubric before the communion office in the Common Prayer book.

II. *Concerning baptiſm.*

I. The baptiſmal font is to be kept always clean, and the water is to be renewed before every miniſtration of baptiſm.

II. Whenſoever there is any private baptiſm, it ſhall be certified publickly according to the rubric of that office in the liturgy.

III. *Concerning burial.*

I. That at all burials, the miniſter, in his ſurplice, go no further to meet the corps, than the gate of the churchyard.

II. That no unbaptized perſon, no "felo de ſe," or excommunicate be buried with the office. And that no "felo de ſe" be interred in the church, or churchyard, in any caſe. And that no excommunicate perſon be interred there, without ſpecial leave of the biſhop.

IV. *Of excommunication and abſolution.*

That for the denouncing of perſons to be excommunicated in any pariſh, letters, under the ſeal of the court, ſhall be directed to the miniſter of the pariſh, and thereupon the ſaid miniſter ſhall make ſerious application in private to ſuch perſon or perſons, ſo to be denounced, and endeavour to perſuade him or them,

them, by their ſpeedy ſubmiſſion to the ordinary, to prevent ſuch denunciation; and for this work, the miniſter ſhall have one whole week's time allowed him: if he prevail, he is to ſuſpend the denunciation, and to ſignify the reaſon to the court with all convenient ſpeed; but in caſe his endeavour takes no effect, that then, with the uſual certificate of the execution of ſuch letters, he certify alſo ſuch previous notice, and private admonition given to ſuch perſon or perſons, as aforeſaid. And in caſe the miniſter believes that the party to be denounced, hath any particular prejudice againſt him, then he is ſpeedily to inform the biſhop thereof, to the end he may employ ſome other perſon to give that charitable admonition, as aforeſaid.

For the denouncing any perſon excommunicate in any judicial cauſe, it ſhall ſuffice, that the miniſter publiſh the excommunication in the uſual form, that being a ſufficient ground for a "ſignificavit," in caſe the perſon do not ſubmit in forty days.

When any perſon is decreed to be excommunicate for any criminal cauſe, there ſhall be three Sundays allowed for his denunciation, as follows.

On the firſt Sunday there ſhall be read by the miniſter of the pariſh, after the Nicene creed, the firſt form preſcribed, to deſire the prayers of the congregation for that perſon to implore the grace and mercy of God to bring him to repentance.

On the ſecond Sunday there ſhall be read by the miniſter of the pariſh the ſecond form preſcribed, which form ſhall alſo be read in the pariſh church of every pariſh adjoining to that, in which the ſaid perſon liveth; then the miniſter ſhall aſk if there be any preſent, who can ſhew any reaſonable cauſe, why the denunciation ought to be farther delayed, than the next Lord's day? if any perſon anſwers and ſays, he hath ſuch cauſe, the miniſter ſhall admoniſh him to ſhew it to the biſhop within that week.

On the third Sunday, if there be no cauſe alleged to the contrary, there ſhall be read by the ſaid miniſter, and alſo in every neighbouring pariſh, as aforeſaid, and the church of the next market town, the third form, which is preſcribed for denunciation, and then alſo there ſhall be a ſermon preached in the ſaid pariſh church by a miniſter, whom the biſhop ſhall appoint for that purpoſe.

Whoſoever is thus excommunicate, is to be denounced again once every quarter in his pariſh church, and the church of the next market town, and the neighbouring pariſh, and the cathedral.

When any clergyman is excommunicated, and does not ſubmit within one month, he ſhall be denounced excommunicate in every church in the dioceſe, and a roll of the name of ſuch, if any be, ſhall be publiſhed once a year in the cathedral, and every pariſh church and chapel within the dioceſe.

The miniſter of every pariſh is to keep a book by him both of excommunications and abſolution, that he may know who are, and who are not in church communion among his pariſhioners. And if one that is under excommunication remove out of his pariſh, then if the remove be out of his dioceſe, the incumbent ſhall ſpeedily give notice thereof to the biſhop, informing him into what place the perſon is removed; but if he be gone into any other pariſh in this dioceſe, then the miniſter of that pariſh, in which he was denounced, ſhall certify the miniſter, into whoſe pariſh he is removed, who thereupon ſhall enter the name into his book, as an excommunicate perſon, and ſhall declare it publickly, after the Nicene creed, on the next Lord's day after the receipt of ſuch certificate, and as oft as any one ſhall be denounced, there ſhall be read, immediately after, the roll of all thoſe perſons, that remain under excommunication in that pariſh.

That all abſolutions in criminal cauſes, except where the biſhop reſerves them to himſelf, ſhall be decreed to be performed by the miniſter of the pariſh. And that where any penance is to be performed, the ſaid miniſter is to have notice of it a fortnight before, which notice ſhall be given him by the penitent, or elſe the miniſter to give him no certificate of his performance. And that when the performing of a penance is fully certified to the court; a commiſſion ſhall be directed to the miniſter of the pariſh to give abſolution, as aforeſaid.

The miniſter may abſolve any one "in articulo mortis," in caſe he believes him to be truly penitent, without a ſpecial commiſſion.

That as often as it ſhall appear to the miniſter, that any penitent hath any eminent change wrought in him, eſpecially if it be ſuch as may be of great and uſeful example to others in the like caſe, he ſhall, immediately after the Nicene creed, ſtir up the people to render due thanks to almighty God, in a form preſcribed for that purpoſe, to be read after the Nicene creed, as aforeſaid.

V. *Concerning the obſervation of the Lord's day.*

The miniſters are to take all poſſible care, that the Lord's day be better obſerved than generally it is, and frequently to mind the wardens of their duty, both in hindering all profanations of the Lord's day, as much as in them lies, and alſo in preſenting all offenders in this particular; and they ſhall preſent the wardens themſelves, in caſe they ſhall nevertheleſs be found negligent in their duty.

VI. *Concerning the admitting and ſwearing of wardens.*

None ſhall be hereafter ſworn churchwarden of any pariſh, before his due election be certified to the court by the incumbent of the pariſh, as well as by the wardens then being; and when there is a neceſſity of granting a commiſſion for adminiſtring this oath, it ſhall be directed to the incumbent, or ſome other beneficed miniſter, becauſe ſuch are upon their oaths, having ſworn canonical obedience to the biſhop.

VII. *Concerning the reſidence of the clergy.*

That the clergy be mindful, that they are not only obliged to reſide within their reſpective pariſhes, but to dwell in the houſes, which belong to their churches reſpectively, unleſs they have leave from the biſhop to do otherwiſe, which is not to be obtained but upon weighty reaſons, and giving good ſecurity againſt dilapidations. And he that ſhall preſume to do otherwiſe, without the biſhop's leave firſt had, ſhall be incapable of it after.

VIII. *Concerning a terrier.*

That every incumbent be obliged to bring into the regiſtry of the biſhop, before the 25th day of March next enſuing, a terrier, fairly written upon parchment, of his glebe, and a deſcription of the buildings ſituate thereupon, with the numbers of bays and ſeveral dimenſions of them, together with a perfect inventory of the books, the plate, veſtments, and other utenſils of the church; and if all tithes are not paid in kind, how many, and what the "modi decimandi" preſcribed to; and which are anciently and beyond hopes of being deſtroyed, and which yet within memory, or at leaſt diſputable: what right the miniſter hath yet in the church, as to ſeats and burying places left unprejudiced by preſcriptions of the laity; and how much of the repair of the church, and fence of the churchyard lies upon the rector or vicar, and how much upon the pariſh in general, and how much upon particular eſtates, and what are the ſhares: and what ſeats are erected within the chancel, and how anciently. This terrier with theſe enlargements is to be publiſhed in the church, and afterwards to be ſubſcribed by the miniſter and churchwardens, and others of greateſt note in the pariſh.

IX. *Concerning gifts to charitable uſes.*

That the biſhops receive at, or before the 25th day of March next a particular account from every pariſh by the procurement of their miniſter, what charitable gifts, bequeſts, or legacies in lands, mony, or goods are diſpoſed, and continued, according to the intentions of the donors or legators; and what concealed, defalked, or perverted within memory. And that as oft as there is a collection upon any brief, there ſhall be entered by the hand of the reſpective miniſter in a book to be kept for that purpoſe, the day of the receipt of every ſuch brief, the time when it was publiſhed, and the particular ſums collected; and that upon payment of ſuch collections, the reſpective churchwardens ſhall take receipts for the ſaid payments, and ſhall file the ſame, and enter them in the ſaid book, which book and receipts ſhall be kept in the church cheſt.

W. Asaph.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Guil. Sancroft 6.	1683.	Carol. II. 35.

The judgment and decree of the univerſity of Oxford, paſſed in the convocation July 21. M.dc.lxxxiii. *againſt certain pernicious books, and damnable doctrines, deſtructive to the ſacred perſons of princes, their ſtate, and government, and of all human ſociety.*

Although the barbarous aſſaſſination lately enterprized againſt the perſon of his ſacred majeſty and his royal brother, engage all our thoughts to reflect with the utmoſt deteſtation and abhorrence on that execrable villainy, hateful to God and man, and pay our due acknowledgments to the divine providence, which by extraordinary methods brought it to paſs, that the breath of our noſtrils, the anointed of the Lord is not taken in the pit, which was prepared for him; and that under his ſhadow we continue to live, and enjoy the bleſſings of his government; yet notwithſtanding we find it to be a neceſſary duty at this time to ſearch into, and lay open thoſe impious doctrines, which having of late been ſtudiouſly diſſeminated, gave riſe and growth to theſe nefarious attempts, and paſs upon them our ſolemn public cenſure and decree of condemnation.

Therefore to the honour of the holy and undivided Trinity, the preſervation of the catholic truth in the church, and that the king's majeſty may be ſecured both from the attempts of open bloody enemies, and machinations of treacherous heretics and ſchiſmatics; we the vicechancellor, doctors, proctors, and maſters, regent and not regent, met in convocation in the accuſtomed manner, time, and place on Saturday the one and twentieth day of July, in the year M.dc.lxxxiii. concerning certain propoſitions contained in divers books and writings, publiſhed in the Engliſh, and alſo the Latin tongues, repugnant to the holy ſcriptures, decrees of councils, writings of the fathers, the faith and profeſſion of the primitive church, and alſo deſtructive of the kingly government, the ſafety of his majeſty's perſon, the public peace, the laws of nature, and bonds of human ſociety, by our unanimous aſſent and conſent, have decreed and determined in manner and form following:

I. All civil authority is derived originally from the people.

II. There is a mutual compact, tacit or expreſs, between a prince and his ſubjects; and that if he perform not his duty, they are diſcharged from theirs.

III. That

III. That if lawful governors become tyrants, or govern otherwiſe than by the laws of God and man they ought to do, they forfeit the right, they have unto their government. Lex rex. Buchan. de jure regni. Vindiciae contra tyrannos. Bellarm. de conciliis, de pontifice. Milton. Goodwin. Baxter's H. C.

IV. The ſovereignty of England is in the three eſtates, viz. king, lords, and commons. The king has but a coordinate power, and may be over-ruled by the other two. Lex rex. Hunton, of a limited and mixed monarchy. Baxter's H. C. Polit. Catechiſ.

V. Birthright and proximity of blood give no title to rule or government, and it is lawful to preclude the next heir from his right and ſucceſſion to the crown. Lex rex. Hunt's Poſtſcript. Doleman's hiſtory of ſucceſſion. Julian the apoſtate. Mene Tekel.

VI. It is lawful for ſubjects, without the conſent, and againſt the command of the ſupreme magiſtrate, to enter into leagues, covenants, and aſſociations for defence of themſelves and their religion. Solemn league and covenant. Late aſſociation.

VII. Self preſervation is the fundamental law of nature, and ſuperſedes the obligation of all others, whenſoever they ſtand in competition with it. Hobbes de cive. Leviathan.

VIII. The doctrine of the goſpel, concerning patient ſuffering of injuries, is not inconſiſtent with violent reſiſting of the higher powers, in caſe of perſecution for religion. Lex rex. Julian the apoſtate. Apologet. relat.

IX. There lies no obligation upon chriſtians to paſſive obedience, when the prince commands any thing againſt the laws of our country; and the primitive chriſtians choſe rather to die than reſiſt, becauſe chriſtianity was not ſettled, by the laws of the empire. Julian the apoſtate.

X. Poſſeſſion and ſtrength give a right to govern, and ſucceſs in a cauſe or enterprize proclaims it to be lawful and juſt. To purſue it, is to comply with the will of God, becauſe it is to follow the conduct of his providence. Hobbes. Owen's ſermon before the regicides, Jan. 31. M.DC.XLVIII. Baxter. Jenkins's Petition, Octob. M.DC.LI.

XI. In the ſtate of nature there is no difference between good and evil, right and wrong. The ſtate of nature is a ſtate of war, in which every man hath a right to all things.

XII. The foundation of civil authority is this natural right, which is not given but left to the ſupreme magiſtrate, upon mens entring into ſocieties. And not only a foreign invader, but a domeſtic rebel puts himſelf again into a ſtate of nature, to be proceeded againſt, not as a ſubject, but an enemy; and conſequently acquires by his rebellion the ſame right over the life of his prince, as the prince for the moſt heinous crimes has over the life of his own ſubjects.

XIII. Every man after his entering into a ſociety, retains a right of defending himſelf againſt force; and cannot transfer that right to the commonwealth, when he conſents to that union, whereby a commonwealth is made. And in caſe a great many men together have already reſiſted the commonwealth, for which every one of them expecteth death, they have liberty then to join together, to aſſiſt, and defend one another: their bearing of arms, ſubſequent to the firſt breach of their duty, though it be to maintain what they have done, is no new unjuſt act; and if it be only to defend their perſons, it is not unjuſt at all.

XIV. An oath ſuperadds no obligation to pacts, and a pact obliges no further than it is credited. And conſequently, if a prince gives any indication, that he does not believe the promiſes of fealty and allegiance made by any of his ſubjects, they are thereby freed from their ſubjection; and notwithſtanding their pacts and oaths, may lawfully rebel againſt, and deſtroy their ſovereign. Hobbes de cive. Leviathan.

XV. If a people, that by oath and duty are obliged to a ſovereign, ſhall ſinfully diſpoſſeſs him, and contrary to their covenants, chuſe and covenant with another; they may be obliged by their latter covenants, notwithſtanding their former. Baxter's H. C.

XVI. All oaths are unlawful and contrary to the word of God. Quakers.

XVII. An oath obligeth not in the ſenſe of the impoſers, but the takers. Sheriff's caſe.

XVIII. Dominion is founded in grace.

XIX. The powers of this world are uſurpations upon the prerogative of Jeſus Chriſt, and it is the duty of God's people to deſtroy them, in order to the ſetting Chriſt upon his throne. Fifth monarchy men.

XX. The preſbyterian government is the ſcepter of Chriſt's kingdom, to which kings as well as others are bound to ſubmit, and the king's ſupremacy in eccleſiaſtical affairs, aſſerted by the church of England, is injurious to Chriſt, the ſole king and head of the church. Altare Damaſcenum. Apologet. relat. Hiſt. of Indulgences. Cartwright. Travers.

XXI. It is not lawful for ſuperiors to impoſe any thing in the worſhip of God, that is not antecedently neceſſary.

XXII. The duty of not offending a weak brother is inconſiſtent with all human authority of making laws concerning indifferent things. Proteſtant reconciler.

XXIII. Wicked kings and tyrants ought to be put to death; and if the judges and inferior magiſtrates will not do their office, the power of the ſword devolves to the people. If the major part of the people refuſe to exerciſe this power, then the miniſters may excommunicate ſuch a king; after which it is lawful for any of his ſubjects to kill him, as the people did Athaliah, and Jehu, and Jezabel. Buchanan. Knox. Goodman. Gilby. Jeſuits.

XXIV. After the ſealing the ſcripture canon, the people of God in all ages are to expect new revelations for a rule of their actions; and it is lawful for a private man, having an inward

inward motion from God, to kill a tyrant. Quakers and other enthuſiaſts. Goodman.

XXV. The example of Phineas is to us inſtead of a command: for what God hath commanded or approved in one age, muſt needs oblige in all. Goodman. Knox. Napthali.

XXVI. King Charles I. was lawfully put to death, and his murderers were the bleſſed inſtruments of God's glory in their generations. Milton. Goodwin. Owen.

XXVII. King Charles I. made war upon his parliament: and in ſuch a caſe the king may not only be reſiſted, but he ceaſeth to be king. Baxter.

We decree, judge, and declare all and every of theſe propoſitions to be falſe, ſeditious, and impious; and moſt of them to be alſo heretical and blaſphemous, infamous to the chriſtian religion, and deſtructive of all government in church and ſtate.

We further decree, that the books, which contain the aforeſaid propoſitions and impious doctrines, are fitted to deprave good manners, corrupt the minds of uneaſy men, ſtir up ſeditions and tumults, overthrow ſtates and kingdoms, and lead to rebellion, murder of princes, and atheiſm itſelf. And therefore we interdict all members of the univerſity from the reading of the ſaid books, under the penalties in the ſtatutes expreſſed. We alſo order the before recited books to be publickly burnt by the hand of our marſhal in the court of our ſchools.

Likewiſe we order that in perpetual memory hereof, theſe our decrees ſhall be entered into the regiſtry of our convocation; and that copies of them being communicated to the ſeveral colleges and halls within this univerſity, they be there publickly affixed in the libraries, refectories, or other fit places, where they may be ſeen and read of all.

Laſtly we command and ſtrictly enjoin all and ſingular the readers, tutors, catechiſts, and others, to whom the care and truſt of initiating of youth is committed, that they diligently inſtruct and ground their ſcholars in that moſt neceſſary doctrine, which in a manner, is the badge and character of the church of England, of "Submitting to every ordinance of man, for the Lord's ſake; whether it be to the king as ſupreme, or unto governors, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well." Teaching that this ſubmiſſion and obedience is to be clear, abſolute, and without any exception of any ſtate or order of men. Alſo, that they, according to the apoſtle's precept, "Exhort, that firſt of all ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for the king, and all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty, for this is good and acceptable in the ſight of God our ſaviour." And in eſpecial manner, that they preſs and oblige them, humbly to offer their moſt ardent and daily prayers at the throne of grace for the preſervation of our ſovereign lord king Charles from the attempts of open violence, and ſecret machinations of perfidious traytors, that the defender of the faith, being ſafe under the defence of the moſt high, may continue his reign on earth, 'till he exchange it for that of a late and happy immortality.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. SANCROFT 8.	1685.	JACOB. II. 1.

Convocatio praelatorum et cleri provinciae Cantuar.

CONVOCATIO praelatorum et cleri provinciae Cantuar. per breve regium ad 20. diem menſis Maii in eccleſia S. Pauli London ſummonita, ac peractis ſacris de die in diem poſt 12. ſeſſiones ad 11. diem menſis Maii anni M.DC.LXXXVI. prorogabatur.

Synodus provinc. Ebor. virtute brevis regii dati 14. die Martii, anno regni I. convocata, non deſcribitur in regiſtris Ebor.

Anno M.DC.LXXXVI. ſynodus prov. Cantuar. poſt tres ſeſſiones uſque ad 29. Aprilis, M.DC.LXXXVII. prorogabatur.

Et anno M.DC.LXXXVII. poſt tres ſeſſiones uſque ad 23. diem menſis Novembris continuata, diſſolvebatur.

Articles for the better regulation of ordinaaces, and inſtitutions, and other admiſſions to cure of ſouls, into which much abuſe and many uncanonical practices have lately crept. Ex autographo archiep. Sancroft apud Tho. epiſc. Aſſaven.

IT is agreed by and between the archbiſhop and biſhops of the province of Canterbury, and they do hereby mutually and ſolemnly promiſe for themſelves reſpectively to one another as followeth:

I. That they will henceforth ordain no man deacon, except he be 23. years old, unleſs he have a faculty; which the archbiſhop declares he will not grant, but upon very urgent occaſion; nor prieſt unleſs he be full and complete 24. years old, as it is indiſpenſibly required in the preface to the book of ordination; nor unleſs the canonical age be either by an extract out of the regiſter book of the pariſh, where the perſon to be ordained was born, under the hands of the miniſter and churchwardens there, or if no regiſter be kept or found there, by

by ſome other means ſufficiently atteſted.

II. That they will not admit or inſtitute any perſon, who hath been formerly ordained, to cure of ſouls, unleſs it appear by a like teſtimonial, that when he was ordained, he was of canonical age; none but thoſe who are ſo ordained being by the late act of uniformity and the ſtatute 13 Eliz. c. 12. § 5. capable to be admitted to any benefice with cure.

III. That they will ordain no man deacon or prieſt, who hath not taken ſome degree of ſchool in one of the univerſities of this realm, unleſs the archbiſhop in ſome extraordinary caſe, and upon the expreſs deſire and requeſt of the biſhop ordaining, ſhall think fit to diſpenſe with this particular, the perſon, ſo to be diſpenſed with, being in all things elſe qualified, as the ſaid 34th canon requires.

IV. That they will ordain none but ſuch, as either have lived within their reſpective dioceſes for the three years laſt paſt, and are upon their own perſonal knowledge, or by the teſtimony of three of the neighbouring miniſters, whom they think fit to rely upon, found to be worthy of what they pretend to, or elſe do exhibit ſufficient and authentic teſtimony thereof from the biſhop or biſhops, within whoſe juriſdiction they have reſided for the three laſt years, or from ſome college in one of the univerſities, in which they are, or lately have been gremials; to the end, that there may be (by one or more of theſe methods) ſufficient moral aſſurance to the biſhop, by competent witneſſes, of the good life and converſation of the perſons to be ordained, for full three years laſt paſt, as the ſaid canon requires. And the archbiſhop doth declare, that he will not give any man, beneficed in one dioceſe, a faculty to take and hold a benefice in another, unleſs the biſhop, in whoſe dioceſe he is already beneficed, doth give him a fair dimiſſion and teſtimony, together with his expreſs conſent to that very purpoſe.

V. That they will admit none to holy orders but ſuch as are preſented to ſome eccleſiaſtical preferment then void in that dioceſe, or have ſome other title ſpecified and allowed in the 33d canon; among which a curacy under a parſon or vicar, during his pleaſure, is not to be accounted to be one, unleſs that parſon or vicar doth under his hand and ſeal, and before witneſſes oblige himſelf to the biſhop both to acccept that perſon "bona fide" (when he ſhall be ordained and licenſed by the biſhop) to ſerve under him, and aſſiſt him, and alſo to allow him ſuch ſalary, as the biſhops ſhall approve of, ſo long as he ſhall continue doing his duty there; and laſtly, not to put him out of that employment, but for reaſons to be allowed by the biſhop.

VI. That they will ordain no man, who hath a title allowed by the canon, if the benefice, to which that title relates, lie within another dioceſe, except he exhibit letters dimiſſory from the biſhop, in whoſe dioceſe his title and employment is.

VII. That they will ordain no man, but upon the Lord's days, immediately following the "jejunia quatuor temporum," except he have a faculty to be ordained "extra tempora;" and ſuch a faculty, the archbiſhop declares, he will not grant, but upon very urgent occaſion, as (for inſtance) if one, who is not in full orders, be preſented to ſome benefice; for of it ſince the late act of uniformity he is not capable, till he be ordained prieſt.

VIII. That they will ordain no man (of what qualities or gifts ſoever) both deacon and prieſt in one day, nor any man prieſt, until he ſhall have continued in the office of a deacon the ſpace of a whole year, and behaved himſelf faithfully and diligently in the ſame. And if upon urgent occaſion, it ſhall for reaſonable cauſes ſeem good unto the biſhop to ſhorten that time, yet even in that caſe, there being four times of ordination in the year, he ſhall give the deacon's order in the end of one Ember week; and (if the caſe may bear that delay) the prieſts order not till the next enſuing; or in the utmoſt neceſſity, not till the Sunday, or holyday next following; and that too not without a faculty. But in the ſame day none ſhall be made both deacon and prieſt, that ſome decent ſhadow at leaſt, or footſtep of ſo ancient and laudable a practice may be however retained and obſerved amongſt us.

IX. That they will ordain none, but ſuch as ſhall, a full month before the day of ordination, bring or ſend to the biſhop notice in writing of their deſire to enter into holy orders, together with ſuch certificate of their age, and ſuch teſtimonials of their behaviour and converſation, as are above required; to the end, that the biſhop may (if he think fit) make farther enquiry into all particulars, and alſo give open monitions to all men to except againſt ſuch, as they may perhaps know not to be worthy, as it is expreſly required by that excellent canon M.D.LXIV. and may be performed, as otherwiſe, ſo generally by affixing a ſchedule of the names of the candidates upon the doors of the cathedral, for as long time before, as they are given in: nor any, but ſuch as ſhall alſo repair perſonally to the biſhop in the beginning of the Ember week, or on Thurſday in that week, at the lateſt, to the end, that there may be time for the ſtrict and careful examination of every perſon, ſo to be ordained, both by the archdeacon, and by the biſhop himſelf, and ſuch other as ſhall aſſiſt him at the impoſition of hands, or he ſhall think fit to employ herein; and that they may alſo be preſent in the cathedral, and obſerve the ſolemn faſt, and join in the ſolemn prayers, which are at that time to be put up to God in their behalf.

X. Laſtly, That ſome time in the week, after every ordination, whether "intra," or "extra tempora," the biſhop ordaining ſhall ſend a certificate under his hand and ſeal, atteſted by the archdeacon, and ſuch other clergymen, as aſſiſted at the ordination, containing the names and ſurnames of all the perſons then ordained, the place of their birth, their age, the college where

where they were educated, with the degree they have taken in the univerſity, the title upon which they are ordained, and upon whoſe letters dimiſſory, if they came out of another dioceſe; to which ſhall be ſubjoined a particular account of all ſuch as then offer'd themſelves to ordination, and were refuſed, as alſo of the reaſons, for which the biſhop refuſed them. All which the archbiſhop doth undertake and promiſe to cauſe to be entred into a liegerbook for that purpoſe, to the end that it may be, as it were "eccleſiae matricula" for this province.

W. Cant.
W. Aſaph. William Norwich.
Fran. Ely.
Tho. Bath et Wells.

Archiepiſc. Cant. Guil. Sancroft 10. | Anno Chriſti 1687. | Reg. Angliae Jacob. II. 3.

King James the ſecond his gracious declaration to all his loving ſubjects for liberty of conſcience.

James R.

It having pleaſed almighty God not only to bring us to the imperial crown of theſe kingdoms through the greateſt difficulties, but to preſerve us by a more than ordinary providence upon the throne of our royal anceſtors; there is nothing now, that we ſo earneſtly deſire, as to eſtabliſh our government on ſuch a foundation, as may make our ſubjects happy, and unite them to us by inclination as well as duty. Which we think can be done by no means ſo effectually, as by granting to them the free exerciſe of their religion for the time to come, and add that to the perfect enjoyment of their property; which has never been in any caſe invaded by us ſince our coming to the crown. Which being the two things men value moſt, ſhall ever be preſerved in theſe kingdoms, during our reign over them, as the trueſt methods of their peace and our glory. We cannot but heartily wiſh, as it will eaſily be believed, that all the people of our dominions were members of the catholic church; yet we humbly thank almighty God, it is, and hath of long time been our conſtant ſenſe and opinion (which upon divers occaſions we have declared) that conſcience ought not to be conſtrained, nor people forced in matters of meer religion: it has ever been directly contrary to our inclination, as we think it is to the intereſt of government, which it deſtroys by ſpoiling trade, depopulating countries, and diſcouraging ſtrangers, and finally, that it never obtained the end, for which it was employed. And in this we are the more confirmed by the reflections we have made upon the conduct of the four laſt reigns. For after all the frequent and preſſing endeavours that were uſed in each of them, to reduce this kingdom to an exact conformity in religion, it is viſible the ſucceſs has not anſwered the deſign, and that the difficulty is invincible. We therefore out of our princely care and affection unto all our loving ſubjects, that they may live at eaſe and quiet, and for the increaſe of trade, and encouragement of ſtrangers, have thought fit by virtue of our royal prerogative to iſſue forth this our declaration of indulgence; making no doubt of the concurrence of our two houſes of parliament, when we ſhall think it convenient for them to meet.

In the firſt place we do declare, that we will protect and maintain our archbiſhops, biſhops, and clergy, and all other our ſubjects of the church of England in the free exerciſe of their religion as by law eſtabliſhed, and in the quiet and full enjoyment of all their poſſeſſions without any moleſtation or diſturbance whatſoever.

We do likewiſe declare, that it is our royal will and pleaſure, that from henceforth the execution of all, and all manner of penal laws in matters eccleſiaſtical, for not coming to church, or not receiving the ſacrament, or for any other nonconformity to the religion eſtabliſhed, or for, or by reaſon of the exerciſe of religion in any manner whatſoever, be immediately ſuſpended; and the further execution of the ſaid penal laws and every of them is hereby ſuſpended.

And to the end, that by the liberty hereby granted, the peace and ſecurity of our government in the practice thereof may not be indangered, we have thought fit, and do hereby ſtraitly charge and command all our loving ſubjects, that as we do freely give them leave to meet and ſerve God after their own way and manner, be it in private houſes or places purpoſely hired or built for that uſe; ſo that they take eſpecial care, that nothing be preached or taught amongſt them, which may any ways tend to alienate the hearts of our people from us or our government; and that their meetings and aſſemblies be peaceably, openly, and publickly held, and all perſons freely admitted to them; and that they do ſignify and make known to ſome one or more of the next juſtices of the peace, what place or places they ſet apart for thoſe uſes.

And that all our ſubjects may enjoy ſuch their religious aſſemblies with greater aſſurance and protection, we have thought it requiſite and do hereby command, that no diſturbance of any kind be made or given unto them, under pain of our diſpleaſure, and to be further proceeded againſt with the utmoſt ſeverity.

And foraſmuch as we are deſirous to have the benefit of the ſervice of all our loving ſubjects, which by the law of nature is inſeparably

bly annexed to, and inherent in our royal perſon; and that none of our ſubjects may for the future be under any diſcouragement or diſability (who are otherwiſe well inclined and fit to ſerve us) by reaſon of ſome oaths or teſts, that have been uſually adminiſtred on ſuch occaſions; we do hereby further declare, that it is our royal will and pleaſure, that the oaths commonly called "The oaths of ſupremacy and allegiance," and alſo the ſeveral teſts and declarations mentioned in the acts of parliament made in the xxv[th] and xxx[th] years of the reign of our late royal brother king Charles II. ſhall not at any time hereafter be required to be taken, declared, or ſubſcribed by any perſon or perſons whatſoever, who is or ſhall be employed in any office or place of truſt either civil or military under us, or in our government. And we do further declare it to be our pleaſure and intention from time to time hereafter, to grant our royal diſpenſations under our great ſeal to all our loving ſubjects ſo to be employed; who ſhall not take the ſaid oaths, or ſubſcribe or declare the ſaid teſts or declarations in the above mentioned acts, and every of them.

And to the end that all our loving ſubjects may receive and enjoy the full benefit and advantage of our gracious indulgence hereby intended, and may be acquitted and diſcharged from all pains, penalties, forfeitures, and diſabilities by them or any of them incurred, or forfeited, or which they ſhall or may at any time hereafter be liable to, for or by reaſon of their nonconformity, or the exerciſe of their religion, and from all ſuits, troubles, or diſturbances for the ſame; we do hereby give our free and ample pardon unto all Nonconformiſts, recuſants, and other our loving ſubjects, for all crimes and things by them committed or done contrary to the penal laws, formerly made relating to religion, and the profeſſion or exerciſe thereof; hereby declaring that this our royal pardon and indemnity ſhall be as good and effectual to all intents and purpoſes, as if every individual perſon had been therein particularly named, or had particular pardons under our great ſeal, which we do likewiſe declare ſhall from time to time be granted unto any perſon or perſons deſiring the ſame: willing and requiring our judges, juſtices, and other officers to take notice of and obey our royal will and pleaſure herein before declared.

And although the freedom and aſſurance, we have hereby given in relation to religion and property, might be ſufficient to remove from the minds of our loving ſubjects all fears and jealouſies in relation to either; yet we have thought fit further to declare, that we will maintain them in all their properties and poſſeſſions, as well of church and abby lands, as in any other their lands and properties whatſoever. Given at our court at Whitehall the fourth day of April, M.DC.LXXXVII. in the third year of our reign.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. SANCROFT II.	1687.	JACOB. II. 4.

A proclamation for ſuppreſſing and preventing ſeditious and unlicenced books and pamphlets.

JAMES R.

WHEREAS in and by an act of parliament made in the fourteenth year of the reign of our late deareſt brother king Charles II. entituled "An act for preventing abuſes in printing ſeditious, treaſonable, and unlicenſed books and pamphlets, and for regulating of printing and printing preſſes" (which ſaid act is by another ſtatute or act of parliament made in the firſt year of our reign, revived and continued) it is amongſt other things enacted, that no perſon or perſons whatſoever, not being licenſed in that behalf by the lord biſhop of the dioceſe, nor having been ſeven years apprentice to the trade of bookſeller, printer, or bookbinder, nor being a freeman of the city of London by a patrimonial right, as a ſon of a bookſeller, printer, or bookbinder, nor being a member of the company of Stationers of London, ſhall within the city or ſuburbs of London, or any other market town, or elſewhere receive, take, or buy, to barter, ſell again, change, or do away any book or books whatſoever, upon pain of forfeiture of the ſame; and whereas of late ſeveral perſons not being qualified by the ſaid act, and particularly great numbers of looſe and diſorderly people, commonly called hawkers and pedlers of books, have taken upon them to receive or buy ſeveral unlicenſed, ſeditious, and many times treaſonable books and pamphlets, framed and contrived by malicious perſons on purpoſe to amuſe and diſturb the minds of our loving ſubjects, or for other evil or indirect ends and purpoſes, and have carried, ſold, and diſperſed the ſame about the ſtreets, and in other places of public reſort, and alſo in coffeehouſes, taverns, and private families, to the great abuſe and ſcandal of our royal ſtate and government, and in open and manifeſt breach and contempt of our laws; we therefore conſidering the great miſchief that doth enſue upon ſuch licentious and illegal practices, and being reſolved effectually to provide againſt the like miſchiefs for the future, are pleaſed by this our royal proclamation, by and with the advice of our privy council to command and require, that the ſaid act be put in execution, and duly and ſtrictly obſerved and kept. And we do alſo ſtraitly prohibit and forewarn, that from henceforth no perſon or perſons, commonly called hawkers or pedlers of books, or any other perſon or perſons whatſoever, not being qualified as aforeſaid,

foreſaid, to buy or ſell books, do or ſhall preſume to go about the ſtreets, or from houſe to houſe, to ſell or expoſe to ſale any manner of book or books, pamphlet or pamphlets whatſoever, nor do or ſhall by any ways or means whatſoever buy, or ſell, or expoſe to ſale any manner of books or pamphlets whatſoever contrary to the purport and true meaning of the ſaid act of parliament, under ſuch pains, penalties, and forfeitures, as by the ſaid act are provided, and upon pain of incurring ſuch further puniſhments, as by the utmoſt rigour of the laws, and by our prerogative royal may be inflicted on ſuch offenders for their contempt of this our royal commandment; hereby ſtrictly charging and commanding all judges, juſtices of the peace, mayors, ſheriffs, bayliffs, conſtables, and all other our officers, and miniſters; as alſo the maſter and wardens of the ſaid company of Stationers, now and for the time being, and all other our ſubjects, whom it ſhall or may concern, that they and every of them do from time to time uſe their and every of their beſt and utmoſt powers, ſkills, and endeavours reſpectively, for the utter ſuppreſſing and preventing of the printing and publiſhing of all ſuch unlawful books and pamphlets aforeſaid, and for proſecuting, puniſhign, and utterly ſuppreſſing all and every perſon and perſons offending in the premiſſes, according to the utmoſt rigour of the law, and our royal intent and meaning herein declared, as they our ſaid officers and ſubjects do tender our pleaſure, and will anſwer the contrary. Given at our court at Whitehall the tenth day of February, M.DC.LXXXVII. in the fourth year of our reign.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. SANCROFT II.	1688.	JACOB. II. 4.

The king's declaration for liberty of conſcience.

OUR conduct has been ſuch in all times, as ought to have perſuaded the world, that we are firm and conſtant to our reſolutions: yet that eaſy people may not be abuſed by the malice of crafty wicked men, we think fit to declare, that our intentions are not changed ſince the 4th of April M.DC.LXXXVII. when we iſſued out our declaration for liberty of conconſcience in the following terms. [Here the declaration was recited verbatim, and then follows] Ever ſince we granted this indulgence, we have made it our principal care to ſee it preſerved without diſtinction, as we are encouraged to do daily by multitudes of addreſſes, and many other aſſurances we receive from our ſubjects of all perſuaſions, as teſtimonies of their ſatisfaction and duty; the effects of which we doubt not but the next parliament will plainly ſhew; and that it will not be in vain, that we have reſolved to uſe our utmoſt endeavours to eſtabliſh liberty of conſcience on ſuch juſt and equal foundation, as will render it unalterable, and ſecure to all people the free exerciſe of their religion for ever; by which future ages may reap the benefit of what is ſo undoubtedly for the general good of the whole kingdom. It is ſuch a ſecurity we deſire, without the burthen and conſtraint of oaths and teſts, which have been unhappily made by ſome governments, but could never ſupport any; nor ſhould men be advanced by ſuch means to offices and employments, which ought to be the reward of ſervices, fidelity, and merit. We muſt conclude, that not only good chriſtians will join in this, but whoever is concerned for the increaſe of the wealth and power of the nation. It would perhaps prejudice ſome of our neighbours, who might loſe part of thoſe vaſt advantages they now enjoy, if liberty of conſcience were ſettled in theſe kingdoms, which are above all others, moſt capable of improvements, and of commanding the trade of the world. In purſuance of this great work, we have been forced to make many changes both of civil and military officers throughout our dominions, not thinking any ought to be employed in our ſervice, who will not contribute towards eſtabliſhing the peace and greatneſs of their country, which we moſt earneſtly deſire, as unbiaſſed men may ſee by the whole conduct of our government, and by the condition of our fleet, and of our armies, which with good management ſhall be conſtantly the ſame, and greater, if the ſafety or honour of the nation require it. We recommend theſe conſiderations to all our ſubjects, and that they will reflect on their preſent eaſe and happineſs, how for above three years that it hath pleaſed God to permit us to reign over theſe kingdoms, we have not appeared to be that prince, our enemies would have made the world afraid of; our chief aim having been not to be the oppreſſor, but the father of our people; of which we can give no better evidence, than by conjuring them to lay aſide all private animoſities, as well as groundleſs jealouſies, and to chuſe ſuch members of parliament, as may do their parts to finiſh what we have begun for the advantage of the monarchy, over which almighty God has placed us; being reſolved to call a parliament, that ſhall meet in November next at furtheſt. Given at our court at Whitehall the 27th day of April M.DC.LXXXVIII. in the fourth year of our reign.

The

The petition of William Sancroft, archbiſhop of Canterbury, William Lloyd, biſhop of St. Aſaph, Thomas Kenn, biſhop of Bath and Wells, Francis Turner, biſhop of Ely, John Lake, biſhop of Chicheſter, Thomas White, biſhop of Peterborough, and Jonathan Trelawny, biſhop of Briſtol, againſt publiſhing the king's declaration for liberty of conſcience, preſented to the king May 18. M.DC.LXXXVIII.

To the king's moſt excellent majeſty.

The humble petition of William, archbiſhop of Canterbury, and divers of the ſuffragan biſhops of that province, now preſent with him, in behalf of themſelves, and other of their abſent brethren, and of the inferior clergy of their reſpective dioceſes,

Humbly ſheweth,

That the great averſeneſs they find in themſelves to the diſtributing and publiſhing in all their churches your majeſty's late declaration for liberty of conſcience, proceeds neither from any want of duty and obedience to your majeſty (our holy mother the church of England being both in her principles, and in her conſtant practice unqueſtionably loyal, and having to her great honour, been more than once publickly acknowledged to be ſo by your gracious majeſty) nor yet from any want of tenderneſs to Diſſenters, in relation to whom we are willing to come to ſuch a temper, as ſhall be thought fit, when the matter ſhall be conſidered and ſettled in parliament and convocation: but among many other conſiderations, from this eſpecially; becauſe that declaration is founded upon ſuch a diſpenſing power, as hath been often declared illegal in parliament, and particularly in the years M.DC.LXII. and M.DC.LXXII. and in the beginning of your majeſty's reign; and is a matter of ſo great moment and conſequence to the whole nation, both in church and ſtate, that your petitioners cannot in prudence, honour, or conſcience ſo far make themſelves parties to it, as the diſtribution of it all over the nation, and the ſolemn publication of it once and again even in God's houſe, and in the time of his divine ſervice muſt amount to in common and reaſonable conſtruction. Your petitioners therefore moſt humbly and earneſtly beſeech your majeſty, that you will be pleaſed not to inſiſt upon their diſtributing and reading your majeſty's ſaid declaration.

And your petitioners, as in duty bound, ſhall ever pray, etc.

A proclamation againſt vice and profaneneſs.

James R.

Whereas nothing can prove a greater diſhonour to a well ordered government, where the chriſtian faith is profeſſed, than the open and avowed practice of vice, profaneneſs, and debauchery, which amongſt ſome men hath too much prevail'd in this our kingdom of late years, to the high diſpleaſure of almighty God, the great ſcandal of chriſtianity itſelf, and the ill and fatal example of our loving ſubjects, who have been ſoberly educated, and eſpecially the younger ſort, whoſe inclinations would lead them to virtuous courſes, did they not daily find repeated inſtances of diſſolute living and open profaneneſs, which in ſome perſons is grown ſo habitual, as if in this our realm there were an allowed cuſtom of doing evil; for the prevention whereof, and to the intent that religion, piety, and good manners may (according to our hearty deſire) flouriſh and increaſe under our adminiſtration and government, we do hereby declare our royal purpoſe and reſolution to be, that we will exerciſe the greateſt ſeverity of puniſhment againſt men of diſſolute, debauch'd, and profane lives, of what quality or under what circumſtances ſoever they ſhall be. And we do expect that all perſons of honour, or in place and authority will ſo far contribute to the diſcountenanceing ſuch men, that they being reduced to ſhame and contempt, may be enforced the ſooner to reform their ill habits and practices; and that the diſpleaſure of good men towards them may ſupply, what the laws have not of themſelves, or (it may be) cannot wholly prevent. And for the more effectual reforming theſe perſons, who are a diſcredit to this our kingdom, our further pleaſure is, and we do hereby ſtraitly require, charge, and command all our judges, mayors, ſheriffs, juſtices of the peace, and all other our officers and miniſters both eccleſiaſtical and civil, and other our ſubjects, whom it may concern, to be very vigilant and ſtrict in the diſcovery and proſecution of all perſons, who ſhall be given to exceſſive drinking, debauchery, profane ſwearing and curſing, or any other diſſolute, vicious, and immoral practices, that (having firſt given ſecurity for their good behaviour) they may be further proceeded againſt with all rigour and ſeverity, and expoſed to ſhame in ſuch a manner as the laws, and the juſt and neceſſary rules of government ſhall direct or permit. Given at our court at Whitehall the twenty ninth day of June, M.DC.LXXXVIII. in the fourth year of our reign.

The articles recommended by the archbiſhop of Cant. to all the biſhops within his metropolitan juriſdiction.

Sir,

Yesterday the archbiſhop of Cant. delivered the articles, which I ſend you incloſed, to thoſe biſhops, who are at preſent in this place, and ordered copies of them to be likewiſe ſent, in his name, to the abſent biſhops. By the contents of them you will ſee that the ſtorm, in which he is, does not frighten him from doing his duty, but rather awakens him to do it with ſo much the more vigour. And indeed the zeal, which he expreſſes in theſe articles both againſt the corruptions of the church of Rome on the one hand, and the unhappy differences that are among proteſtants on the other, are ſuch apoſtolical things, that all good men rejoice to ſee ſo great a prelate at the head of our church, who in this critical time has had the courage to do his duty in ſo ſignal a manner.

London, July 27. M.DC.LXXXVIII. *I am, Sir, yours.*

Some heads of things to be more fully inſiſted upon by the biſhops in their addreſſes to the clergy, and people of their reſpective dioceſes.

I. That the clergy often read over the forms of their ordination, and ſeriouſly conſider what ſolemn vows and profeſſions they made therein to God and his church, together with the ſeveral oaths and ſubſcriptions they have taken and made upon divers occaſions.

II. That in compliance with thoſe and other obligations, they be active and zealous in all the parts and inſtances of their duty, and eſpecially ſtrict and exact in all holy converſation, that ſo they may become examples to the flock.

III. To this end, that they be conſtantly reſident upon their cures in their incumbent houſes, and keep ſober hoſpitality there, according to their ability.

IV. That they diligently catechize the children and youth of their pariſhes (as the rubric of the Common Prayer book and the LIX[th] canon enjoin) and ſo prepare them to be brought in due time to confirmation, when there ſhall be opportunity; and that they alſo at the ſame time expound the grounds of religion, and the common chriſtianity in the method of the catechiſm, for the inſtruction and benefit of the whole pariſh, teaching them what they are to believe and what to do, and what to pray for, and particularly often and earneſtly inculcating the importance and obligation of their baptiſmal vows.

V. That they perform the daily office publickly (with all decency, affection, and gravity) in all market and other great towns, and even in villages and leſs populous places, bring people to public prayers as frequently as may be, eſpecially on ſuch days, and at ſuch times, as the rubric and canons appoint, on holydays and their eves, on Ember and Rogation days, on Wedneſdays and Fridays in each week, as eſpecially in Advent and Lent.

VI. That they uſe their utmoſt endeavour both in their ſermons, and by private applications, to prevail with ſuch of their flock, as are of competent age, to receive frequently the holy communion, and to this end that they adminiſter it in the greater towns once in every month, and even in the leſſer too, if communicants may be procured, or however as often as they may, and that they do take all due care both by preaching and otherwiſe, to prepare all for the worthy receiving of it.

VII. That in their ſermons they teach and inform their people (four times a year at the leaſt, as what the canon requires) that all uſurped and foreign juriſdiction is for moſt juſt cauſes taken away and aboliſhed in this realm, and no manner of obedience or ſubjection due to the ſame, or to any that pretend to act by virtue of it; but that the king's power being in his dominions higheſt under God, they upon all occaſions perſuade the people to loyalty and obedience to his majeſty in all things lawful, and to patient ſubmiſſion in the reſt; promoting (as far as in them lies) the public peace and quiet of the world.

VIII. That they maintain fair correſpondence (full of the kindeſt reſpects of all ſorts) with the gentry and perſons of quality in their neighbourhood; as being deeply ſenſible, what reaſonable aſſiſtance and countenance this poor church hath received from them, in her neceſſities.

IX. That they often exhort all thoſe of our communion to continue ſtedfaſt to the end in their moſt holy faith, and conſtant to their profeſſions, and to that end, to take care of all ſeducers, and eſpecially of popiſh emiſſaries, who are now in great numbers gone forth amongſt them, and more buſy and active than ever, and that they take all occaſions to convince our own flock, that 'tis not enough for them to be members of an excellent church, rightly and duly reformed both in faith and worſhip, unleſs they do alſo reform and amend their own lives, and ſo order their converſation in all things, as becomes the goſpel of Chriſt.

X. And foraſmuch as thoſe Romiſh emiſſaries, like

like the old ſerpent, "inſidiantur calcaneo," are wont to be moſt buſy and troubleſome to our people at the end of their lives, labouring to unſettle and perplex them in time of ſickneſs and at the hour of death; that therefore all, who have the cure of ſouls, be more eſpecially vigilant over them at that dangerous ſeaſon, that they ſtay not till they be ſent for, but enquire out the ſick in their reſpective pariſhes, and viſit them frequently; that they examine them particularly concerning the ſtate of their ſouls, and inſtruct them in their duties, and ſettle them in their doubts, and comfort them in their ſorrow and ſufferings, and pray often with them, and for them, and by all the methods, which our church preſcribes, prepare themſelves for the due and worthy receiving of the holy euchariſt, the pledge of their happy reſurrection; thus with their utmoſt diligence watching over every ſheep within their fold (eſpecially in that critical moment) leſt thoſe evening wolves devour them.

XI. That they alſo walk in wiſdom towards thoſe, who are not of our communion; and if there be in their pariſhes any ſuch, that they neglect not frequently to confer with them in the ſpirit of meekneſs, ſeeking by all good ways and means to gain and win them over to our communion. More eſpecially, that they have a very tender regard to our brethren, the proteſtant diſſenters, that upon occaſion offered they viſit them at their houſes, and receive them kindly as their own, and treat them fairly wherever they meet them, diſcourſing calmly and civilly with them, perſuading them (if it may be) to a full compliance with our church, or at leaſt, that whereto we have already attained, we may all walk by the ſame rule, and mind the ſame thing. And in order thereunto, that they take all opportunities of aſſuring and convincing them, that the biſhops of this church are really and ſincerely irreconcileable enemies to the errors, ſuperſtitions, idolatries, and tyrannies of the church of Rome, and that the very unkind jealouſies, which ſome have had of us to the contrary, were altogether groundleſs.

And in the laſt place, that they warmly and moſt affectionately exhort them to join with us in daily fervent prayer to the God of peace, for an univerſal bleſſed union of all reformed churches, both at home and abroad, againſt our common enemies; and that all they, who do confeſs the holy name of our dear Lord, and do agree in the truth of his holy word, may alſo meet in one holy communion, and live in perfect unity and godly love.

Archiepiſc. Cant. ſuſpenſo.	Anno Chriſti 1689.	Reg. Angliae GUILIEL. et MAR. 1.

Convocatio praelatorum et cleri provinciae Cantuar.

CONVOCATIO praelatorum et cleri provinciae Cantuar. in domo capitulari eccleſiae cathedr. D. Pauli London. auctoritate brevis regii decano et capitulo eccleſiae Cantuar. cuſtodibus ſpiritualitatis archiepiſcopatus et dioeceſ. Cant. (durante ſuſpenſione reverendiſſimi domini Wilhelmi, Cantuar. archiepiſcopi, ab omni archiepiſcopali adminiſtratione et juriſdictionis eccleſiaſticae exercitio, virtute ſtatuti hujus regni, ſive actus parliamenti, cui titulus eſt: "An act for abrogating the oaths of ſupremacy and allegiance, and appointing other oaths") eorumve commiſſariis pro metropolitica juriſdictione dicti archiepiſcopatus, durante ſuſpenſione praedicta, vel eorum alteri in hac parte directi, inchoata 6. die menſis Novembris.

In prima hujus ſynodi provincialis ſeſſione breve regium, commiſſio decani et capituli Cantuar. conſtituens dominum epiſcopum London. praeſidem convocationis, et certificatorium epiſcopi London. ſuper executione mandati citatorii et monitorii decani et capit. Cant. necnon ſchedula contra contumaces perlegebantur.

In ſecunda (20. die menſis Novembris) quae fuit in capella Henrici VII. in eccleſia collegiata D. Petri Weſtmonaſt. ſacra peragebantur, et proteſtatio decani Weſtmonaſterienſis benigno domini praeſidis reſponſo excipiebatur.

In tertia ſeſſione (25. die Novembris) Willelmus Jane in prolocutorem electus, a domino epiſcopo London. approbabatur.

Quarta ſeſſio (27. die Novembris) et quinta (2. die Decemb.) ſimulac congregatae fuerant, continuabantur.

In ſexta ſeſſione (4. die Decembr.) comes Notinghamiae, unus e ſecretariis principalibus domini regis, comparuit, licentiam quandam ſive commiſſionem regiam magno ſigillo Angliae ſigillatam exhibens, ſimulque mandatum quoddam domini regis ad hanc ſacram ſynodum in ſcriptis producens. Utrumque dominus praeſes cum omni reverentia et humilitate recepit, ac coram toto concilio perlegi juſſit. Commiſſio autem hujus erat tenoris:

"Whereas the particular forms of divine worſhip, and the rites and ceremonies appointed to be uſed therein, are things in their own nature indifferent and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important conſiderations, according to the various exigencies of times and occaſions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place and authority ſhould from time to time ſeem either neceſſary or expedient.

And whereas the book of canons is fit to be review'd, and made more ſuitable to the ſtate of the church; and whereas there are defects and abuſes in the eccleſiaſtical courts and juriſdictions, and particularly there is not ſufficient proviſion made for the removing of ſcandalous miniſters, and for the reforming of manners either

either in miniſters or people: and whereas it is moſt fit, that there ſhould be a ſtrict method preſcribed for the examination of ſuch perſons, as deſire to be admitted into holy orders, both as to their learning and manners;

We therefore, out of our pious and princely care for the good order and edification and unity of the church of England, committed to our charge and care; and for the reconciling, as much as is poſſible, of all differences among our good ſubjects, and to take away all occaſions of the like for the future, have thought fit to authorize and empower you, etc. and any nine of you, whereof three to be biſhops, to meet from time to time, as often as ſhall be needful, and to prepare ſuch alterations of the liturgy and canons, and ſuch propoſals for the reformation of eccleſiaſtical courts, and to conſider of ſuch other matters, as in your judgments may moſt conduce to the ends above mentioned."

The king's meſſage by the earl of Nottingham.

"His majeſty has ſummon'd this convocation, not only becauſe 'tis uſual upon holding of a parliament, but out of a pious zeal to do every thing, that may tend to the beſt eſtabliſhment of the church of England, which is ſo eminent a part of the reformation, and is certainly the beſt ſuited to the conſtitution of this government; and therefore does moſt ſignally deſerve, and ſhall always have both his favour and protection; and he doubts not, but that you will aſſiſt him in promoting the welfare of it, ſo that no prejudices, with which ſome men may have laboured to poſſeſs you, ſhall diſappoint his good intentions, or deprive the church of any benefit from your conſultations. His majeſty therefore expects, that the things that ſhall be propoſed, ſhall be calmly and impartially conſidered by you, and aſſures you, that he will offer nothing to you, but what ſhall be for the honour, peace, and advantage both of the proteſtant religion in general, and particularly of the church of England."

Hoc facto, dominus praeſes cum confratribus ſuis ad cameram communiter vocatam "Jeruſalem Chamber" ſeſe conferens, libellum ſupplicem plenum gratiarum actione regiae majeſtati pro ſuo amore et favore ſpeciali erga hanc ſacram ſynodum, eidem praeſentandum confecit, quem cum coetu domus inferioris convocationis communicavit, aſſenſum eorum expetiturus. Hi gratiis domino regi pro gratioſo ſuo mandato reddendis conſenſerunt, aſt libello ſupplici, iis a domo ſuperiori miſſo, ſubſcribere noluerunt, ſed alium potius conſcribere intenderunt. Dominus praeſes confectioni et praeſentationi alius libelli ſupplicis minime conſentiens, domum inferiorem ad colloquium cum ſuperiore habendum, atque in eo emendationes aliquas, ſi neceſſe fuerit, libello ſupplice adjungendas hortatus eſt. Illud colloquium a nonnullis ex utraque domo ad hoc negotium ſelectis in proximam ſeſſionem tractandum differebatur. Antequam autem huic ſeſſioni finis imponeretur, dominus praeſes cum conſenſu confratrum ſuorum, licentiam et mandatum regium una cum libello ſupplici inter acta referri, et formulam precum in hac convocatione obſervandam imprimi juſſit.

The biſhops addreſs.

"We your majeſty's moſt dutiful ſubjects, the biſhops and clergy of the province of Canterbury in convocation aſſembled, having received your majeſty's gracious meſſage, together with a commiſſion from your majeſty by the earl of Nottingham, hold ourſelves bound in gratitude and duty to return our moſt humble thanks and acknowledgements of the grace and goodneſs expreſs'd in your majeſty's meſſage; and the zeal you ſhew in it for the proteſtant religion in general, and the church of England in particular, and of the truſt and confidence repoſed in us by this commiſſion. We look on theſe marks of your majeſty's care and favour, as the continuance of the great deliverance almighty God wrought for us by your means, in making you the bleſſed inſtrument of preſerving us from falling under the cruelty of popiſh tyranny; for which as we have often thanked almighty God, ſo we cannot forget that high obligation and duty, which we owe to your majeſty; and on theſe new aſſurances of your protection and favour to our church, we beg leave to renew the aſſurance of our conſtant fidelity and obedience to your majeſty: whom we pray God to continue long and happily to reign over us."

In ſeptima ſeſſione (6. die Decembr.) multi ex coetu domus inferioris convocationis libellum ſupplicem a ſe in ſcriptis conceptum, domui ſuperiori tradiderunt, illumque ab epiſcopis conſcriptum reddiderunt abſque ullis emendationibus, ſuum earum loco ſubſtituentes. Aſt dominus praeſes ambos libellos ſupplices decano D. Pauli London "cum directionibus quoad formam emendationum per dictam domum inferiorem obſervandis, quoties et quando eos alicui rei per hanc domum ipſis in ſcriptis propoſitae diſſentire contigerit, toti coetui dictae domus inferioris communicandis tradidit."

Octava ſeſſio (7. die menſis Decembr.) nihil, quod adnotari merebatur, tractavit.

Nonae (9. die Decemb.) et decimae ſeſſionis (10. die Decemb.) tempus impendebatur in emendatione libelli ſupplicis a domo ſuperiore compoſiti; cui ab utraque parte his et illis correctis mutatiſque vocabulis, tandem tota ſynodus ſubſcripſit et domino regi praeſentari decrevit.

"We your majeſty's moſt loyal and moſt dutiful ſubjects, the biſhops and clergy of the province of Canterbury in convocation aſſembled, having received a moſt gracious meſſage from your majeſty by the earl of Nottingham, hold ourſelves bound in duty and gratitude to return our moſt humble acknowledgements for the ſame; and for the pious zeal and care your majeſty is pleaſed to expreſs therein for the honour, peace, advantage, and eſtabliſhment of the church

church of England: whereby we doubt not, the intereſt of the proteſtant religion in all other proteſtant churches, which is dear to us, will be the better ſecured under the influence of your majeſty's government and protection. And we crave leave to aſſure your majeſty, that in purſuance of that truſt and confidence you repoſe in us, we will conſider whatſoever ſhall be offered to us from your majeſty, without prejudice, and with all calmneſs and impartiality; and that we will conſtantly pay the fidelity and allegiance, which we have all ſworn to your majeſty and the queen, whom we pray God to continue long and happily to reign over us."

In undecima ſeſſione (Decembris die 11.) Johannes Cawley, archidiaconus Lincoln. libellum ſupplicem domino praeſidi exhibuit, querelans, quod Thomas Oldys, tanquam archidiaconus Lincoln. ad comparendum in ſacra ſynodo provinciali in praejudicium juris et tituli ſui citatus ſit, et nunc ibi ſedem teneat. Quam controverſiam in proxima ſeſſione (13. die Decembris) terminavit dominus praeſes, dicendo " quod eis conſtet, duas ſententias diffinitivas fuiſſe contra dictum doctorem Cawley latas, unam in alma curia Cant. de arcubus, et alteram in ſuprema curia delegatorum; et quod commiſſio pro reviſione dicti negotii fuit per ſereniſſimos in Chriſto principes dom. Williellmum et Mariam, regem et reginam etc. ad petitionem dicti doctoris Cawley, conceſſa, et quod idem negotium per judices reviſionis non eſt adhuc deciſum," et ideo " dimiſit dictum magiſtrum Oldys ab omni ulteriori judicii obſervatione."

In hac undecima ſeſſione prolocutor nomine totius coetus domus inferioris et ex eorum mandato querelatus eſt, diverſos libros chriſtianae religioni et eccleſiae inprimis Anglicanae doctrinis valde inſidioſos et contrarios nuper impreſſos eſſe, viz. Annotationes ſuper ſymbolum Athanaſii, et duas epiſtolas ad hanc convocationem ſpectantes; petiitque conſilium a domino praeſide et caeteris epiſcopis, quomodo et quouſque abſque laeſione ſtatuti anno xxv. Henrici VIII. regis editi, haec ſacra ſynodus procedere poſſet ad impediendum de futuro publicationem aliorum hujus generis pernicioſorum librorum, et ad poenas et cenſuras eccleſiaſticas juxta canonem in ea parte editum, auctoribus eorundem infligendas. Cui dominus praeſes reſpondens ordinavit, ut prolocutor libros praedictos procuret, et eoſdem penes actuarium hujus domus relinquat.

In duodecima ſeſſione (13. die Decembris) dominus praeſes negotium librorum pernicioſorum reaſſumens declaravit, epiſtolas praedictas multum mali minari eccleſiae, et quod ipſi et confratribus ſuis adhuc nondum conſtet, utrum convocatio haec poteſtatem habeat infligendi cenſuras eccleſiaſticas auctoribus earundem.

In decima tertia ſeſſione (14 die Decembris) reſponſum domini regis ad libellum ſupplicem ei a ſynodo porrectum publice legebatur.

" My lords. I take this addreſs very kindly from the convocation. You may depend upon it, that all I have promiſed, and all that I can do for the ſervice of the church of England, I will do. And I give you this new aſſurance, that I will improve all occaſions and opportunities for its ſervice."

Deinde dominus praeſes toti coetui domus inferioris enarravit; ſe et fratres ſuos epiſcopos admodum conſcios eſſe, quam noxiae ac pernicioſae clauſulae in libris nuperrime coram concilio expoſitis, latitarent, ſeque a juris peritis informatos eſſe, delicta auctorum in propriis curiis judicialibus puniri debere, et ideo non expediens ipſis videri ſeſe impraeſentiarum hiſce rebus immiſcere. Poſtea dominus praeſes propoſuit prolocutori nominare coetum ſelectum domus inferioris convocationis, ad conveniendum cum coetu ſelecto domus ſuperioris ad inſpicienda acta ambarum domuum convocationis durante receſſu. Sed domus inferior huic propoſito accedere recuſavit.

Poſt duas deinde continuationes ſynodus 13. die Februarii virtute brevis regii diſſolvebatur.

Archiepiſc. Cant. ſuſpenſo.	Anno Chriſti 1689.	Reg. Angliae GUILIEL. et MAR. 1.

Concilium provinciale Eboracenſe.

In provincia Eboracenſi ſynodus provincialis per breve regium dat. 26. Sept. anno regni I. convocabatur ad 29. Octobris, et per aliud breve poſt nonnullas continuationes, die 8. menſis Februarii diſſolvebatur. Inchoata tamen abſque brevi regio fuiſſe dicitur in regiſt. Ebor. 18. die Octobris, anno regni regis et reginae I.

Archiepiſc. Cant. ſuſpenſo.	Anno Chriſti 1690.	Reg. Angliae GUILIEL. et MAR. 2.

Convocatio praelatorum et cleri prov. Cant.

CONVOCATIO praelatorum et cleri provinc. Cant. per breve regium decano et capit. eccleſ. Cantuar. (durante ſuſpenſione dom. Wilhelmi, Cant. archiepiſcopi) eorumve commiſſariis directum inchoata 27. die menſis Martii in domo capitulari eccleſiae cathedralis D. Pauli London. Quid autem in ea geſtum ſit, non conſtat.

His majeſty's letter to the reverend father in God, Henry, lord biſhop of London, to be communicated to the two provinces of Canterbury and York.

WILLIAM R.

RIGHT reverend father in God, we greet you well. Whereas the advancement of the honour and ſervice of almighty God, and of the proteſtant religion, which by his wonderful providence hath been preſerved and eſtabliſhed in theſe kingdoms, ought to be the chief part of our royal care; in order to this, as we have oftentimes declared, that we would take the church of England, by law eſtabliſhed, into our particular protection and favour, ſo we take this occaſion to nenew theſe aſſurances, being reſolved to do all we can, for the ſupport and ſtrengthening of it, preſerving withall the liberty of conſcience to all our proteſtant ſubjects, which by our laws they now enjoy.

And becauſe the welfare, peace, and honour of this church depends ſo much upon all perſons faithfully doing their duties in their ſeveral places and functions; we therefore firſt of all charge and require you the biſhops of this our church, to apply your ſelves with all diligence and zeal to the duties of your epiſcopal function, according to the word of God, the orders of this church, and the laws of this our realm.

More eſpecially as to the ordination of miniſters, we require you to uſe all poſſible care and ſtrictneſs in examining and enquiring into the lives and learning of ſuch perſons, as deſire to be admitted into holy orders; and herein conſtantly to obſerve the canons relating thereunto, the neglect whereof we ſhall ſtrictly enquire into, and take care that it be puniſhed according to law.

We alſo charge and require you, to keep a a ſtrict watch over all the clergy in your reſpective dioceſes, to ſee that they be duly reſident upon their livings, according to the laws in that caſe provided; and that they be conſtant and diligent in their duties, performing the public offices of worſhip gravely and devoutly, preaching the word of God plainly and practically, without running into needleſs controverſies, and adminiſtring of the holy ſacraments frequently, with that reverence, which is due to the inſtitutions of Chriſt, alſo catechizing the youth, viſiting the ſick and diſtreſſed, and doing all ſuch things in their ſtations, as may tend to promote the honour of God, and true religion, together with peace and charity among all their neighbours; themſelves giving a good example to their flock, by walking before them in all holy converſation and godlineſs.

And the more effectually to prevent the ſcandals that may ariſe by any diſorders in the lives of thoſe, who ought to be examples to others, you ſhall admoniſh them religiouſly to obſerve the canon entituled "Sober converſation required in miniſters;" and you ſhall ſeverally and impartially proceed by eccleſiaſtical cenſures againſt all ſuch of your clergy, as ſhall be found guilty of any notorious violation of this or any other law or canons, relating to their duty.

And for the better encouragement of deſerving men, as we intend to make it a rule to ourſelf, ſo we alſo require it of you in diſpoſing of church preferments, to have a ſpecial regard to ſuch perſons, as by their piety, learning diligence, and peaceableneſs do moſt promote the honour of God, and the edification of his church.

And becauſe, as our duty requires, we moſt earneſtly deſire and ſhall endeavour a general reformation in the lives and manners of all our ſubjects, as being that which muſt eſtabliſh our throne, and ſecure to our people their religion, happineſs, and peace; all which ſeem to be in great danger at this time, by reaſon of that overflowing of vice, which is too notorious in this, as well as other neighbouring nations; we therefore require you, to order all the clergy to preach frequently againſt thoſe particular ſins and vices, which are moſt prevailing in this realm, and that on every of thoſe Lord's days, on which any ſuch ſermon is to be preached, they do alſo read to their people ſuch ſtatute law or laws, as are provided againſt that vice or ſin, which is their ſubject on that day; as namely againſt [a] blaſphemy, ſwearing, and curſing, againſt [b] perjury, againſt [c] drunkenneſs and againſt [d] profanation of the Lord's day; all which ſtatutes we have ordered to be printed together with theſe our letters, that ſo they may be tranſmitted by you to every pariſh within this our realm.

And whereas there is as yet no ſufficient proviſion made by any ſtatute law for the puniſhing of adultery and fornication, you ſhall therefore require all churchwardens in your dioceſes to preſent impartially all thoſe, that are guilty of any ſuch crimes in their ſeveral pariſhes; and upon ſuch preſentments we require you to proceed without delay, and upon ſufficent proof to inflict thoſe cenſures, which are appointed by our eccleſiaſtical laws againſt ſuch offenders. In doing whereof according to your duty, you ſhall not want our effectual aſſiſtance and ſupport.

And for the better carrying on of ſo good a

[a] XXI. Jac. c. XX. [b] V. Eliz. c. IX. [c] IV. Jac. c. V. XXI. Jac. c. VII. [d] XXIX. Car. II. c. VII.

work,

work, we do in the laſt place charge and require you to preach frequently yourſelves; to confer often with your clergy; and to enquire by all proper means into all abuſes and corruptions in your dioceſes, in order to a full and ſpeedy reformation; and all this not only as you ſhall anſwer it to us, but alſo conſidering the great charge that God hath committed to you, and the account that you muſt give him for it at the great day. And ſo we bid you heartily farewell. Given at our court at Whitehall the thirteenth day of February, M.DC.LXXXIX. in the ſecond year of reign.

By his majeſty's command.

SHREWSBURY.

Archiepiſc. Cant. ſuſpenſo.	Anno Chriſti 1690.	Reg. Angliae. GUILIEL. et MAR. 2.

A proclamation commanding all papiſts and reputed papiſts, forthwith to depart from the cities of London and Weſtminſter, and from within ten miles of the ſame.*

MARIA R.

WHEREAS, notwithſtanding the ſeveral acts of parliament, whereby the reſorting of papiſts to the cities of London and Weſtminſter, and places thereunto adjacent, are declared to be dangerous to the peace and ſafety of this kingdom, and the ways and methods provided and enacted as well for diſcovering as amoving them; and notwithſtanding the manifeſtation of their majeſty's princely diſpoſition to extend their protection and royal grace to all and every of their ſubjects, that will live quietly and peaceably under their government, divers popiſh recuſants, being ill affected to their majeſty's government, and of reſtleſs ſpirits, have lately reſorted to the ſaid cities and places in great numbers, and thereby having opportunity to meet, have taken great boldneſs to conſult and proſecute divers miſchievous and treaſonable deſigns and practices, contrary to the duty of their allegiance; their majeſties have therefore thought fit (by the advice of their privy council) to iſſue out this their royal proclamation, and do hereby ſtrictly charge and command all popiſh recuſants, and perſons reputed ſo to be (except merchants, ſtrangers, and ſuch other perſons, as in the ſaid acts are excepted) on or before the ſeven and twentieth day of this inſtant June, to depart out of the ſaid cities, and from all places within the diſtance of ten miles of the ſame. And their majeſties do hereby further require and command, that if any of the ſaid popiſh recuſants, or ſo reputed, ſhall preſume to remain within either of the ſaid cities, or ten miles adjacent, or repair or return to the ſame, they be proceeded againſt, as perſons conſpiring againſt the peace and welfare of the government. And their majeſties do hereby ſtraitly charge and command the lord mayor of London, and all and every the juſtices of the peace, conſtables, and other their majeſty's officers and miniſters of juſtice within the ſaid cities and either of them, and within ten miles of the ſame, that they do make ſtrict ſearch and enquiry for, and with all vigour proceed againſt all and every perſon or perſons, who ſhall be found within the ſaid cities of London and Weſtminſter, and within ten miles of the ſame, contrary to the effect of any of the ſaid ſtatutes, and the purport of this their majeſties proclamation. And their majeſties do further ſtrictly charge and command, that immediately after the ſaid ſeven and twentieth day of June, the conſtables, church-wardens, and other officers within the ſaid cities and places, do go from houſe to houſe in their ſeveral pariſhes, hamlets, conſtableries, and diviſions reſpectively, and there take an account of the names and ſurnames of all ſuch perſons, as are popiſh recuſants or reputed ſo to be, as well houſeholders as lodgers or ſervants, and to carry a liſt of their names to the two next juſtices of the peace, who are hereby required and enjoined to ſend for and proceed againſt them (excepting always merchant foreigners, ſettled houſeholders, and other perſons in the ſaid acts excepted) as aforeſaid; and they the ſaid juſtices are likewiſe required, when they ſhall have received ſuch liſt or liſts, to certify the ſame, together with their proceedings thereupon, to their majeſties moſt honourable privy council. Given at our court at Whitehall the ſeventeenth day of June, M.DC.XC. in the ſecond year of our reign.

* Another of the like nature was publiſhed M.DC.XCII. May the 3d.

Injun-

Injunctions given by the king's majeſty to the archbiſhops of this realm, to be communicated by them to the biſhops, and the reſt of the clergy.

To the moſt reverend father in God, our right truſty and right entirely beloved counſellor Thomas, lord archbiſhop of Canterbury, and to the moſt reverend father in God John, lord archbiſhop of York.

William R.

Most reverend father in God, our right truſty and right entirely beloved counſellor; and moſt reverend father in God, we greet you well. We being very ſenſible, that nothing can more effectually conduce to the honour and glory of God, and the ſupport of the proteſtant religion, than the protecting and maintaining of the church of England, as it is by law eſtabliſhed; which we are reſolved to do to the utmoſt of our power; have therefore upon mature deliberation with you and other our biſhops, by virtue of our royal and ſupreme authority, thought fit, with the advice of our privy council, to ordain and publiſh the following injunctions.

I. That the 34th and 35th canons concerning ordinations be ſtrictly obſerved.

II. That every perſon, to be admitted to holy orders, do ſignify his name and the place of his abode to the biſhop fourteen days before he is ordained, to the end that enquiry may be made into his life and converſation. And that he appear at the furtheſt on Thurſday in Ember week, that ſo ſuch, who upon examination ſhall be found fit, may have time to prepare themſelves by faſting and prayer, before the day of ordination.

III. That every biſhop ſhall be well ſatisfied, that all perſons that are to be ordained, have a real title with a ſufficient maintenance, according to the 33d canon, in which matter we require the biſhops to uſe an eſpecial care.

IV. That a certificate of the age of the perſon to be ordained, be brought, if it can be, out of the pariſh regiſter, or at leaſt a certificate very well atteſted.

V. That the part of the 34th canon, which relates to the giving of certificates concerning the lives and manners of thoſe, who are to be ordained, be ſtrictly looked to. And that the biſhops lay it on the conſciences of the clergy, that they ſign no certificates, unleſs, upon their own knowledge, they judge the perſons to be duly qualified.

VI. That every biſhop ſhall tranſmit, between Michaelmas and Chriſtmas, to the archbiſhop of the province a liſt of all ſuch perſons, as have been ordained by him during that year, acding to the conſtitutions in the year M.D.LXXXIV. in order to be put in a public regiſter, which ſhall be prepared by you for that uſe.

VII. That the biſhops ſhall reſide in their dioceſes, and ſhall take care to oblige their clergy to ſuch reſidence, as the laws of the land and the canons do require, particularly the 41ſt canon.

VIII. That they, who keep curates, have none but ſuch as are licenſed by the biſhop of the dioceſe, or in exempt juriſdictions by the ordinary of the place having epiſcopal juriſdiction, as is required both by the act of uniformity and the 48th canon, that ſo when the incumbent does not reſide, the biſhop, or ſuch ordinary may know how the cure is ſupplied; and that no perſon ſhall preſume to ſerve any cure without licence from the biſhop, or ſuch ordinary, upon pain of ſuſpenſion.

IX. That you uſe your moſt effectual endeavours to ſuppreſs the great abuſes occaſioned by pluralities, and reſtrain them as much as you can, except where the pariſhes lie near one another, and the livings are ſmall: that all qualifications be carefully examined: we being determined to have no chaplains to be qualified by us, but ſuch as are admitted to attend upon us. And that due caution be taken before any faculty is granted. And that ſuch perſons, as are legally qualified, ſhall reſide at leaſt two months in the year in each of their livings; and provide a curate to ſerve where they are not in perſon, with a due maintenance to be determined by the biſhop of the dioceſe, unleſs the two pariſhes lie ſo near, that the incumbent can conſtantly ſerve both cures.

X. That the biſhops ſhall look to the lives and manners of their clergy, that they may be in all things regular and exemplary, according to the 75th canon.

XI. That the biſhops do uſe their utmoſt endeavour to oblige their clergy to have public prayers in the church, not only on holydays and litany days, but as often as may be, and to celebrate the holy ſacrament frequently.

XII. That the biſhops ſhall require the clergy to uſe their utmoſt endeavours, that the Lord's day be religiouſly obſerved. That they ſet a good example to their people, and exhort them frequently to their duty herein.

XIII. That the biſhops remind their clergy to viſit the ſick frequently, and require them to perform that duty with great care and diligence according to the 67th canon.

XIV. That catechizing be duly performed, according to the 59th canon.

XV. That the biſhops be careful to confirm, not only in their triennial viſitations, but at other convenient ſeaſons.

XVI. That care be taken, that the archdeacons make their viſitations perſonally; and that, as much as may be, they live within the bounds of their juriſdiction, and do their duty according

ing to the canons.

XVII. That no commutation of penance ſhall be made, but by the expreſs order and directions of the biſhop himſelf, which ſhall be declared in open court. And that the commutation mony ſhall be applied only to pious and charitable uſes, according to the "articuli pro clero" made in the year M.D.LXXXIV. and the conſtitutions made in the year M.D.XCVII.

XVIII. That no licence for marriage without banns ſhall be granted by any eccleſiaſtical judge, without firſt taking the oaths of two ſufficient witneſſes, and alſo ſufficient ſecurity for performance of the conditions of the licence, according to the 102[d] and 103[d] canons.

Theſe injunctions we do require you to tranſmit to the biſhops of your reſpective provinces, to be by them communicated to their clergy, and to be ſtrictly obſerved, and often enquired after both by you and them. For as we eſteem it the chief part of our princely care to promote true religion, as it is eſtabliſhed in this church; and in order thereunto, we have determined not to diſpoſe of any church preferments in our gift, but to ſuch of our clergy as we ſhall have reaſon to believe do live moſt exemplarily, and preach and watch moſt faithfully over the people committed to their charge; ſo we aſſure ourſelf, that theſe our pious intentions will be effectually ſeconded by you and the reſt of our biſhops; and that you will, without favour or partial affection, ſtudy to ſuppreſs impiety and vice, and to reform all diſorders, as far as in you lies; well knowing that nothing will ſo much advance the great ends of religion, and ſo certainly ſecure and eſtabliſh this church, as the examplary lives and faithful labours of thoſe who miniſter in it. And ſo we commend ourſelf to your prayers, and bid you very heartily farewell. Given at our court at Kenſington the fifteenth day of February, M.DC.XCIV. in the ſeventh year of our reign.

By his majeſty's command.

SHREWSBURY.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 2.	1695.	GUILIEL. III. 7.

Convocatio praelatorum et cleri provinciae Cantuar. et Ebor.

CONVOCATIO praelatorum et cleri provinciae Cantuar. per breve regium et mandatum archiepiſcopi ad diem 22. Novembris in eccleſia S. Pauli London. ſummonebatur.

Ea deinde per aliud breve regium de die in diem et de loco in locum continuata, prorogabatur a die 26. Auguſti, anno M.DC.XCVII. ad diem 30. Septembris ſequentis, ac tandem poſt varias prorogationes per aliud breve regium 12. die menſis Julii, M.DC.XCVIII. diſſolvebatur.

ULTIMA, quam archiva Eboracenſia nobis exhibent ſynodum praelatorum et cleri provinciae illius, fuit convocata 20. die menſis Maii, ubi praeter nomina comparentium nihil invenitur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 2.	1695.	GUILIEL. III. 7.

Directions to our archbiſhops and biſhops, for the preſerving of unity in the church, and the purity of the chriſtian faith, concerning the holy Trinity.

WILLIAM R.

MOST reverend and right reverend fathers in God, we greet you well. Whereas we are given to underſtand, that there have of late been ſome differences among the clergy of this our realm about their ways of expreſſing themſelves in their ſermons and writings, concerning the doctrine of the bleſſed Trinity, which may be of dangerous conſequence, if not timely prevented; we therefore out of our princely care and zeal for the preſervation of the peace and unity of the church, together with the purity of the chriſtian faith, have thought fit to ſend you theſe following directions, which we ſtraitly charge and command you to publiſh, and to ſee that they be obſerved within your ſeveral dioceſes.

I. That no preacher whatſoever, in his ſermon or lecture, do preſume to deliver any other doctrine concerning the bleſſed Trinity, than what is contained in the holy ſcriptures, and is agreeable to the three Creeds and the thirty nine articles of religion.

II. That in the explication of this doctrine they carefully avoid all new terms, and confine themſelves to ſuch ways of expreſſion, as have been commonly uſed in the church.

III. That care be taken in this matter, eſpecially to obſerve the fifty third canon of this church, which forbids public oppoſition between preachers, and that above all things they abſtain from bitter invectives and ſcurrilous language againſt all perſons whatſoever.

IV. That the foregoing directions be alſo obſerved by thoſe, who write any thing concerning the ſaid doctrine.

And whereas we alſo underſtand, that divers perſons, who are not of the clergy, have of late preſumed not only to talk and to diſpute againſt the chriſtian faith conerning the doctrine

doctrine of the bleſſed Trinity, but alſo to write and publiſh books and pamphlets againſt the ſame, and induſtriouſly ſpread them through the kingdom, contrary to our known laws eſtabliſhed in this realm; we do therefore ſtrictly charge and command you, together with all other means ſuitable to your holy profeſſion, to make uſe of your authority according to law, for the repreſſing and reſtraining of all ſuch exorbitant practices: and for your aſſiſtance we will give charge to our judges, and all other our civil officers, to do their duty herein, in executing the laws againſt all ſuch perſons, as ſhall by theſe means give occaſion of ſcandal, diſcord, and diſturbance in our church and kingdom. Given at our court at Kenſington the third day of February, M.DC.XCV. in the ſeventh year of our reign.

By his majeſty's command.

SHREWSBURY.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 2.	1695.	GUILIEL. III. 7.

An act for the more effectual ſuppreſſing prophane curſing and ſwearing.

WHEREAS it is found by experience, that an act of parliament made in the one and twentieth year of the reign of king James the firſt, entituled, "An act to prevent and reform prophane ſwearing and curſing," hath proved ineffectual to the ſuppreſſing of thoſe deteſtable ſins, by reaſon of ſome deficiencies in the ſaid act; be it therefore enacted by the king's moſt excellent majeſty, by and with the advice and conſent of the lords ſpiritual and temporal, and commons in this preſent parliament aſſembled, and by the authority of the ſame, that if any perſon or perſons ſhall (after the four and twentieth day of June, in the year of our Lord one thouſand ſix hundred ninety five) prophanely ſwear or curſe in the preſence or hearing of any juſtice of peace of the county, riding, or diviſion, or of the mayor or other head officer, or juſtice of peace for any city or town corporate, where ſuch offence is or ſhall be committed, or that ſhall be thereof convicted by oath of one witneſs, or by the confeſſion of the party offending, before any juſtice of peace of the county, or mayor, or bailiff, or other chief officer or juſtice of the peace of ſuch city and town corporate, where the ſaid offence ſhall be committed, that then, for every ſuch offence the party ſo offending, ſhall forfeit and pay to the uſe of the poor of the pariſh, where ſuch offence or offences ſhall be committed, the reſpective ſums herein aftermentioned (that is to ſay) every ſervant, day labourer, common ſoldier, and common ſeaman one ſhilling, and every other perſon two ſhillings; and in caſe any of the perſons aforeſaid, ſhall, after conviction, offend a ſecond time, ſuch perſon ſhall forfeit and pay double; and if a third time, treble the ſum reſpectively by him or her to be paid for the firſt offence. And it is hereby further enacted, that upon neglect or refuſal of payment of the ſaid forfeiture, any juſtice of peace of the county, riding, or diviſion, or mayor, or other head officer, or juſtice of peace of any city, or town corporate, where the ſaid offence ſhall be committed, ſhall, and are hereby authorized and required to direct and ſend his warrant to the conſtable, tithingman, churchwarden, or overſeer of the poor of the pariſh, where the offence ſhall be committed, or where the offender ſhall inhabit, thereby commanding them, or ſome one or more of them, to levy by diſtreſs and ſale of the goods of the offender the ſum ſo forfeited, for the uſe of the poor of the pariſh, as aforeſaid; and in caſe no ſuch diſtreſs can be had, then every ſuch offender, being above the age of ſixteen years, ſhall, by warrant under the hand and ſeal of the ſaid juſtice of peace or other officer as aforeſaid, be publickly ſet in the ſtocks for the ſpace of one hour for every ſingle offence, and for any number of offences, whereof he ſhall be convicted at one and the ſame time, then two hours; and if the party offending be under the age of ſixteen years, and ſhall not forthwith pay the ſaid forfeitures, then he or ſhe ſhall, by warrant, as aforeſaid, be whipped by the conſtable, or by the parent, guardian, or maſter of ſuch offender in the preſence of the conſtable.

And be it further enacted, that if any juſtice of the peace, or chief magiſtrate ſhall wilfully and wittingly omit the performance of his duty in the execution of this act, he ſhall forfeit the ſum of five pounds, the one moiety to the uſe of the informer, to be recovered by action, ſuit, bill, or plaint, in any of his majeſty's courts at Weſtminſter, wherein no eſſoin, protection, or wager of law ſhall be allowed, nor any more than one imparlance.

And it is hereby further enacted, that if any action or ſuit ſhall be commenced or brought againſt any juſtice of peace, conſtable, or other officer, or perſon whatſoever, for doing or cauſing to be done any thing in purſuance of this act, concerning the ſaid offences, the defendant, in ſuch action, may plead the general iſſue, and give the ſpecial matter in evidence; and if upon ſuch action, verdict be given for the defendant, or the plaintiff become nonſuit, or diſcontinue his action, then the defendant ſhall have treble coſts.

Provided always, and it is hereby enacted, that no perſon ſhall be proſecuted or troubled for any offence againſt this ſtatute, unleſs the ſame be proved or proſecuted within ten days next after the offence committed.

And it is further enacted by the authority aforeſaid, that this act ſhall be publickly read four ſeveral times in the year in all pariſh, churches, and all public chapels, by the parſon,

vicar,

vicar, or curate of the reſpective pariſhes or chapels, immediately after morning prayer, on four ſeveral Sundays (that is to ſay) the Sunday next after the four and twentieth day of June, the nine and twentieth day of September, the five and twentieth day of December, and the five and twentieth day of March, under the pain of twenty ſhillings for every ſuch omiſſion or neglect.

And be it further enacted by the authority aforeſaid, that the juſtice of peace, mayor, or other head officer ſhall regiſter in a book, to be kept for that purpoſe, all the convictions made before him upon this act, and the time of making thereof, and for what offence, and ſhall certify the ſame to the next general quarter ſeſſions of the peace for the ſaid county or place, where the offences are committed, to be there kept upon record by the reſpective clerks of the peace, to be ſeen without fee or reward.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Tho. Tenison 3.	1696.	Guiliel. III. 8

A declaration of the ſenſe of the archbiſhops and biſhops, now in and about London, upon the occaſion of their attendance in parliament; concerning the irregular and ſcandalous proceedings of certain clergymen at the execution of Sir John Friend and Sir William Parkins.

We the archbiſhops and biſhops, now in and about London, upon occaſion of our attendance in parliament, having ſeen a printed paper, entituled "A true copy of the papers delivered by Sir John Freind, and Sir William Parkings, to the ſheriffs of London and Middleſex, at Tyburn the place of execution, April 3. M.DC.XCVI." and being alſo certainly informed of the moſt irregular behaviour of Mr. [a] Cooke, Mr. [b] Collier, and Mr. [c] Snatt, in pretending to abſolve the ſaid criminals at their execution, to the great ſcandal of the church, and of our holy religion, have therefore thought our ſelves obliged to declare our ſenſe of the ſame, as here followeth:

I. As to the paper before mentioned, we cannot but obſerve, that in that part, to which Sir John Freind is entituled, among many other things there delivered as his private opinion (for which we muſt leave him to God) there are mingled ſome things concerning the church of England to the great diſhonour and reproach of it. That venerable name is by the author of that paper appropriated to that part of our church, which hath ſeparated itſelf from the body; and more particularly to a faction of them, who are ſo furiouſly bent upon the reſtoring of the late king, that they ſeem not to regard by what means it is to be effected. We have a ſad inſtance of it in this very perſon, who (as was depoſed at his tryal) was privy to the horrid deſign of aſſaſſination, and yet neither diſcovered it, nor ſhewed any diſlike of it, but as he was afraid it might ruin king [d] James, and his affairs; and was ready alſo, together with others of the ſame chriſtian principle (as the author of his paper is bold to call it) to act in conjunction with an army of French papiſts, for the ruin of their country, and extirpation of that religion, which they themſelves do profeſs.

II. As for Sir William Parkins, who alſo profeſſed to die in the communion of the church of England, we cannot think he meant any thing elſe by it, than that he adhered to the ſame violent faction; being aſſured (as we are by very good information) that both he and Sir John Friend had withdrawn themſelves from our public aſſemblies ſome time before their death. Which makes us the leſs wonder to find in both their papers ſo light, and even favourable a mention of that moſt inhuman deſign of aſſaſſinating his ſacred majeſty; eſpecially in that of Sir William Parkins, who though he was publickly convicted of his having engaged ſo many in that horrible ſin, yet after all could think to clear himſelf of it with this wretched excuſe: "'Tis true, I was privy to the deſign upon the prince, but was not to act in it." Bleſſed be God, there never was any of our church, that in any change of times could have this laid to his charge, that he was ſo much as privy to a deſign of aſſaſſination.

Laſtly, For thoſe clergymen that took upon them to abſolve theſe criminals at the place of execution, by laying, all three together, their hands upon their heads, and publickly pronounceing a form of abſolution; as their manner of doing this was extremely inſolent and without precedent either in our church, or any other that we know of, ſo the thing itſelf was altogether irregular.

The rubric in our office of the viſitation of the ſick, from whence they took the words they then uſed, and upon which, if upon any thing in our liturgy, they muſt ground this their proceeding, gave them no authority nor no pretence for the abſolving theſe perſons; nay as they managed the affair, they acted in this abſolution far otherwiſe, than is there directed.

That rubric is concerning ſick perſons, and it is there required, firſt, that "the ſick perſon ſhall be moved to make a ſpecial confeſſion of his ſins, if he feel his conſcience troubled with any weighty matter, and then after ſuch confeſſion, the prieſt ſhall abſolve him, if

[a] Shadrach Cooke, A. M lecturer of Iſlington. [b] Jeremiah Collier, A. M. lecturer or afternoon preachers at Gray's inn. [c] William Snatt, A. M. prebendary of Chicheſter and vicar of Cockfield, Suſſex. [d] Tryal p. 17.

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he humbly and heartily deſire it." But here they abſolved, and that publickly, perſons condemned by law for execrable crimes, without ſo much as once moving them at that time to make a ſpecial confeſſion of their ſins, at leaſt of thoſe ſins for which they were condemned. And on the other ſide, here were perſons abſolved that did not humbly deſire abſolution, as feeling any ſuch weighty matter to trouble their conſcience; but on the contrary, in Sir John Friend's paper it is declared, that he had a great deal of ſatisfaction in ſuffering for that cauſe which he firmly believed to be the cauſe of God and true religion.

If theſe miniſters knew not the ſtate of theſe mens ſouls, before they gave them abſolution, as it is manifeſt two of them Mr. Snatt and Mr. Cooke, did not; as to Sir William Parkins (they having ſince declared, that he had not ſpoke with Sir William till they were at the place of execution) how could they without manifeſt tranſgreſſion of the church's order, as well as the profane abuſe of the power Chriſt has left with his miniſters, abſolve them from all their ſins.

If they were acquainted with theſe mens ſentiments declared in their papers, then they muſt look upon them, either as hardened impenitents, or as martyrs.

We are ſo charitable to believe that they would not abſolve them under the former notion; for that had been, in effect, ſealing them to damnation; but if they held theſe men to be martyrs, then their abſolving them in that manner was a juſtification of thoſe grievous crimes, for which theſe men ſuffered, and an open affront to the laws both of church and ſtate.

Upon the conſideration of theſe things, and for the doing of right to our church, which may otherwiſe ſuffer, among ſuch as are ſtrangers to our conſtitution, by the evil principles and practices, both of the aforeſaid criminals, and the three clergymen that aſſiſted them, who all pretended to be members of the church of England; we do declare that we diſown and deteſt all ſuch principles and practices; looking upon them as highly ſchiſmatical and ſeditious, dangerous both to church and ſtate, and contrary to the true doctrine and ſpirit of the chriſtian religion. And we alſo take this occaſion to warn and exhort all the people committed to our charge, to beware of ſuch ſeducers and to avoid them; leſt (as the apoſtle St. Peter ſpeaks) "they be led away with the error of the wicked," and fall from their ſtedfaſt adherence to the principles of the true church of England, as it was eſtabliſhed at the bleſſed reformation of religion, and as by God's eſpecial providence it continues to this day.

April 10. M.DC.XCVI.

Tho. Cantuar.	Sy. Elienſ.
Joh. Ebor.	Gil. Hereford.
Henr. London.	Jo. Norwich.
Nath. Dureſme.	Ric. Peterb.
P. Wincheſter.	Ed. Glouceſter.
W. Cov. and Lich.	Rob. Chicheſter.
Tho. Roffen.	E. Aſaph.

Archiepiſc. Cantr. THO. TENISON 4. — Anno Chriſti 1697. — Reg. Angliae GUILIEL. 9.

An act for the more effectual ſuppreſſing of blaſphemy and profaneneſs.

WHEREAS many perſons have of late years openly avowed and publiſhed many blaſphemous and impious opinions, contrary to the doctrines and principles of the chriſtian religion, greatly tending to the diſhonour of almighty God, and may prove deſtructive to the peace and welfare of this kingdom; wherefore for the more effectual ſuppreſſing of the ſaid deteſtable crimes, be it enacted by the king's moſt excellent majeſty, by and with the advice and conſent of the lords ſpiritual and temporal, and the commons in this preſent parliament aſſembled, and by the authority of the ſame, that if any perſon or perſons, having been educated in, or at any time having made profeſſion of the chriſtian religion within this realm, ſhall, by writing, printing, teaching, or adviſed ſpeaking, deny any one of the perſons in the holy Trinity to be God, or ſhall aſſert or maintain there are more Gods than one, or ſhall deny the chriſtian religion to be true, or the holy ſcriptures of the Old and New Teſtament to be of divine authority, and ſhall upon indictment or information in any of his majeſty's courts at Weſtminſter, or at the aſſizes be thereof lawfully convicted by the oath of two or more credible witneſſes, ſuch perſon or perſons for the firſt offence ſhall be adjudged incapable and diſabled in law, to all intents and purpoſes whatſoever, to have or enjoy any office or offices, employment or employments, eccleſiaſtical, civil or military, or any part in them, or any profit or advantage appertaining to them or any of them; and if any perſon or perſons ſo convicted, as aforeſaid, ſhall at the time of his or their conviction, enjoy or poſſeſs any office, place or employment, ſuch office, place, or employment ſhall be void, and is hereby declared void. And if ſuch perſon or perſons ſhall be a ſecond time lawfully convicted, as aforeſaid, of all or any the aforeſaid crime or crimes, that then he or they ſhall from thenceforth be diſabled to ſue, proſecute, plead, or uſe any action or information in any court of law or equity, or to be guardian of any child, or executor or adminiſtrator of any perſon, or capable of any legacy or deed of gift, or to bear any office, civil or military, or benefice eccleſiaſtical, for ever within this realm, and ſhall alſo ſuffer impriſonment for the ſpace of three years, without bail or mainprize, from the time of ſuch conviction.

Provided

Provided always, and be it enacted by the authority aforeſaid, that no perſon ſhall be proſecuted by virtue of this act, for any words ſpoken, unleſs the information of ſuch words ſhall be given upon oath before one or more juſtice or juſtices of the peace, within four days after ſuch words ſpoken, and the proſecution of ſuch offence be within three months after ſuch information.

Provided alſo, and be it enacted by the authority aforeſaid, that any perſon or perſons, convicted of all or any of the aforeſaid crime or crimes, in manner aforeſaid, ſhall for the firſt offence (upon his, her, or their acknowledgment and renunciation of ſuch offence or erroneous opinions, in the ſame court where ſuch perſon or perſons was or were convicted, as aforeſaid, within the ſpace of four months after his, her, or their conviction) be diſcharged from all penalties and diſabilities incurred by ſuch conviction; any thing in this act contained to the contrary thereof in any wiſe notwithſtanding.

Archiepiſc. Cant. THO. TENISON 4.	Anno Chriſti 1697.	Reg. Angliae GUILIEL. III. 10.

A proclamation for preventing and puniſhing immorality and profaneneſs.

By the king.

WILLIAM R.

WHEREAS we cannot but be deeply ſenſible of the great goodneſs and mercy of almighty God in putting an end to a long, bloody, and expenſive war by the concluſion of an honourable peace, ſo we are not leſs touched with a reſentment, that notwithſtanding this and many other great bleſſings and deliverances, impiety, profaneneſs, and immorality do ſtill abound in this our kingdom; and whereas nothing can prove a greater diſhonour to a well ordered government, where the chriſtian faith is profeſſed, nor is likelier to provoke God to withdraw his mercy and bleſſings from us, and inſtead thereof, to inflict heavy and ſevere judgments upon this kingdom, than the open and avowed practice of vice, immorality, and profaneneſs, which amongſt many men has too much prevailed in this our kingdom of late years, to the high diſpleaſure of almighty God, the great ſcandal of chriſtianity, and the ill and fatal example of the reſt of our loving ſubjects, who have been ſoberly educated, and whoſe inclinations would lead them to the exerciſe of piety and virtue, did they not daily find ſuch frequent and repeated inſtances of diſſolute living, profaneneſs, and impiety, which has in a great meaſure been occaſioned by the neglect of the magiſtrates not putting in execution thoſe good laws, which have been made for ſuppreſſing and puniſhing thereof, and by the ill example of many in authority, to the great diſhonour of God, and reproach of our religion: wherefore, and for that we cannot expect increaſe or continuance of the bleſſings we and our ſubjects enjoy, without providing remedies to prevent the like evils for the future, we think ourſelves bound by the duty we owe to God, and the care we have of the people committed to our charge, to proceed in taking effectual courſe, that religion, piety, and good manners may, according to our hearty deſire, flouriſh and increaſe under our adminiſtration and government; and being thereunto moved by the pious addreſs of the commons in parliament aſſembled, we have thought fit, by the advice of our privy council, to iſſue this our royal proclamation, and do declare our royal purpoſe and reſolution to diſcountenance and puniſh all manner of vice, immorality, and profaneneſs in all perſons from the higheſt to the loweſt degree within this our realm, and particularly in ſuch, who are employed near our royal perſon; and that for the greater encouragement of religion and morality, we will, upon all occaſions diſtinguiſh men of piety and virtue by marks of our royal favour. And we do expect that all perſons of honour, or in place of authority, will to their utmoſt contribute to the diſcountenancing men of diſſolute and debauched lives, that they being reduced to ſhame and contempt, may be enforced the ſooner to reform their ill habits and practices, that the diſpleaſure of good men towards them may ſupply what the laws (it may be) cannot wholly prevent. And for the more effectual reforming theſe men, who are a diſcredit to our kingdom, our further pleaſure is, and we do hereby ſtrictly charge and command all our judges, mayors, ſheriffs, juſtices of the peace, and all other our officers and miniſters, both eccleſiaſtical and civil, and other our ſubjects, whom it may concern, to be very vigilant and ſtrict in the diſcovery and the effectual proſecution and puniſhment of all perſons, who ſhall be guilty of exceſſive drinking, blaſphemy, profane ſwearing and curſing, lewdneſs, profanation of the Lord's day, or other diſſolute, immoral, or diſorderly practices, as they will anſwer it to almighty God, and upon pain of our higheſt diſpleaſure. And for the more effectual proceedings herein, we do hereby direct and command our judges of aſſizes and juſtices of the peace, to give ſtrict charges at the reſpective aſſizes and ſeſſions, for the due proſecution and puniſhment of all perſons, that ſhall preſume to offend in any the kinds aforeſaid, and alſo of all perſons that contrary to their duty, ſhall be remiſs or negligent in puting the ſaid laws in execution, and that they do at their reſpective aſſizes and quarter ſeſſions of the peace cauſe this our proclamation to be publickly read in open court, immediately before the charge is given. And we do hereby further charge and command every miniſter in

in his reſpective pariſh or chapel, to read or cauſe to be read this our proclamation, at leaſt four times in every year, immediately after divine ſervice, and to incite and ſtir up their reſpective auditories to the practice of piety and virtue, and the avoiding of all immorality and profaneneſs. And to the end that all vice and debauchery may be prevented, and religion and virtue practiſed by all officers, private ſoldiers, mariners, or others, who are employed in our ſervice either by ſea or land, we do hereby ſtrictly charge and command all our commanders and officers whatſoever, that they do take care to avoid all profaneneſs, debauchery, and other immoralities, and that by the piety and virtue of their own lives and converſations they do ſet good examples to all ſuch as are under their authority, and likewiſe to take care and inſpect the behaviour and manners of all ſuch as are under them, and to puniſh all thoſe, who ſhall be guilty of any the offences aforeſaid. And whereas ſeveral wicked and profane perſons have preſumed to print and publiſh ſeveral pernicious books and pamphlets, which contain in them impious doctrines againſt the holy Trinity and other fundamental articles of our faith, tending to the ſubverſion of the chriſtian religion; therefore for the puniſhing the authors and publiſhers thereof, and for the preventing ſuch impious books and pamphlets being publiſhed or printed for the future, we do hereby ſtrictly charge and prohibit all perſons, that they do not preſume to write, print, or publiſh any ſuch pernicious books or pamphlets under the pain of incurring our high diſpleaſure, and of being puniſhed according to the utmoſt ſeverity of the law. And we do hereby ſtrictly charge and require all our loving ſubjects to diſcover and apprehend ſuch perſon and perſons, whom they ſhall know to be the authors or publiſhers of any ſuch books or pamphlets, and to bring them before ſome juſtice of peace or chief magiſtrate, in order that they may be proceeded againſt according to law. Given at our court at Kenſington the four and twentieth day of February, M.DC.XCVII. in the tenth year of our reign.

God ſave the king.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 4.	1698.	GUILIEL. III. 10.

Convocatio provinciae Cantuar.

CLERUS provinciae Cantuar. per breve regium dat. Julii undecimo die ad 24. menſis ſequentis Auguſti convocabatur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 7.	1700.	GUILIEL. III. 12.

Synodus cleri provinciae Cantuar.

CLERUS provinciae Cantuar. per breve regium dat. Decemb. 26. ad ſextum diem menſis Februarii ſequentis convocabatur.

The report of the committee of the lower houſe of convocation appointed for the examination of books lately publiſhed againſt the truth of the chriſtian religion, as to part of the matter to them referred, made on Thurſday the twentieth of March, in the year of our Lord, juxta, etc. M.DCC. *as follows: viz.*

UPON the peruſal of the book and ſchedule hereunto annexed, laid before this committee by Mr. vicechancellor of Oxford on Tueſday the eleventh day of this inſtant March, this committee came to the following reſolutions, "nemine contradicente," hereupon: viz.

Reſolved firſt,

That in the judgment of the committtee the ſaid book is a book of pernicious principles, of dangerous conſequence to the chriſtian religion, written on a deſign, as we conceive, and tending to ſubvert the fundamental articles of the chriſtian faith.

Reſolved ſecondly,

That in the judgment of this committee the poſitions extracted out of the ſaid book, and therewith hereunto annexed, are, together with divers others of the like nature therein contained, pernicious, dangerous, and ſcandalous poſitions, and deſtructive of the chriſtian faith.

Reſolved thirdly,

That to prevent the growth of theſe and the like pernicious principles, it is the opinion of this committee, that ſome ſpeedy courſe ought to be taken for ſuppreſſing this and all other books of the like miſchievous nature and tendency.

Reſolved fourthly,

That in order thereunto, it is alſo the opinion of this committe, that an humble repreſentation of the premiſſes be forthwith laid by this houſe before the lords the biſhops of the upper houſe, praying their lordſhips concurrence with theſe reſolutions, together with their advice and directions, what effectual courſe may be taken to ſuppreſs theſe, and all other pernicious

nicious books, already written againſt the truth of the chriſtian religion, and to prevent the publication of the like for the future.

A ſchedule of poſitions extracted out of the book herewith annexed, entitled, "Chriſtianity not myſterious," and bearing the name of John Toland, printed at London in octavo, anno Domini M.DC.XCVI. in which the author expreſſly ſays, as follows:

Poſ. 1. page 80. § XIV. he ſaith: "I conclude, that neither God himſelf, nor any of his attributes are myſteries to us for want of adequate ideas."

Poſ. 2. page 107. § XXXIV. he ſaith: "No doubt on't, as far as any church allows of myſteries, ſo far it is antichriſtian, and may with a great deal of juſtice, tho' little honour, claim kindred with the ſcarlet whore."

Poſ. 3. page 134. § LX. he ſaith: "To ſpeak freely, contradiction and myſtery are but two emphatical ways of ſaying nothing."

Poſ. 4. page 39. § XXXVI. he ſaith: "It evidently follows" (that is from his obſervations) "that faith is far from being an implicit aſſent to any thing above reaſon; that this notion directly contradicts the ends of religion, the nature of man, and the goodneſs and wiſdom of God."

Poſ. 5. page 162. § XIX. having drawn a parallel of the ancient heathen, and (as he calls them) new coined chriſtian myſteries, he ſaith: "I could draw out this parallel much larger, but here is enough to ſhow, how chriſtianity became myſterious, and how ſo divine an inſtitution did through the craft and ambition of prieſts and philoſophers derogate into mere paganiſm.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Tho. Tenison 7.	1700.	Guiliel. III. 13.

A repreſentation of the upper houſe of convocation of a book, called "The balance of power." [*March* 22.]

Whereas this day a book entitled, "Eſſays upon I. The ballance of power; II. The right of making war, peace, and alliances; III. Univerſal monarchy, etc." was brought into the Jeruſalem chamber, where his grace the archbiſhop of Canterbury, and the reſt of the ſuffragan biſhops of his province were aſſembled in convocation; in the 40th page of which book are theſe words. Are not a great many of us able to point out to ſeveral perſons, whom nothing has recommended to places of higheſt truſt, and often to rich benefices and dignities, but the open enmity, which they have, almoſt from their cradles, profeſſed to the divinity of Chriſt?"

It is deſired by the ſaid archbiſhop and biſhops, that the author himſelf, whoever he be, or any one of the great many, to whom he refers, would point out to the particular perſons, whom he or they know to be liable to that charge, that they may be proceeded againſt in a judicial way, which will be eſteemed a great ſervice to the church; otherwiſe the above mentioned paſſage muſt be looked upon as a public ſcandal.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Tho. Tenison 7.	1701.	Guiliel. III. 13.

The anſwer of the archbiſhop and biſhops to the repreſentation of the lower houſe of convocation concerning Toland's and other books. [*April* 8.]

Upon our conſulting with counſel learned in the law concerning heretical, impious, and immoral books, and particularly concerning a book of Toland's ſent up to us from the lower houſe, we do not find how without a licence from the king, which we have not yet received, we can have ſufficient authority to cenſure judicially any ſuch books; but on the contrary we are adviſed, that by ſo doing both houſes of convocation may incur the penalties of the ſtatute of 25 Hen. VIII.

Convocatio cleri provinciae Cantuar.

Praelati et clerus provinciae Cantuar. per breve regium dat. Novemb. 13. ad triceſimum diem menſis Decembris hujus anni convocabantur.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Tho. Tenison 8.	1702.	Annae 1.

Convocatio praelatorum et cleri prov: Cant.

Breve regium dat. Auguſt. 20. praelatos et clerum prov. Cantuar. ad viceſimum diem ejuſdem menſis convocabat.

Convo-

Archiepiſc. Cant. THO. TENISON 11.	Anno Chriſti 1705.	Reg. Angliae ANNAE 4.

Convocatio praelatorum et cleri provinciae Cantuar.

PRAELATI et clerus provinciae Cantuar. per breve regium dat. Maii 2. ad decimum quartum menſis Junii ſequentis convocabantur.

Archiepiſc. Cant. THO. TENISON 12.	Anno Chriſti 1705.	Reg. Angliae ANNAE 4.

Papers relating to the convocation of Ireland.

WE, whoſe names are underwritten, members of the lower houſe of convocation in Ireland, being deſired by our brethren of the lower houſe of convocation in England to give them an account in their houſe of ſeveral rights and uſages, enjoyed and practiſed by that houſe, of which we are members, did accordingly on Monday the fourth of February, M.DCC.V. give our anſwers to ſeveral queſtions propoſed to us by the prolocutor; and being farther requeſted to draw up the ſubſtance of what we then delivered, do now in compliance with their deſires give into the ſaid houſe this following account, to be in ſuch manner by them made uſe of, as they in their wiſdom ſhall think moſt fit.

The members of the lower houſe of this preſent convocation in Ireland were ſummoned, elected, and returned by virtue of the praemunientes clauſe in the biſhops parliamentary writs, which clauſe was executed by all the biſhops throughout the kingdom; but the clergy deferred the electing of a prolocutor, and the proceeding to buſineſs, until the reception of the provincial writs by the ſeveral archbiſhops.

After the ſaid reception of the provincial writs, the members met, in order to chuſe a prolocutor, in St. Patrick's church Dublin, and were there directed by the biſhops to proceed to the choice. They thereupon withdrew into the chapter houſe of the ſaid church, where the dean of St. Patrick's took the chair, claiming it as his right to preſide in that place, during the election; but the members would by no means allow his claim, nor did they proceed to the election, till he firſt quitted the chair.

He did then quit it, and the members elected him to preſide, and aſſum'd a public notary to make a notorial act of the election.

As ſoon as the prolocutor was choſen, the dean of St. Patrick's, having declared the election, left the chair, and then the prolocutor, having put on his doctor's hood, was conducted into it by two of the members.

The prolocutor being in the chair, the houſe immediately choſe the ſame perſon to be their actuary, whom they had before aſſumed as a public notary: all this was done before the confirmation of the prolocutor by the biſhops.

The returns of all members were made to the ſeveral archbiſhops, and a liſt of the members of the lower houſe was tranſmitted to the lower houſe from the upper.

A ſtanding committee of elections was at the beginning of the convocation appointed to judge of elections, if any ſhould be controverted, but none were. The aforeſaid committee and all other committees of the lower houſe were appointed by the ſole authority of that houſe.

Calls of the houſe were frequent, and always appointed by the houſe itſelf, and all members were then ordered to appear in their ſeveral places; and when any upon ſuch call were abſent, and not ſatisfactory account was given of their abſence, the prolocutor or the actuary was ordered by the houſe to ſignify to ſuch members, that the houſe demanded their attendance: upon ſuch ſignification of the commands of the houſe, the members do either appear perſonally, or ſend letters of excuſe to the prolocutor; of which excuſe the houſe judges, and either allows or diſallows it, as they ſee cauſe.

When ſuch excuſe has been diſallowed by the houſe, and the members have ſtill neglected to appear, the names of ſuch members contumaciouſly abſent have been laid before the biſhops; and when any of the ſaid members have afterwards ſent ſuch excuſes, as the houſe hath allowed, that allowance hath been ſignified to the biſhop.

No member doth ever preſume to depart from the ſynod without aſking leave of the houſe, and no application (that we know of) hath ever been made to the biſhops for their leave, till that of the lower houſe was firſt obtained; but when we have procured the leave of our own houſe, we look upon ourſelves always obliged to crave that of their lordſhips alſo, they having a juſt right to our attendance on them in ſynod.

In caſe of a vacancy by the death or promotion of a proctor, or by one proctor's being choſen for two places, and declaring for which of the two he will ſerve, the lower houſe ſignifies ſuch vacancy to the upper houſe, praying their lordſhips, that it may be ſupplied; and thereupon a mandate iſſues from the biſhop of the dioceſe, in which ſuch vacancies happen, for the election of a new member; which, when made and returned, is notified to the prolocutor by the upper houſe, and upon his reporting it to the lower, the perſon elected is by two members introduced into the houſe, and there takes his place.

When

When the upper and lower houſe have concurrent ſeſſions, the lower houſe always continues ſitting, till they have notice, that the upper houſe is adjourned; which notice was at firſt brought by the biſhops actuary by word of mouth, but, to avoid miſtakes, hath at the deſire of the lower houſe ſince been brought by him in writing.

The form, in which this notice is given, is various; it is ſaid ſometimes, that the preſident, archbiſhops, and biſhops; ſometimes, that the archbiſhops and biſhops have adjourned this convocation or the convocation to ſuch or ſuch a time and place.

The lower houſe do not upon ſuch notice ever break up their ſeſſion, but always proceed in their buſineſs, till a motion is made by ſome member of the houſe for adjourning; which motion by a ſtanding order of the houſe can never (in a morning ſeſſion) be made without leave of the houſe, before one a clock.

The prolocutor, before he puts the queſtion of adjournment, reports to the houſe, what time the biſhops have adjourned to; and then the lower houſe adjourns itſelf to that time, or to any time ſhort of that by the authority and conſent of the houſe: which power of the lower houſe to adjourn itſelf was own'd and allowed by the archbiſhops and biſhops then in Dublin, in their anſwer to ſome queries ſent to them by the right honourable the earl of Nottingham, then principal ſecretary of ſtate in England, before the calling of this convocation.

The lower houſe doth very frequently hold intermediate ſeſſions, which they look upon to be as regular, as thoſe, which are concurrent with the ſeſſions of the biſhops, and do in their books ſtile them ſeſſions, and number them among others without any diſcrimination.

All meſſages ſent from the lower houſe to the upper, are reduced into writing, and ſigned by the prolocutor, and by him read in the upper.

The lower houſe doth admit members, who diſſent from the reſolutions of the houſe, to enter upon their books a proteſtation againſt ſuch reſolution, either with reaſons or without; but the houſe never permits any thing to be entered, which reflects on the honour of the houſe.

We never heard of any proteſtation made in the upper houſe by members of the lower.

Such papers, as have been by the prolocutor offered to the biſhops, have been by their lordſhips conſtantly received.

The ſeſſions of the upper houſe, tho' leſs frequent than thoſe of the lower, are yet ſo ordered by their lordſhips, that buſineſs hath never been interrupted for want of ſynodical meetings.

We do, in the laſt place, declare our deepeſt and moſt grateful ſenſe of the paternal tenderneſs of our archbiſhops and biſhops for the lower clergy, very obſervable in their lordſhip's great zeal and readineſs to concur with them on all occaſions in the recovery and preſervation of their rights, and in every other good work; and are heartily thankful to almighty God, that we do enjoy all theſe ſeveral rights and privileges without the leaſt ſtruggle, conteſt, or difference with their graces and lordſhips; and do bleſs him for the perfect unity and harmony between both houſes, which being ſo very conſpicuous, we look upon to be a great ſecurity to that national church, a great diſcouragement to her profeſſed enemies, and a great vexation and diſappointment to the more cloſe and dangerous underminers of her apoſtolic and orthodox conſtitution.

William Percivale, archdeacon of Caſhel.
Francis Higgins, proctor for the dioceſe of Oſſory.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 12.	1705.	ANNAE 4.

A letter of the lower houſe to the archbiſhop and biſhops about books and writings. [*Febr.* 19.]

To the moſt reverend the preſident, and the right reverend the biſhops in convocation aſſembled.

THE lower houſe of convocation think it becomes them to remind your lordſhips of a motion formerly made by them concerning a bill "for the more eaſy and ſpeedy recovery of church rates," and to pray your lordſhips, that till ſuch a bill can be obtained, your lordſhips would uſe your beſt endeavours towards preventing thoſe dilatory and expenſive methods of proceeding in courts eccleſiaſtical, which have been ſo much complained of on that occaſion.

They have likewiſe taken into conſideration the repreſentation of grievances formerly offered to your lordſhips, together with the ſpeech of your grace relating thereunto; and are much concerned to find, that that repreſentation, tho' containing ſundry propoſals of great importance, as they conceive, towards reviving the diſcipline of the church by a due execution of the canons already in force, hath not yet had its deſired effect.

In the mean time they think it proper to obſerve to your lordſhips, that, notwithſtanding her majeſty's pious care to repreſs and reſtrain the great enormities of the ſtage, for which the then lower houſe moved your lordſhips without ſucceſs, that the humble thanks of the convocation might be given to her majeſty; yet they find ſtill great reaſon to complain of the immorality and profaneneſs of the ſtage,

ſtage, of which there is a freſh flagrant inſtance in a profane prologue lately ſpoken at the opening of the new theatre in the Hay-market, and ſince printed and publiſhed.

They do alſo look upon themſelves as in duty bound to complain to your lordſhips of the daring inſults upon the clergy, the univerſities, and the conſtitution itſelf continually made by the licentious writers, particularly by the authors of the "Review" and "Obſervator"; and to pray your lordſhip's concurrence in an humble repreſentation to her majeſty of this great grievance and of the miſchiefs, which muſt redound to our holy church and religion, if ſuch open aſſaults upon our order, upon the places of our education, and upon our legal eſtabliſhment ſhall continue to be made with impunity.

As likewiſe to inform your lordſhips of the ſcandal given to all good chriſtians by an aſſembly of ſectaries, under the name of Unitarians, publickly held in the city of London, the teacher whereof is notoriouſly known to have been convicted of denying the divinity of our bleſſed Saviour.

And moreover to acquaint your lordſhips with the late lewd and profane writings of Edmund Hickeringill, rector of St. Mary's Colcheſter, which have brought ſo great ſcandal upon our church and holy order. And they muſt at the ſame time declare their grateful ſenſe of the paſtoral vigilance and exemplary zeal of the right honourable and right reverend the preſent lord biſhop of London, of which he hath given conſtant proofs in endeavouring to bring ſuch offenders to condign puniſhment; but hath met with inſuperable difficulties therein; the removal of which by ſuch methods, as may be effectual, doth, in the opinion of this houſe, highly deſerve the mature conſideration of this provincial ſynod.

Nor can they omit taking notice of the preſent endeavours of ſeveral reformed churches to accommodate themſelves to our liturgy and conſtitution, mentioned in the late form of an addreſs ſent down by your lordſhips. They are very deſirous of knowing your lordſhips opinion, in what manner it may be proper for this convocation, with her majeſty's leave and encouragement, to expreſs their great ſatisfaction to find in them ſuch good diſpoſitions, and their readineſs to maintain and cheriſh ſuch a fraternal correſpondence with them, as may ſtrengthen the intereſt of the reformed religion againſt the common enemy.

They do further propoſe to your lordſhips conſideration, what fit methods may (with the ſame leave and encouragement) be taken by this ſynod, for inviting and inducing the paſtors of the French proteſtant churches among us to uſe their beſt endeavours with their people for an univerſal reception of our liturgy; which hath had the approbation of their moſt eminent divines, hath been long uſed in ſeveral of their congregations within this kingdom, and by her majeſty's ſpecial influence hath been lately introduced into the French congregation held in the chapel near her royal palace.

They do, in the laſt place earneſtly deſire your lordſhips, that ſome ſynodical notice may be taken of the diſhonour done to the church by a ſermon preached by Mr. Benjamin Hoadly at Saint Lawrence Jewry Sept. 29. M.DCC.V. containing poſitions contrary to the doctrine of the church, expreſſed in the firſt and ſecond parts of the homily againſt diſobedience or wilful rebellion.

Theſe ſeveral heads of information and complaint they are ready to make good by ſpecial proofs, whenever your lordſhips ſhall be pleaſed to demand them.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 13.	1707.	ANNAE 9.

His grace the lord archbiſhop of Canterbury's circular letter to the right reverend the lords biſhops of his province: in which is inſerted her majeſty's gracious letter to him of the eighth of April, M.DCC.VII. *relating to matters in convocation.*

To the right reverend the lord biſhop of —

Right reverend brother.

On the eighth day of this inſtant April I received a letter from her moſt gracious majeſty, the contents of which I was therein required to communicate to the biſhops and clergy of my province in convocation aſſembled.

The convocation at that time ſtood prorogu'd to April the tenth, on which day we met; and thoſe of the lower houſe, who were preſent, being call'd up to the Jeruſalem chamber, I did, in purſuance of her majeſty's order, communicate to them her ſaid gracious letter.

But the prolocutor being abſent, and very few of the lower houſe appearing, I thought it proper, in a matter of ſo great importance, to acquaint all the clergy of my province not only with the letter it ſelf, but with divers other matters, which give light to it, and without which thoſe, who were abſent, will not be able to comprehend the full ſcope and intention of it.

I would therefore deſire you to acquaint the clergy of your dioceſe, as ſoon as conveniently you can, with the following particulars.

On the twelfth of February laſt, by virtue of a royal writ then received, I prorogu'd the convocation to March the fifth following.

On the 19th of March the lower houſe did, by their prolocutor, deliver to the preſident an application in theſe words:

To

To the moſt reverend his grace the lord archbiſhop of Canterbury, and the right reverend the biſhops of the upper houſe of convocation.

May it pleaſe your grace, and your lordſhips.

"We the clergy of the lower houſe of convocation beg leave to acquaint your lordſhips, that ſome of our members have carefully compared the ſeveral royal prorogations of the parliament, and of the ſynod of the province of Canterbury, from the year of our Lord M.D.XXXII. when the firſt royal writ for proroguing the convocation iſſued, to the year of our Lord M.DCC.V. when this preſent convocation firſt aſſembled.

Upon the peruſal of a ſchedule thereof, which we are ready to lay before your lordſhips at your next ſeſſion, your lordſhips will be pleaſed to obſerve, that within the period abovemention'd, containing one hundred ſeventy three years, there is no one inſtance of a writ of prorogation iſſuing, during the ſeſſion of parliament, to diſmiſs the clergy, when met in convocation.

We do therefore in all humility and earneſtneſs beſeech your lordſhips, that out of that conſcientious regard, which we doubt not but your lordſhips have for the welfare of the church of England, you will uſe your utmoſt endeavours, that your lordſhips, and the clergy of this province may enjoy the ſame uſages, which your lordſhips proteſtant predeceſſors and ours have been in conſtant poſſeſſion of, and have never miſimploy'd."

As to the ſchedule mention'd in the forgoing paper, for the ſupport of their aſſertion therein, they did not bring it up till March 26. on which day it was offer'd and receiv'd.

After a peruſal of it, the preſident and his ſuffragans caus'd a paper to be drawn up at large, containing a vindication of her majeſty's proceeding; together with obſervations on their ſchedule, and an appendix relating further to it. But the matter of the ſaid application being of ſo high and nice a nature, they did forbear, at that time, to give them any other anſwer than this, which follows:

April 2. M.DCC.VII.

Mr. prolocutor, and the reſt of the clergy with you.

"We have peruſed and conſider'd your application brought up on the 19th of March laſt paſt, and your ſchedule mention'd therein, and brought up on the 26th of the ſame month; and are prepar'd to ſhew, that your aſſertion in the aforeſaid application, together with what is offer'd as a ſupport of it in the ſaid ſchedule, is in many particulars far from being true.

But it appearing to us, that the matter therein contain'd does highly concern her majeſty's royal ſupremacy (which ſhe was pleas'd to declare in her gracious letter of Feb. 25. M.DCC.V. that ſhe was reſolved to maintain, as a fundamental part of the conſtitution of the church of England) we think it not proper to make any further ſtep in relation thereunto, till we have humbly laid the ſame before her majeſty.

On April 5. (the day to which the convocation was prorogu'd) ſome of the lower houſe brought up a ſhort declaration; which, it ſeems, they had enter'd upon their minutes on Mar. 5. but did not acquaint the upper houſe therewith till the 5th of April; when the prolocutor, with four or five more, brought up the following paper:

May it pleaſe your grace and your lordſhips.

"The clergy of the lower houſe of convocation humbly pray, that when your grace ſhall be pleas'd to lay before her majeſty the application and ſchedule lately brought up to your grace, the following declaration, made antecedently to their application, may alſo be laid before her majeſty, as tranſcribed from the minutes; viz. that they did not thereby intend to enter into any manner of debate concerning the validity of the late royal prorogation, to which they have humbly ſubmitted.

The ſame day (April 5.) the preſident and his ſuffragans having been informed, that divers of the lower clergy had diſſented from the foreſaid application, and that their diſſent was enter'd in the acts of the lower houſe, did direct a copy thereof to be taken, and brought before them; which was done accordingly.

All the foregoing papers having been review'd, the preſident, with the conſent of his ſuffragans, did humby lay them, together with the ſchedule and vindication, before the queen; and her majeſty, after conſideration had of them, was pleas'd to ſend to the ſaid preſident the abovemention'd gracious letter, a true copy of which is here ſubjoin'd:

ANNE R.

Moſt reverend father in God, our right truſty and right entirely beloved counſellor, we greet you well. In our letter to you, bearing date the twenty fifth day of February, M.DCC.V. which we directed to be communicated to the biſhops and clergy of the convocation of your province, we declared our reſolution to maintain our ſupremacy, and the due ſubordination of preſbyters to biſhops, as fundamental parts of the conſtitution of the church of England.

We did hope, that ſo plain a declaration of our royal intention would have been a ſufficient warning to thoſe of the clergy, whoſe innovations (contrary to the duty they owed to us, and their eccleſiaſtical ſuperiours) gave us occaſion to make it. Yet, contrary to our expectation, we underſtand, that not only the former illegal practices are continued, but alſo, by the proceedings laid before us by you and your ſuffragans, that the laſt prorogation of the convocation held before you, which you

you made by our command, ſignified in our writ under our great ſeal, has been by divers of the clergy of the ſaid convocation in their application to you reflected on, as unpreſidented, and contrary to the ancient and conſtant uſage of the convocation, which yourſelf and the biſhops of your province were bound in conſcience to have ſeen maintained and preſerved to them. We are ſatisfied, that aſſertion is untrue in point of fact, and amounts to a plain invaſion of our royal ſupremacy, which is repoſed in us by the law and the conſtitution of the church of England; and that their ſubſequent declaration being evaſive, and contrary to what they had before done, has rather aggravated, than leſſen'd the guilt of ſo dangerous an attempt. As our repeated admonitions do ſufficiently ſhew our tenderneſs for the clergy, ſo our firm reſolution to preſerve the conſtitution of the church of England, as by law eſtabliſh'd, and our rightful ſupremacy (if any thing of the like nature be attempted for the future) will make it neceſſary for us (how unwilling ſoever we are to proceed to thoſe meaſures) to uſe ſuch means for the puniſhing offences of this nature, as are warranted by law. All which we require you to communicate to the biſhops and clergy of your province in convocation aſſembled. And ſo we bid you very heartily farewell. Given at our court at St. James's the eighth day of April, M.DCC.VII. in the ſixth year of our reign.

By her majeſty's command.

SUNDERLAND.

To the moſt reverend father in God, our right truſty and right entirely beloved counſellor, Thomas, lord archbiſhop of Canterbury, primate of all England and metropolitan, and preſident of the convocation of the province of Canterbury.

I doubt not, but, in duty to our moſt excellent ſovereign, in juſtice to the cauſe of the royal ſupremacy, and in tender regard to the welfare of our eſtabliſh'd church, you will lay before the clergy of your dioceſe the foregoing account, which I here tranſmit to you, for that end, in the plaineſt manner, hoping it may be a means to detect the miſrepreſentation, and diſappoint the deſigns of evilminded men. I heartily commend your lordſhip to the divine protection, remaining,

My lord, your affectionate brother,

Lambeth, April 18. M.DCC.VII.

THO. CANTUAR.

Archiepiſc. Cant. THO. TENISON 14.	Anno Chriſti 1708.	Reg. Angliae ANNAE 7.

Convocatio praelatorum et cleri provinciae Cantuar.

BREVE regium dat. April. 26. praelatos et clerum provinciae Cantuar. ad octavum diem menſis Julii ſequentis convocabat.

Archiepiſc. Cant. THO. TENISON 16.	Anno Chriſti 1710.	Reg. Angliae ANNAE 9.

Convocatio praelatorum et cleri provinciae Cantuar.

PRAELATI et clerus provinciae Cantuar. per breve regium dat. Septemb. 27. ad viceſimum quintum menſis Novemb. ſequentis ſummonebantur.

The queen's licence to both houſes of convocation.

ANN, by the grace of God queen of Great Britain, France, and Ireland, defender of the faith, etc. Whereas in and by one act of parliament made at Weſtminſter in the five and twentieth year of the reign of our late royal predeceſſor, king Henry the VIII[th] reciting, that where the king's humble and obedient ſubjects, the clergy of this realm of England, had not only acknowledged according to the truth, that the convocation of the ſame clergy was always, had been, and ought always to be aſſembled only by the king's writ, but alſo ſubmitting themſelves to the king's majeſty, had promiſed in verbo ſacerdotii, that they would never from henceforth preſume to attempt, allege, claim, or put in ure, enact, promulge, or execute any new canons, conſtitutions, ordinances provincial, or other, or by whatſoever other name they ſhould be called, in the convocation, unleſs the king's moſt royal aſſent and licence might to them be had, to make, promulge, and execute the ſame, and that his majeſty did give his moſt royal aſſent and authority in that beſalf; it was therefore enacted by authority of the ſaid parliament, according to the ſaid ſubmiſſion and petition of the ſaid clergy, amongſt other things, that they, ne any of them ſhould from henceforth enact, promulge, or execute ſuch canons, conſtitutions, and ordinances provincial or ſynodal, upon pain of every one of the ſaid clergy doing contrary to the ſaid act, and being therefore convict, to ſuffer impriſonment, and make fine at the king's will: and further by the ſaid act as it

it is provided, that no canons, conſtitutions, or ordinances ſhould be made or put in execution within the realm of England by authority of the convocation of the clergy, which ſhould be contrariant and repugnant to the king's prerogative royal, or the cuſtoms, laws, and ſtatutes of the ſaid realm of England; any thing in the ſaid act to the contrary thereof notwithſtanding: and laſtly it is alſo provided by the ſaid act, that ſuch canons, conſtitutions, and ordinances provincial or ſynodal being then already made, which were not contrariant nor repugnant to the laws, ſtatutes, and cuſtoms of the ſaid realm of England, nor to the damage or hurt of the king's prerogative royal, ſhould be ſtill uſed and executed, as they were after the making of the ſaid act, till ſuch time as they ſhould be viewed, ſearched, or otherwiſe ordered and determined by the perſons mentioned in the ſaid act, or the more part of them, according to the tenor, form, and effect of the ſaid act, as by the ſaid act, among divers other things, more fully and at large it doth and may appear; know ye, that we for divers urgent and weighty cauſes and conſiderations, us thereunto eſpecially moving, of our eſpecial grace, certain knowledge, and mere motion, by virtue of our prerogative royal, and ſupreme authority in cauſes eccleſiaſtical, have given and granted, and by theſe preſents do give and grant full, free, and lawful liberty, licence, power, and authority unto the moſt reverend father in God Thomas, archbiſhop of Canterbury, primate and metropolitan of all that part of Great Britain called England, and to the reſt of the biſhops of the province of Canterbury, and to all deans of cathedral churches, archdeacons, chapters, and colleges, and to the whole clergy of every ſeveral dioceſe within the ſaid province, that they the ſaid archbiſhop of Canterbury, and the reſt of the biſhops of the ſaid province, or the greater number of them, whereof the ſaid archbiſhop of Canterbury, or in his abſence, the reverend father in God Henry, biſhop of London, or in both their abſences, the reverend father in God George, biſhop of Bath and Wells, to be one, and the reſt of the clergy of this preſent convocation within the ſaid province of Canterbury, or the greater number of them ſhall and may from time to time, during this preſent parliament, propoſe, confer, treat, debate, conſider, conſult, and agree of and upon ſuch canons, orders, ordinances, and conſtitutions, as they the ſaid archbiſhop of Canterbury, and the reſt of the biſhops of the ſame province, or the greater number of them, whereof the ſaid archbiſhop of Canterbury, or in his abſence, the ſaid biſhop of London, or in both their abſences, the ſaid biſhop of Bath and Wells to be one, and the reſt of the clergy of this preſent convocation within the ſaid province of Canterbury, or the greater number of them ſhall think neceſſary, fit, and convenient for the honour and ſervice of almighty God, the good and quiet of the church, and the government thereof, as by law eſtabliſhed, to be from time to time obſerved, performed, fulfilled, and kept as well by the archbiſhops of Canterbury, the biſhops and their ſucceſſors, and the reſt of the whole clergy of the ſaid province of Canterbury in their ſeveral callings, offices, functions, miniſtries, decrees, and adminiſtrations, and alſo by all and every judges of the ſaid archbiſhop's courts, guardians of ſpiritualities, chancellors, deans and chapters, archdeacons, commiſſaries, and their inferior miniſters whatſoever of the ſame province of Canterbury in their and every of their diſtinct courts, and in the order, manner, and form of their and every of their proceedings, and by all other perſons within the ſaid part of Great Britain called England, as far as lawfully being members of the ſaid churches may concern and oblige them; and further to confer, treat, debate, conſider, conſult, and agree of and upon ſuch other points, matters, cauſes, or things, as we from time to time ſhall deliver, or cauſe to be delivered to the ſaid archbiſhop of Canterbury in writing under our ſign manual or privy ſignet, to be debated, conſidered, conſulted, and agreed upon. And we do alſo by theſe preſents give and grant to the ſaid archbiſhop of Canterbury, and to all deans of cathedral churches, archdeacons, chapters, and colleges, and the whole clergy of every ſeveral dioceſe within the ſaid province full, free, and lawful liberty, licence, power, and authority, that they the ſaid archbiſhop of Canterbury, and the reſt of the ſaid biſhops of the ſame province, or the greater number of them, whereof the ſaid archbiſhop of Canterbury, or in his abſence, the ſaid biſhop of London, or in both their abſences, the ſaid biſhop of Bath and Wells to be one, and the reſt of the clergy of this preſent convocation within the ſaid province of Canterbury, or the greater number of them all and every the ſaid canons, orders, ordinances, conſtitutions, matters, cauſes, and things ſo by them from time to time propoſed, conferred, treated, debated, conſidered, conſulted, and agreed upon, ſhall and may ſet down in writing in ſuch form, as heretofore has been accuſtomed, and the ſame ſo ſet down in writing to exhibit and deliver, or cauſe to be exhibited and delivered unto us, to the end that we, upon mature deliberation by us to be taken thereupon, may allow, approve, confirm, and ratify, or otherwiſe diſallow, annihilate, and make void ſuch and ſo many of the ſaid canons, orders, ordinances, conſtitutions, matters, cauſes, and things, as ſhall be by force of theſe preſents conſidered, conſulted, and agreed upon, as we ſhall think fit, requiſite, and convenient. Provided always that the ſaid canons, orders, ordinances, conſtitutions, matters, or things, or any of them, ſo to be conſidered, conſulted, or agreed upon, as aforeſaid, be not contrary or repugnant to, nor tend to make any alterations in the doctrine, diſcipline, or government of the church of England, as eſtabliſhed by any act or acts of parliament made in England, and now being in force. Provided alſo, and o r expreſs will, pleaſure, and commandment is, that the ſaid canons, orders, ordinances, conſtitutions matters,

matters, and things, or any of them, ſo to be by force of theſe preſents conſidered, conſulted, or agreed upon, ſhall not be of any force, effect, or validity in the law, but only ſuch, and ſo many of them, and after ſuch time, as we by our letters patents under our great ſeal of Great Britain ſhall allow, approve, and confirm the ſame; any thing before in theſe preſents contained to the contrary thereof in any wiſe notwithſtanding. In witneſs whereof we have cauſed theſe our letters to be made patents. Witneſs ourſelf at Weſtminſter the 23[d] day of January, in the ninth year of our reign.

Per ipſam reginam.

WRIGHTE.

Archiepiſc. Cant. THO. TENISON 17.	Anno Chriſti 1710.	Reg. Angliae ANNAE 9.

The queen's licence and heads of buſineſs to the convocation.

ANNE R.

MOST reverend father in God, our right truſty and right entirely beloved counſellor, we greet you well. Whereas by our royal licence to the preſent convocation of the province of Canterbury we have, among other things, empowered and authorized them to confer, treat, debate, conſider, conſult, and agree of and upon ſuch points, matters, cauſes, and things, as we from time to time ſhould deliver, or cauſe to be delivered to you in writing under our ſign manual or privy ſignet, to be debated, conſidered, conſulted, and agreed upon; we do accordingly hereby tranſmit unto you the heads of ſuch matters, as we think proper for the conſideration of the ſaid convocation, which are as follow:

The drawing up a repreſentation of the preſent ſtate of religion among us, with regard to the late exceſſive growth of infidelity, hereſy, and profaneneſs.

The regulating the proceedings in excommunications, and reforming the abuſes of commutation mony.

The preparing a form for the viſitation of priſoners, and particularly condemned perſons. For admitting converts from the church of Rome, and ſuch as ſhall renounce their errors. For reſtoring thoſe, who have relapſed.

The eſtabliſhing rural deans, where they are not, and rendering them more uſeful, where they are.

The making proviſion for preſerving and tranſmitting more exact terriers, and account of glebes, tithes, and other poſſeſſions and profits belonging to benefices.

The regulating licences for matrimony according to the canon, in order to the more effectual preventing of clandeſtine marriages.

All which points, matters, and things we do hereby direct to be debated, conſidered, conſulted, and agreed upon by the ſaid convocation, purſuant to our licence aforeſaid. And ſo we bid you heartily farewell. Given at our court at St. James's the 29[th] day of January, M.DCC.X. in the ninth year of our reign.

By her majeſty's command.

DARTMOUTHE.

Report from the committee of the lower houſe about public charities. [*March* 2.]

'TIS the opinion of this committee, that an humble application be made to his grace and the lords the biſhops, deſiring his grace and their lordſhips, that they would be pleaſed in ſuch manner, as they ſhall judge moſt effectual, to recommend to the archdeacons, and others having juriſdiction in their reſpective dioceſes, to uſe the beſt of their ſkill and authority with the miniſters and churchwardens of the reſpective pariſhes, that all charities, given or to be given in perpetuity, be fairly entered in the regiſter books of each pariſh, to which ſuch charities belong; and alſo that copies of the ſaid entries be tranſmitted to the biſhops of each dioceſe reſpectively, to be inſerted in their lordſhips regiſters; and alſo that a table of ſuch charities be hung up in the ſeveral chuiches, to the end that a grateful remembrance of the ſeveral benefactors may be continued to poſterity, and others may be incited to follow their good examples.

'Tis the opinion of this committee, that the charitable deſign of divers pious perſons of providing libraries proper for the uſe of the poorer clergy, doth well deſerve the encouragement and aſſiſtance of this ſynod.

The report of the committee of both houſes about excommunications, and commutations of penance. [*March* 7.]

THE committee of the lords the biſhops, and ſome members of the lower houſe of convocation, to whom it was referred to conſider of the ſecond head of matter, propoſed by her majeſty under her ſign manual to the conſideration of the preſident, and two houſes of convocation, namely the regulating the proceedings in excommunication, and reforming the abuſes

abuſes in commutation of penance, did accordingly meet in the Jeruſalem chamber, and came to theſe following reſolutions:

I. It is the opinion of this committee, that the beſt and moſt effectual methods for regulating the proceedings in excommunication will be the obtaining an act of parliament for a writ "De contumaci capiendo" in caſes, which do not directly concern the chriſtian faith, or reformation of manners, inſtead of the writ "De excommunicato capiendo;" and they are further of opinion, that this matter ſhould be laid before her majeſty.

II. It is the opinion of this committee, that ſome method ought to be taken to oblige every eccleſiaſtical judge not to pronounce or decree the ſentence of excommunication againſt any party, till certain days after admonition given to the party offending, and notes in writing ſent and delivered to the miniſter or curate of the pariſh, wherein the party offending does then inhabit or reſide; that ſo the ſaid miniſter or curate may adviſe and exhort the ſaid party to ſubmit to the courts, and ſo to avoid the higheſt cenſure of the church, being made ſenſible of the ſpiritual and temporal conſequences of it.

III. It is the opinion of this committee, that no commutation of penance be hereafter accepted or allowed by any eccleſiaſtical judge, without an expreſs conſent given in writing by the biſhop of the dioceſe, or other ordinary having exempt juriſdiction, or in caſe of the abſence or too great diſtance of the biſhop, or other ſuch ordinary, then by ſome one or more eccleſiaſtical perſon or perſons, delegated or duly approved to that purpoſe; and that no ſum of mony given or received for any commutation of penance, ſhall be diſpoſed of to any uſe, without the like conſent of the biſhop, or other ſuch ordinary; and that a regiſter be kept in every eccleſiaſtical court of all ſuch commutations, and of the particular uſes, to which the ſaid mony has been applied; and that the ſaid account be audited every year by the biſhop, or other ordinary.

An additional clauſe to the firſt article.

Inſtead of medling with the ſtatute "De excommunicato capiendo," or making any change in that particular, it is propoſed, that a ſhort bill be drawn to extend the act 27 Her. VIII. c. xx. which relates to the ſubtraction of tithes, only to ſuch other caſes, as ſhall be thought needful; and that eccleſiaſtical judges be therefore empowered to certify perſons in thoſe caſes contumacious either to one privy counſellor, or to two juſtices of the peace, as by that act is required, in order to their impriſonment, 'till they ſhall find a ſufficient ſurety to be bound for them, that they will give due obedience to the proceſs, proceedings, decrees, and ſentences of the eccleſiaſtical court.

Archiepiſc. Cant. THO. TENISON 17.	Anno Chriſti 1711.	Reg. Angliae ANNAE 10.

A report of the committee of both houſes about terriers, and account of glebes, tithes, and other profits belonging to benefices.

THE upper houſe having conſidered the report made from the committee appointed to conſider that part of her majeſty's letter, which relates to the making proviſion for preſerving and tranſmitting more exact terriers, and accounts of glebes, tithes, and other poſſeſſions and profits belonging to benefices, after mature conſideration had of that matter, came to the following reſolutions:

I. That a calendar be made by every regiſter or his deputy of the dates of all terriers remaining in the ſeveral offices or regiſtries within this province, belonging to any parochial church or chapel, and delivered to the biſhop of the dioceſe atteſted by the ſaid regiſters or their deputies reſpectively, within one year after the ratification of the conſtitutions.

The lower houſe have maturely conſidered the paper relating to terriers ſent down by your lordſhips marked num. iii. and have agreed unto it with the following amendments: [April 18. M.DCC.XI.]

I. The firſt article or paragraph they agree to without any amendment.

II. That where a full and exact terrier, or account of any parochial church or chapel, and the rights thereof, and of the miniſter thereof, and of the pariſh clerk hath not been delivered to the biſhop within ſeven years laſt paſt, the miniſter and churchwardens of every pariſh, as well exempt as not exempt, ſhall make a true and perfect inventory, terrier, and account of the ſame within one year next after the ratification of theſe conſtitutions, according to ſuch directions, as ſhall be given by the biſhop of the dioceſe for that purpoſe. And the churchwardens ſhall deliver the ſame into court, together with an indented copy thereof, both the one and the other atteſted under their own hands, together with the hand of the miniſter, at the next viſitation, that ſhall be held for the archdeaconry after the expiration of the ſaid year; and the regiſter for the archdeaconry ſhall return the ſame to the biſhop of the dioceſe within one month next after the ſaid viſitation (if he ſhall then be within the dioceſe, or otherwiſe within one month after his firſt coming into it) upon pain of canonical cenſures and puniſhments to be inflicted upon every churchwarden and regiſter, who (after canonical admonition) ſhall neglect or refuſe to conform themſelves to this conſtitution.

II. The

II. The ſecond article they deſire may be thus amended.

That where a full and exact terrier belonging to any parochial church or chapel, hath not been depoſited in the biſhop's office within ſeven years laſt paſt, the miniſter and churchwardens of every ſuch church or chapel, as well exempt as not exempt, ſhall make a full and exact terrier within one year next after the ratification of theſe conſtitutions, according to ſuch direction, as the proper ordinary ſhall give for that purpoſe; and the churchwardens ſhall deliver the ſame into court, together with an indented copy thereof, both the one and the other atteſted under their hands, together with the hand of the miniſter, at the next viſitation, that ſhall be held after the expiration of the ſaid year by the biſhop, or other ordinary having exempt juriſdiction; and the proper regiſter having compared and atteſted the ſaid copies, ſhall within two months after the ſaid viſitation deliver back one copy to the ſaid churchwardens, to be by them depoſited in the public cheſt, where the writings of the pariſh or chapel are by law to be depoſited, and ſhall depoſite the other in the regiſter of the ordinary, at whoſe viſitation the ſaid terrier was exhibited: which ordinary (if exempt) ſhall return an atteſted copy of the ſame into the regiſtry of the biſhop of the dioceſe, upon pain of canonical cenſures and puniſhments to be inflicted on every ſuch miniſter, churchwarden, and regiſter, who after canonical admonition ſhall refuſe or neglect to conform themſelves to this conſtitution. And that at the ſame time, that the aforeſaid terrier is exhibited by the churchwardens, the miniſter ſhall exhibit an account of all other rights and incumbrances, profits and emoluments belonging to his church and benefice, together with an indented copy thereof ſigned by himſelf, the churchwardens, and ſome of the moſt ancient and knowing inhabitants; both which copies ſhall be atteſted by the regiſter, and one of them returned to the miniſter, and depoſited in the public cheſt of the church or chapel, the other ſhall be lodged in the ſeveral regiſtries in the ſame manner, as the aforeſaid terriers.

III. That the terriers of every dioceſe, when complete, ſhall be fairly copied in a book or books by the direction of the biſhop; which book or books ſhall be collated with the originals, and atteſted by the ſubſcriptions of thoſe, who collated them (one whereof at leaſt ſhall be a public notary) at the foot of every ſingle copy; the ſaid book or books conſtantly to remain in the cuſtody of the biſhop, to whoſe dioceſe they do belong.

III. To the third article they agree with this amendment lin. I. That when the terriers, and accounts of all the churches and chapels in each dioceſe are complete, and lodged in the biſhop's regiſtry, they ſhall be fairly ——

IV. That the regiſter of every dioceſe ſhall within one year next after the return of the terriers to the biſhop, as before appointed, diligently collate and atteſt the ſame; and having ſo done, ſhall carefully lay up one copy of every ſuch terrier in the biſhop's regiſtry and tranſmit the other to the ſeveral archdeacons, or their regiſters, from whom they received them, to be delivered by them to the miniſters reſpectively concerned, at the next viſitation to be held for the archdeaconry; which ſaid copies ſo atteſted by the regiſter, ſhall by the miniſters and churchwardens of every pariſh be depoſited in the public cheſt, where the writings of the pariſh are by law to be depoſited. And if either the regiſters, or miniſter and churchwardens ſhall neglect or refuſe to conform themſelves thereunto, they or any of them ſo offending, ſhall be ſuſpended, or otherwiſe cenſured, till they ſhall pay a due conformity to this conſtitution.

IV. The fourth article they deſire may be omitted, the matter thereof being provided for in the 2^d^ and 3^d^ articles, as they are here amended.

V. That no terrier ſo to be laid up in the biſhop's regiſtry, as is before required, ſhall be permitted upon any occaſion or pretence whatſoever to be carried out thence, without the knowledge and conſent of the biſhop himſelf teſtified in writing under his hand; and that all the ſaid terriers ſhall by the regiſter or his deputy be ſorted or diſpoſed in ſuch method and order, with a table of references to them, as to the biſhop ſhall from time to time appear moſt convenient for the better ordering and ſecuring of the ſame.

V. In the fifth article, lin. 1. after the word "terrier" they deſire may be added "or account." Lin. 3. after the word "hand" they deſire may be added, "That ſecurity ſhall be given for the return thereof within a time limited, and that an entry ſhall be made in the regiſter book of the ſaid conſent and ſecurity given." Lin. 4. after the word "Terrier" they deſire may be added "And accounts."

VI. That every archdeacon ſhall in perſon or by his ſubſtitute viſit his archdeaconry parochially after the rate of one deanry at the leaſt every year, in ſuch manner notwithſtanding, that the viſitation of the whole archdeaconry ſhall be compleated within the ſpace of ſix years at the fartheſt (which ſaid viſitation ſhall commence from the Eaſter next after the ratifications of theſe conſtitutions) and in ſuch viſitation ſhall diligently inſpect the ſeveral terriers, and take account in writing of whatſoever he ſhall obſerve to have been defective in them, and ſhall likewiſe compare ſo much as he may of the churches and their furniture, the churchwardens edifices, and other particulars expreſſed in the terriers, and ſet down in writing, whatſoever he ſhall find differing from the terriers given in, and tranſmit an account of the ſame within three months to the biſhop, to the end that due enquiry may be made concerning it, and where any neglect, fault, or omiſſion has been, it may be ſpeedily amended.

VI. The fixth article they deſire may be omitted.

VII. And

VII. And whereas by one act of parliament made in the twenty ſecond year of the reign of king Charles II. intituled, " An act for the better ſettlement of the maintenance of the parſon, etc. in the pariſhes of the city of London burnt by the late dreadful fire there," it is required, that ſeveral tranſcripts ſhould be taken of the aſſeſſments appointed by that act to be made, and diſpoſed of in ſuch manner, as by the ſaid act (recourſe being thereunto had) will more fully appear; that the miniſter and churchwardens of every ſuch pariſh ſhall cauſe due enquiry and ſearch to be made, whether thoſe tranſcripts were then taken and diſpoſed of in ſuch manner, as by that ſtatute was required, and make certificate thereof to the biſhop of London, or other proper ordinary within ſix months after the ratification of theſe conſtitutions; or in caſe they were not, that then they will cauſe ſuch tranſcripts to be forthwith taken, and laid up in the places mentioned in the ſaid act, and within other ſix months certify the ſaid biſhop, or other ordinary, that they have done it, on pain of ſuch penalties, as may by law be inflicted upon them for their neglect.

VII. In the ſeventh article, lin. 9. after the word " and " they deſire theſe words may be inſerted, " if they ſhall find they were, ſhall "— Lin. 13. after the firſt " ordinary " they deſire theſe words may be added, " having peculiar and exempt juriſdiction." Lin. 14. inſtead of theſe words " on pain " they deſire the word " under " may be put.

VIII. That a calendar be made by every regiſter or his deputy, in whoſe office any endowments of churches or chapels are lodged, of the ſeveral endowments of churches and chapels within each dioceſe reſpectively, and delivered to the biſhop, to be by him tranſmitted to the ſeveral archdeacons or their officials ſo far, as the churches or chapels within their reſpective juriſdictions are concerned; the ſame to be regiſtred in the juriſdiction, to the end the clergy may have opportunity of knowing, where the endowments of their reſpective churches are lodged, upon any emergent occaſion they may have to conſult them.

VIII. In the eighth article, lin. 2. inſtead of theſe words, " any endowments of churches or chapels — within each dioceſe reſpectively, and " — they deſire theſe words may be put, " any entries relating to the endowments, or other revenues of churches or chapels are lodged of the ſaid entries and ſhall be " ——

IX. That every dean and prebendary of any cathedral or collegiate church within this province, every archdeacon and other dignitary, who has any eſtate annexed to his dignity, ſhall within three years after the ratification of theſe conſtitutions cauſe an exact ſurvey to be taken of all the lands, houſes, and hereditaments belonging to the ſame, and, together with a copy of the leaſe or leaſes now in being, tranſmit the ſaid ſurvey to the dean and chapter, to which the dignity belongs, to be entered by them into a regiſter to be provided only for that purpoſe; and that upon every renewal of any ſuch eſtate to be made hereafter, a new ſurvey and copy of the leaſe then made ſhall from time to time be tranſmitted in like manner to every ſuch dean and chapter: the like to be done by every dean and chapter themſelves as to ſuch eſtates, as belong to them in common; and by all petit canons, vicars choral, and others, who have any eſtates belonging to the places, which they hold in any ſuch cathedral or collegiate church within this province; for regiſtring which ſurvey and leaſe no chapter clerk ſhall demand or receive more than ten ſhillings a piece.

IX. In the ninth article, lin. 4. after the word " conſtitutions " add " or as ſoon after, as he conveniently can." Lin. 6. after the word " chapter " they deſire theſe words, " by every dean and chapter themſelves as to ſuch eſtates, as belong to them in common," may be added.

X. That the archbiſhops and biſhops do, as ſoon as conveniently they may, after the ratification of theſe conſtitutions require of their proper officers, whether ſuch entries have been made of the augmentations given to any vicarages or curacies within their reſpective dioceſes, as by the ſtatute of the twenty ninth of king Charles II. cap. VIII. is required. And if upon enquiry it ſhall appear, that there have not, that they do give effectual order for ſuch books to be provided, and ſuch entries to be made, as by that ſtatute is required in this behalf.

The houſe does further propoſe to your lordſhips, that in the intended canons about terriers care may be taken to revive and enforce the uſe of annual perambulations in all the pariſhes of this province.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 17.	1711.	ANNAE 10.

Proceedings in convocation about rural deans.

Report of the committee of both houſes about rural deans.

THE upper houſe having conſidered the report made from the committee of both houſes appointed to conſider of eſtabliſhing rural deans, where they are not, and making them more uſeful, where they are, is come to the following reſolutions:

I. It is the opinion of this houſe, that the number and extent of rural deanries may beſt continue according to the ancient diviſion eſtabliſhed by law and cuſtom.

II. That a canon or conſtitution ſhall be drawn up declaring the office and powers of a rural dean; as particularly to enquire into the manner

manners of the clergy and people, to viſit and examine the ſtate of parochial churches and chapels, with the chancels of the ſame, together with the ornaments and utenſils thereunto belonging, as alſo the manſes of rectors and vicars, and all eccleſiaſtical endowments; to enquire into the condition of ſchools, hoſpitals, parochial libraries, and the ſeveral gifts and legacies bequeathed to pious and charitable uſes; and after ſuch due enquiries, to repreſent yearly to the biſhop, or to the archdeacon, or other ordinary any notorious crimes, ſcandals, errors, or defects in eccleſiaſtical matters or perſons within the diſtrict of the ſaid deanry, to be by them tranſmitted to the biſhop, that ſo, if upon private admonition there does not follow a due reformation, then legal proceſs may iſſue thereupon.

III. That in every dioceſe the perſons to be appointed to the office of rural deans, ſhall be beneficed within the deanry, as rectors, vicars, or perpetual curates, and ſhall be reſident upon their reſpective benefices or cures; men of the elder and graver ſort of the clergy, and graduates in one of the two univerſities within this province.

IV. That the clergy of every deanry, or the greater part of them ſhall chuſe a perſon thus qualified, who ſhall be preſented by the archdeacon or other ordinary to the biſhop for his approbation; and when approved, ſhall be appointed by the biſhop under his hand to execute the ſaid office for the term of three years, unleſs cauſe ſhould appear to the biſhop for altering the ſaid term.

V. That a paper of inſtructions from the biſhop ſhall be given to every rural dean ſo appointed, as above, without fee or reward, directing him how and in what manner to exerciſe that office; and that every dean ſo appointed, ſhall ſolemnly promiſe in the preſence of the biſhop, or any other perſon appointed by him, to execute the ſaid office according to ſuch inſtructions to the beſt of his ſkill and power.

VI. That it would be proper to conſider, whether any privileges, or profits can be reſtored or conveyed to rural deans, to encourage them in the better execution of their office; as how far it may be practicable, that the rural deans ſhall be the only ſurrogates within their own diſtrict, to be appointed by the chancellors, or other judges eccleſiaſtical; and that the mandates of inductions be directed to the rural dean, to be executed by him, or any other neighbouring miniſter; and that the ſaid rural deans be firſt nominated in all writs of enquiry "De jure patronatus," in ſequeſtrations, and in all other commiſſions to be iſſued from the biſhop or eccleſiaſtical court relating to any perſons or matters within their reſpective diſtricts; and that in all teſtimonials required by the biſhop or other ordinary, relating to the abilities and manners of candidates for holy orders, curates, ſchoolmaſters, or others within their ſaid diſtricts, a more particular regard ſhall be had to the teſtimony of rural deans.

VII. Nevertheleſs in thoſe dioceſes of this province, wherein rural deans have been hitherto conſtantly kept up with good effect, and in which the cuſtom time out of mind hath been to chuſe, appoint, or admit them in other manner, or for a longer or ſhorter term, than is before mentioned; it is hereby intended, that the ancient cuſtom of ſuch dioceſes, as to the manner of the appointment and admiſſion, and the term of their continuance in office, be ſtill obſerved, unleſs the reſpective biſhops of ſuch dioceſes ſhall think fit with the conſent of the clergy to alter the ſame.

The lower houſe having conſidered the report from the committee of both houſes relating to the eſtabliſhment of rural deans, etc. and the paper ſent down to them by your lordſhips upon that report, do agree to the firſt and third paragraphs of that paper without any alteration. [April 16. M.DCC.XI.]

The ſecond paragraph they deſire may be thus amended:

II. That a canon of conſtitution ſhould be drawn up, declaring the office and power of a rural dean; as particularly to enquire into the manners of the clergy and people, into the condition of ſchools, hoſpitals, parochial libraries, and the ſeveral gifts and legacies bequeathed to pious and charitable uſes; and when duly commiſſioned by the biſhop, or archdeacon, or other ordinary, to viſit and examine the ſtate of parochial churches and chapels with the chancels of the ſame, together with the ornaments and utenſils thereunto belonging, as alſo the manſes of rectors and vicars, and all eccleſiaſtical endowments; and after ſuch due enquiries, to repreſent to the biſhop, or to the archdeacon, or other ordinary any notorious crimes, ſcandals, errors, or defects in eccleſiaſtical matters or perſons within the diſtrict of the ſaid deanry, that ſo, if upon private admonition there doth not follow a due reformation, then legal proceſs may iſſue thereupon.

The fourth paragraph they deſire may be thus amended.

IV. That a perſon ſo qualified for the office of a rural dean, ſhall be recommended by the archdeacons, having juriſdiction, to the biſhops for their approbation; and where there are no archdeacons having juriſdiction, ſhall be nominated by the biſhops; and when ſo approved or nominated ſhall be appointed by the biſhops under their hands to execute the ſaid office for the term of three years, unleſs great cauſe ſhall appear to the biſhops, and archdeacons having juriſdiction, or to the biſhops, where there are no archdeacons with juriſdiction, for diſplacing them ſooner.

The fifth paragraph they deſire may be thus amended.

V. That every rural dean ſo appointed, ſhall in the preſence of the biſhop, or ſome perſon by him deputed, ſolemnly promiſe to execute his office faithfully to the beſt of his ſkill and power.

VI. To

VI. To what was propoſed in the ſixth paragraph, the lower houſe return anſwer, that they are of opinion, that the privileges and profits therein mentioned may properly be reſtored or conveyed to rural deans; but deſire that theſe amendments may be made in that paragraph; videlicet, that the words "ſhall be only ſurrogates," be changed into theſe words "ſhall be always ſurrogates."

And that the words, "the mandates of induction be directed to the rural dean to be executed by him, or any other neighbouring miniſter," be changed into theſe words, "The archdeacon's mandates of induction, or the mandate of the biſhop, where the archdeacon hath no right to induct, be directed to the rural deans, and to any other rector, vicar, or perpetual curate within his deanry."

Inſtead of the ſeventh paragraph they deſire theſe clauſes may be added:

Saving in all theſe caſes to all dioceſes and archdeaconries the ſeveral rights, to which either by preſcription or expreſs compoſition they may be intituled.

Nevertheleſs in thoſe dioceſes, where the directions given by the canon, now to be drawn in relation to the appointment of rural deans, ſhall not be obſerved, the rural deans ſhall not be intituled to the privileges and profits intended to be conveyed to rural deans by that canon.

Provided, that where it ſhall happen by reaſon of the ſmallneſs of any rural deanry, that no perſon qualified, as the third article requires, can be found to execute the mandate of induction, in ſuch caſe it may be executed by any of the clergy of the adjacent deanry.

The upper houſe of convocation having conſidered the amendments made by the lower houſe to the paper ſent down to them concerning the eſtabliſhment of rural deans, have agreed to them with the following amendments: [April 25. M.DCC.XI.]

Paragraph the 4th leave out the word "great" after "unleſs."

In the ſame paragraph after "to the biſhops" leave out "and archdeacons, etc." to "for diſplacing them ſooner."

And leaving out the paragraph beginning with theſe words, "Nevertheleſs in theſe dioceſes."

The lower houſe have conſidered the amendments ſent down by your lordſhips relating to the paper about rural deans, and cannot agree to the two firſt of thoſe amendments. The reaſons of their diſagreement are contained in the following paper. [May 5. M.DCC.XI.]

May it pleaſe your lordſhips.

The 4th paragraph of the paper relating to rural deans, as ſent up by the lower houſe to your lordſhips, contained the following clauſe: "unleſs great cauſe ſhall appear to the biſhops and archdeacons having juriſdiction, or to the biſhop, where there is no archdeacon with juriſdiction, for diſplacing them ſooner."

This clauſe your lordſhips propoſe ſhould be thus amended: "unleſs cauſe ſhall appear to the biſhops for diſplacing them ſooner."

To this amendment the lower houſe diſagrees for the following reaſons:

I. Rural deans by the nature and duty of their office are miniſterial both to the biſhop and archdeacon, and your lordſhips have been pleaſed to agree, that they ſhall be appointed by both jointly; and the clergy do humbly conceive, that the ſame reaſon will equally hold for the diſplacing of them by both jointly.

II. What is conceived to be thus reaſonable in itſelf, is expreſly enjoined and determined in the body of the canon law under the title "De officio archidiaconi;" which chapter is a decretal epiſtle of Innocent the third, and contains as follows: "Subſequenter," etc.

III. That no doubt may remain whether the foregoing decretal epiſtle, and particularly this clauſe of it was received in England, the ſame rule of placing and diſplacing rural deans by the biſhop and archdeacon jointly is laid down by Athon and Lynwode in their ſeveral commentaries upon the legatine and provincial conſtitutions, and in both with expreſs reference to the ſaid decretal epiſtle. In the legatine conſtitution of Otho, intituled "De vii. ſacramentis," is this clauſe: "Archidiaconi vero in ſingulis conventibus ſuorum decanatuum ſacerdotes in his maxime ſtudeant erudire," etc. where leſt the mention of "decanatuum ſuorum" with immediate reference to the archdeacons ſhould be thought to imply, that rural deans are ſubject to the archdeacons alone; the gloſs of Jo. de Athon cautions us not to argue from that expreſſion, "Quod decanatus rurales, et per conſequens decani ibi praefecti ſunt ipſorum archidiaconorum, ſed certe (ſalva conſuetudine locorum) tam praefici debent decani tales, quam etiam amoveri per epiſcopum et archidiaconum ſimul de jure:" and then he refers to the decretal epiſtle abovesaid.

Alſo in the provincial conſtitutions tit. "De judiciis c. 1. in cauſis," where the words of the conſtitutions are: "Statuimus, ut decani rurales nullam cauſam matrimonialem de caetero audire praeſumant:" the gloſs of Lynwode upon the words "Decani rurales" is this: "De his legitur de offic. archid. Adhaec in fi. ubi dicit Innocentius, quod ſunt perſonae habentes quaedam officia, communiter ſpectantia ad epiſcopum et archidiaconum; et ideo communiter eorum receptio et amotio pertinet ad utrumque, ut ibi dicitur in textu."

For theſe reaſons it is humbly hoped, that your lordſhips would be pleaſed to agree with the lower houſe in continuing your archdeacons the ſhare, which the preſent conſtitution of our church gives them as in the appointing, ſo alſo in the diſplacing of rural deans.

To

To the third amendment propoſed by your lordſhips they have agreed with the addition of a requeſt to your lordſhips, which has paſſed the houſe in the words following:

The lower houſe do not inſiſt upon the clauſe, which begins with the words "Nevertheleſs in thoſe dioceſes," but agree with your lordſhips in the omiſſion of it. They offered that proviſo to your lordſhips out of a deſire to procure an univerſal conformity to the conſtitutions now to be made; but ſince that is not approved, they ſubmit to your lordſhips wiſdom to think of ſuch an expedient, as may be moſt likely to procure the conformity deſired, and to make the rural deans, according to the directions given in her majeſty's letter, ſtill more uſeful, where they are.

The upper houſe of convocation have conſidered the reaſons offered by the lower houſe for their diſagreeing to the amendments made by the upper houſe in the 4th paragraph of the paper relating to rural deans, and think them not ſufficient to induce this houſe to recede from the ſaid amendments for the following reaſons: [May 16. M.DCC.XI.]

I. In the firſt reaſon of the lower houſe for diſagreeing to the ſaid amendments it is alleged, that the biſhops have agreed, that the ſaid rural deans ſhall be appointed jointly by the biſhop and archdeacon, and from thence infer, that they ought to be diſplaced jointly by both; whereas in this very paragraph it appears, that the rural deans are only to be recommended by the archdeacons, having juriſdiction, and appointed ſolely by the biſhops under their hands; ſo that the foundation of this reaſon being laid upon a miſtake in fact, the reaſon grounded upon it cannot but fail.

II. It appears from the ſecond paragraph, as amended by the lower houſe, that the rural deans, when appointed, cannot perform the archdeacon's part in viſiting churches, etc. without a particular commiſſion from him, and conſequently, that they are not immediately by their appointment to that office miniſterial both to the biſhop and the archdeacon, nor therefore intituled upon that account to hold the ſame, until they ſhall be diſplaced jointly by both. And therefore

III. The decretal epiſtle of Innocent III. which proceeds upon a general ſuppoſition, that the rural deans have equal relation to the biſhops and archdeacons, and thereupon provides, that they ſhould be as well placed as diſplaced by both, is not applicable to the preſent caſe, wherein the conſtitutions propoſed have made another proviſion.

IV. That decretal epiſtle is of the leaſt weight, for being written at a time, when the popes made it their buſineſs to leſſen the authority of the biſhops for the increaſe of their own, and for being the ſingle ground of thoſe gloſſes, which afterwards followed agreeable to it.

V. That of what weight ſoever it might be, while any rural deans ſubſiſted here upon that foot, which that decretal epiſtle ſuppoſes, it cannot in the leaſt oblige us to govern ourſelves by it in a new eſtabliſhment of rural deans, where they are not; eſpecially if it be conſidered,

VI. That when that part of the canon law obtained, there was a ſaving to the different cuſtoms of ſeveral places, as appears by the gloſs referred to by the lower houſe in their third reaſon. And therefore if this epiſtle did not in its fulleſt authority overrule thoſe cuſtoms, there is much leſs reaſon, that, after it has been long out of uſe, it ſhould determine the convocation in their meaſures of eſtabliſhing de novo rural deans, where they are not.

VII. The archbiſhop and biſhops in convocation aſſembled M.D.LXXI. did not think themſelves bound by it, when in the chapter "Archidiaconi" they expreſs themſelves thus: "Peracta viſitatione, archidiaconus ſignificavit epiſcopo, quos invenerit in quoquo decanatu et doctrina et judicio praeditos, ut digni ſint, qui pro concione doceant populum, et praeſint aliis. Ex illis epiſcopus poteſt electum facere, quos velit eſſe decanos rurales."

VIII. Nor did it hinder the council of Trent itſelf, as little favourable as it was to the order of biſhops, from going farther than this, when they were purſuing the matter of reformation, and decreeing Seſſ. XXIV. cap. 3. in theſe words, "Archidiaconi autem, decani, et alii inferiores in iis eccleſiis, ubi hactenus viſitationem exercere legitime conſueverunt, debeant quidem, aſſumpto notario, de conſenſu epiſcopi deinceps per ſeipſos tandem ibidem viſitare."

IX. The lower houſe do not ſeem to think themſelves bound by that papal decree, to which they refer, when they ſuppoſe in their requeſt ſubjoined to their reaſons, to break in upon thoſe cuſtoms, which obtain in thoſe places, where rural deans are found, in order to make them, according to the direction given in her majeſty's letter, ſtill more uſeful, where they are.

For if they think, and it may be very rightly, that thoſe cuſtoms, which were ſaved by the gloſs upon that canon, to which they refer, may be altered by a new conſtitution for the improvement of the ſtate of the church; they cannot reaſonably pretend, that the biſhops are not at liberty to propoſe a new conſtitution for the eſtabliſhing rural deans, where they are not, different from that papal decree, which has been ſo long out of uſe, if they think ſuch new conſtitution more for the ſervice of the church.

They do think the conſtitution propoſed, as amended by them, beſt fitted to maintain and promote the good order of the church, and therefore inſiſt upon their former amendments, and hope the lower houſe will obſerve the regard they ſhew to the archdeacons in agreeing to the other amendments made by the lower houſe in relation to them.

And

And as to the requeſt of the lower houſe, that we would think of ſome expedient, as may be moſt likely to procure a conformity in this matter throughout the province; we are ready to enter into the conſideration of it, and to receive any propoſals from the lower houſe about it, that we may not only eſtabliſh rural deans, where they are not, but alſo make them more uſeful, where they are.

The lower houſe have conſidered the reaſons, which your lordſhips ſent down for your adhering to the amendment made in the fourth paragraph of the paper relating to rural deans, and they do humbly beg leave to repreſent to your lordſhips. [June 5.]

I. That where the lower houſe in their former paper ſpeak of the joint appointment of rural deans by the biſhop and archdeacon, their meaning is not, that they ſhall be admitted to the ſaid office by the biſhop and archdeacon jointly, but only that the biſhop may not admit any perſon, but who ſhall be recommended to him by the archdeacon. In like manner, where they ſpeak of rural deans being diſplaced by both, their intention is not, that the archdeacon ſhall be joined with the biſhop in the act of diſplacing, but only, that the ſaid biſhop may not proceed to execute ſuch act without the conſent of the archdeacon; the authoritative act being in both caſes equally reſerved to the biſhop.

II. That as rural deans by their office have been miniſterial both to the biſhop and archdeacon, ſo they will ſtill continue miniſterial by the preſent canon; and although they cannot proceed in one part of their duty aſſigned to them (videlicet the viſiting of churches) without commiſſion from the biſhop or archdeacon; yet they will be obliged by their office to execute ſuch commiſſion, when directed to them; and it is humbly conceived, that no perſon, who is bound to execute the commiſſion of another, becomes leſs miniſterial to that order by a reſtraint from acting, till he hath received ſuch commiſſion.

III. That the rural deans ſtill remaining miniſterial to the archdeacon, as well as to the biſhop, it is humbly hoped, that the inference, which the lower houſe drew from thence (videlicet that therefore the archdeacon ought in reaſon to be concerned together with the biſhop in placing and diſplacing of them) will ſtill be thought juſt and equitable.

IV. That whereas your lordſhips are of opinion, that the decretal epiſtle of Innocent the third is of leſs weight for being written in a time, when the popes made it their buſineſs to leſſen the authority of the biſhops for the encreaſe of their own; we beg leave to obſerve, that that declaration of the authority of the archdeacon over rural deans cannot (as we conceive) be reckoned among the methods invented and practiſed at that time for leſſening the authority of biſhops, in as much as that epiſtle doth not make rural deans miniſterial to the archdeacon, but ſuppoſes them to be ſo by the nature of their office; nor is that deciſion grounded upon an arbitrary declaration of the pope, but upon an eſtabliſhed maxim of law, which holds generally in caſes of the like nature: "Cum ab omnibus, quod omnes tangit, approbari debeat; et cum commune eorum decanus officium exerceat, communiter eſt eligendus, vel etiam amovendus."

V. That the ſaid epiſtle, and the gloſſes of Lynwode and Athon founded upon it, were not alleged by the lower houſe in bar to the right and authority of convocation to alter the law in this particular, but only to ſhew, that the power they deſire in behalf of archdeacons, is agreeable both to law and reaſon of former times; and they do ſtill humbly hope, that in as much as the reaſon of the law continues, your lordſhips will be pleaſed to agree, that the law itſelf (as in placing, ſo in diſplacing rural deans) may be enforced by the conſtitution intended to be drawn upon this head.

VI. That the directions given by the archbiſhop and biſhops in M.D.LXXI. for the choice of rural deans (the authority of which directions we do not now diſpute) do not expreſsly affect the right of the archdeacons in the point now under conſideration; foraſmuch as they preſcribe only the method of appointing rural deans, but ſay nothing of diſplacing them. And however it appears not, that the clergy at that time had any opportunity of laying before their lordſhips the grounds and reaſons of their claims in theſe particulars.

VII. That if your lordſhips ſhall not be pleaſed, that the ſhare of archdeacons in diſplacing of rural deans be declared and confirmed in the preſent conſtitution, the lower houſe are content that theſe words [Par. 4. "unleſs great cauſe ſhall appear to the biſhops and archdeacons, having juriſdiction, for diſplacing them ſooner"] be wholly omitted; leſt all the other heads of the ſaid paper being adjuſted, a diſagreement between the two houſes upon this one article ſhould for the preſent diſappoint her majeſty's expectation, and deprive the church of the benefits, that may ariſe from a regular eſtabliſhment of rural deans.

Proceedings in convocation about Mr. William Whiſton's book, entituled, "An hiſtorical preface to primitive chriſtianity revived."

Schedule of the lower houſe about the ſame. [*March* 16. M.DCC.X.]

To the moſt reverend the lord archbiſhop of Canterbury, and the lords the biſhops, his ſuffragans.

THE clergy of the lower houſe in ſynod aſſembled repreſent to your lordſhips, that a book hath, during this ſeſſion of convocation, been publiſhed and diſperſed through ſeveral parts of this province, entituled, "An hiſtorical preface to primitive chriſtianity revived;" with an appendix, containing an account of the author's proſecution and baniſhment from the univerſity of Cambridge, by William Whiſton, A. M. and dedicated to the moſt reverend Thomas, lord archbiſhop of Canterbury, preſident, and to the right reverend the biſhops of the ſame province, his grace's ſuffragans, and to the reverend the clergy of the lower houſe in convocation aſſembled.

This hiſtorical preface is humbly dedicated, and the papers therein referred to, with all due ſubmiſſion offered to their and the public ſerious conſideration by the author.

This book contains aſſertions in our opinion ſo directly oppoſite to the fundamental articles of the chriſtian religion, that out of our duty to God, our zeal for preſerving the purity of the catholic faith, and our concern to prevent the ſcandal, that may ariſe from our ſilence, we think ourſelves obliged to lay it before your lordſhips, praying your opinion, after what manner it may be proper for this ſynod stoproceed in relation to that book.

Firſt letter of the archbiſhop of Canterbury to the biſhops in the caſe of Mr. Whiſton.

To the right reverend my brethren the biſhops of the province of Canterbury in convocation aſſembled.

Right reverend brethren.

Whereas your lordſhips on the 19th day of March laſt came to ſome reſolutions concerning a book lately publiſhed by Mr. Whiſton, and in purſuance thereof did agree at the ſame time, that they ſhould be laid before me for my opinion thereupon; I have already ſignified unto you, that I entirely agree with you in your reſolution, that notice ſhould be taken of the ſaid book; and after having conſulted ſuch books and perſons, as I thought proper on this occaſion, I do now ſubjoin and offer my opinion concerning the further methods of proceeding therein as follows:

To proceed regularly in the cenſure of Mr. Whiſton, two points are to be conſidered:

I. The cenſure of the book and doctrine.

II. The cenſure of the perſon.

I. In order to a cenſure upon the book or doctrine, two things ſeem neceſſary to be done; firſt to have the book well examined, and to fix upon the particular paſſages, wherein he has aſſerted his pernicious tenets moſt plainly and expreſsly; II. To fix the particular places of ſcripture, and in the council of Nice; and the articles of our own church, upon which the charge of hereſy may be moſt clearly grounded.

II. In order to a cenſure of a perſon in a judicial way, there are three ſeveral methods, which you will weigh and conſider well, in order to judge how far each of them will be ſafe and expedient, and how far effectual.

I. The firſt method is by the court of convocation, in which ſuch a judicature hath been evidently exerciſed in many inſtances both before and ſince the reformation, and which ſeems to be the moſt deſireable method in the preſent caſe, if the following difficulties do not ſtand in the way. Firſt ſuch a court being final or the laſt reſort, from which no appeal is provided by the ſtatute 25 Hen. VIII. c. XIX. it may ſeem to be doubtful, how far a proſecution without appeal to the crown will be conſiſtent with 1 Eliz. cap. I. § 17. whereby all juriſdiction, and particularly for reformation of errors, hereſy, and ſchiſm, is united and annexed to the imperial crown of this realm; and alſo how far it will be conſiſtent with the ſtatute of appeals 25 Hen. VIII. c. XIX. which in the courſe of the appeals directed to be thenceforth made, doth not mention convocation.

Secondly, It ſeems to be another difficulty, that there does not appear to have been any exerciſe of ſuch a judicature for this laſt hundred years or thereabouts, in which time matters of ſuch nature were uſually conſidered and adjudged in the high commiſſion court, while that remained; and when that court was ſuppreſſed, it was enacted 17 Car. II. cap. ii. that no court ſhould be thenceforth erected with like power, juriſdiction, or authority, but that all commiſſions erecting any ſuch court ſhall be void.

You will therefore think it fit to be duly conſidered, how far the revival of this judicial authority in a convocation, empowered to proceed and act by her majeſty's commiſſion or licence, may be conſtrued an erecting of a court with like power, etc. as the high commiſſion had.

Thirdly,

Thirdly, Since the diſuſe of ſuch judicial proceedings, the writ "De haeretico comburendo" hath been taken away by the ſtatute of 29 Car. II. c. IX. and you will alſo conſider, whether the proviſion there made for the juriſdiction of proteſtant archbiſhops or biſhops, or any other judge of eccleſiaſtical courts in caſes of atheiſm, blaſphemy, hereſy, and ſchiſm, extends to convocation, or only to the ordinary and eſtabliſhed courts of every archbiſhop and biſhop.

Fourthly, In the year M.DC.LXXXIX. ſeveral heretical books having been complained of by the lower houſe, the biſhop of London, preſident, and the then biſhops, after mature advice and deliberation thereupon, returned this anſwer ſeſſ. XIII. "Quod conſcii ſunt, diverſas eſſe clauſulas pernicioſas in libris allatis penes eos, pro directione dictae domus relictis; ſed informati ſunt per juriſperitos utriuſque juris, proprias eſſe curias judiciales pro punitione delictorum hujuſmodi, et eorum ferunt opiniones, non eſſe conveniens impraeſentiarum ſeſe his rebus immiſcere."

II. The ſecond method of proceeding in the preſent caſe, as I humbly conceive, is, for the archbiſhop to hold a court of audience, and calling to him his provincial biſhops, as aſſeſſors there, to examine, proceed and give ſentence, as in his court of audience; into which court he is fully empowered by a ſpecial proviſo 23 H. VIII. c. IX. § 3. to cite any perſon out of his dioceſe, wherein he dwells, in caſe that the biſhop, or any immediate judge or ordinary dare not, or will not convene the party to be ſued before him; and from which court (as within the ſtatute 25 Hen. VIII. c. XIX.) a regular appeal lies to the queen's delegates in chancery.

III. The biſhop, in whoſe dioceſe, he inhabits, may of his own accord cite him into his court; or the cauſe may be remitted or eſpecially recommended to him, as his proper ordinary, by the archbiſhop and biſhops in convocation, which we find hath oftentimes been done in caſes of the like nature.

Of the three forementioned methods the two laſt ſeem to be moſt plain and clear in point of legality. But becauſe the firſt is the moſt ſolemn, provided it may be purſued legally, and with ſafety to the archbiſhop, biſhops, and clergy of the province, it ſeems to be neceſſary to lay the premiſſes, or what elſe may be the reſult of your own debates and deliberation, before her majeſty, with an humble requeſt as from the upper houſe, that her majeſty will be graciouſly pleaſed to lay the caſe before her reverend judges for their opinions thereupon. I heartily recommend you to God the ruler and guide of his church, and remain,

Right reverend brethren,

Your moſt affectionate brother.

April 11. M.DC.CXI.

CANTERBURY.

The ſecond letter of the archbiſhop of Canterbury to the biſhops in the caſe of Mr. Whiſton.

To the right reverend my brethren the biſhops of the province of Canterbury in convocation aſſembled.

Right reverend brethren.

I ſend you herewith a letter, which I received on the 5th of this inſtant April from Mr. Whiſton, whoſe caſe (as you have given me to underſtand) is juſt now coming under your conſideration. I thought it proper for me to communicate it to you for your peruſal, and thereby alſo to cut off all occaſions of his complaining, that I ſmother any of his overtures. You will beſt judge, what uſe is fit to be made of this paper, and at what time. I deſire the original may be kept as long, as you think convenient, in the hands of any of my ſubſtitutes, that ſhall be this day in the chair.

I cannot but obſerve one thing in this letter with ſome degree of admiration, that 'tis his earneſt wiſh, that the incorrupt faith and practice of the goſpel may prevail; and the profeſſion, which he makes, that he aims to promote to the beſt of his own judgment and ability the purity of Chriſt's religion, whilſt he would obtrude upon the world, as a conſiderable part of the canon of the New Teſtament, that very ſpurious and corrupt book of the conſtitutions.

I am, right reverend brethren,

Your moſt affectionate friend and brother,

Lambeth houſe, April 11. M.DCC.XI.

CANTERBURY.

To the queen's moſt excellent majeſty.

The humble addreſs of the archbiſhop and biſhops of the province of Canterbury in convocation aſſembled.

May it pleaſe your majeſty.

Whereas one William Whiſton, a preſbyter of the church of England, and late profeſſor of mathematicks in the univerſity of Cambridge, who was in October laſt expelled the ſaid univerſity, for aſſerting and preaching abroad divers tenets contrary to religion received and eſtabliſhed by public authority in this realm, has ſince that time, and a little before the ſitting of this preſent convocation printed and publiſhed an hiſtorical preface to other writings of the ſame pernicious deſign, intended for the preſs, in which he has advanced ſeveral damnable and blaſphemous aſſertions againſt the doctrine and worſhip of the ever bleſſed Trinity, expreſly contradicting the two fundamental articles of the Nicene creed, and defaming the holy Athanaſian, and has had the confidence to inſcribe and direct the ſaid printed preface to the convocation now aſſembled; and whereas we take ourſelves to be both bound in duty to God, and to his holy truths, and

and in obedience to your majeſty's pious intentions ſignified to us with your gracious licence, to repreſs the ſaid blaſphemy, and alſo obliged in vindication of our firm adherence to the true faith, and for the preſervation of the ſame in the members of our communion, to call the ſaid Mr. Whiſton before us, in order either to his amendment, or excluſion from the communion of the church of England, but do yet find ourſelves hindered from going on by ſome doubts ariſing among ourſelves concerning our power ſo to act and proceed; for that the court of convocation being final, or the laſt reſort, from which no appeal is provided by the ſtatute made in the 25th year of Henry VIII. c. XIX. it may ſeem to be doubtful how far a proſecution, without appeal to the crown, will be conſiſtent with the ſtatute made in the firſt year of queen Elizabeth chap. i. ſect. 17. whereby all juriſdiction, and particularly for reformation of errors, hereſies, and ſchiſms, is united and annexed to the imperial crown of this realm; and alſo how far it will be conſiſtent with the ſtatute of appeals made in the 25th year of Henry VIII. chap. XIX. which in the courſe of the appeals directed to be thenceforth made doth not mention convocation; may it therefore pleaſe your moſt gracious majeſty, out of your known zeal for the honour of God, and the good of his church, to lay this caſe before your reverend judges, and others, whom your majeſty ſhall in your wiſdom think fit, for their opinion, how far theconvocation, as the law now ſtands, may proceed in the examining, cenſuring, and condemning ſuch tenets, as are declared to be hereſy by the laws of this realm, together with the authors and maintainers of them.

April 22. M.DCC.XI

Her majeſty's anſwer.

To the moſt reverend father in God, our right truſty and right entirely beloved counſellor, Thomas, lord archbiſhop of Canterbury, primate of all England and metropolitan, and preſident of the convocation of the province of Canterbury.

ANNE R.

Moſt reverend father in God, our right truſty and right entirely beloved counſellor, we greet you well. Upon the conſideration of the humble addreſs delivered to us from you, and from the reſt of the biſhops of your province of Canterbury in convocation aſſembled, we have conſulted our judges, and our attorney and ſolicitor general, how far the convocation, as the law now ſtands, may proceed in examining, cenſuring, and condemning ſuch tenets, as are declared to be hereſy by the laws of this our realm, together with the authors and maintainers of them, and we have ordered the opinions given by our judges, and our attorney and ſolicitor general to be tranſmitted to you.

We are pleaſed to find, that according to the opinion of eight of our 12. judges, and of our attorney and ſolicitor general, as the law now ſtands, a juriſdiction in matters of hereſy and condemnation of heretics is proper to be exerciſed in convocation; and we cannot doubt, but the convocation will now be ſatisfied they may employ the power, which belongs to them, in repreſſing the impious attempts, lately made to ſubvert the foundation of the chriſtian faith; which was one of the chief ends we propoſed to ourſelves in aſſembling them, as appears from the whole tenor of our letter of December 12. and from the firſt head of buſineſs, which in our two ſubſequent letters of January the 29th and February the 14th we recommended to their conſideration. We truſt, that theſe our royal intentions ſo often ſignified will not be without effect. And ſo requiring you forthwith to communicate this our letter, together with the opinions of our judges, and attorney and ſolicitor general herewith tranſmitted to you, to both houſes of convocation, we bid you heartily farewell. Given at our court at St. James's the 8th day of May, M.DCC.XI. in the tenth year of our reign.

By her majeſty's command.

DARTMOUTHE.

The opinion of the judges concerning the power of the convocation.

To the queen's moſt excellent majeſty.

May it pleaſe your majeſty.

In humble obedience to your majeſty's commands ſignified to us by the right honourable the lord keeper of the great ſeal, in relation to the humble addreſs of the archbiſhop and biſhops of the province of Canterbury in convocation aſſembled hereunto annexed, we, whoſe names are hereunto ſubſcribed, have taken into conſideration the doubts and queſtions therein ſtated.

And after conference with the reſt of the judges, we are humbly of opinion, that of common right there lies an appeal from all eccleſiaſtical courts of England to your majeſty, in virtue of your ſupremacy in eccleſiaſtical affairs, whether the ſame be given by expreſs words of any act of parliament, or not; and that no act of parliament has taken the ſame away; and conſequently that a proſecution in convocation, not excluding an appeal to your majeſty, is not inconſiſtent with the ſtatute of 1 Eliz. chap. i. but reſerves the ſupremacy entire.

As to the queſtion propoſed in the ſaid addreſs, how far the convocation, as the law now ſtands, may proceed in examining, cenſuring, and condemning ſuch tenets, as are declared to be hereſy by the laws of this realm, together with the authors and maintainers of them? we underſtand it only to import theſe two

two things; whether a juriſdiction to examine, cenſure, and condemn ſuch tenets, and the authors and maintainers thereof could ever be exerciſed in convocation? and if it once could, whether it be taken away by any act of parliament?

And we humbly lay before your majeſty, that all our law books, that ſpeak of this ſubject, mentioning a juriſdiction in matter of hereſy, and condemnation of heretics, as proper to be exerciſed in convocation, both before and ſince the acts of parliament mentioned in the addreſs, and none of them, that we find, making any doubt thereof; and we obſerving nothing in thoſe, or any other acts of parliament, that we think has taken it away; we are humbly of opinion that ſuch juriſdiction, as the law now ſtands, may be exerciſed in the convocation: but this being a matter, which, upon application for a prohibition on behalf of the perſons, who ſhall be proſecuted, may come in judgment before ſuch of us, as have the honour to ſerve your majeſty in places of judicature, we deſire to be underſtood to give our preſent thoughts, with a reſerve of an entire freedom of altering our opinions, in caſe any records or proceedings, which we are now ſtrangers to, ſhall be laid before us, or any new conſiderations, which have not occurred to us, be ſuggeſted by the parties or their council to convince us of our miſtakes. All which we moſt humbly ſubmit to your royal majeſty's great wiſdom.

T. Parker.	Tho. Bury.
Tho. Trevor.	Ro. Price.
John Powell.	R. Eyre.
Littleton Powys.	Ed. Northey.
R. Tracy.	Rob. Raymond.

May 4. M.DCC.XI.

To the queen's moſt excellent majeſty.

May it pleaſe your majeſty.

In humble obedience to your majeſty's royal command ſignified to your judges by the right honourable the lord keeper, we, whoſe names are ſubſcribed, have conſidered the queſtions mentioned in the addreſs hereunto annexed, and are humbly of opinion, that ſince the ſtatute of the 23 Hen. VIII. againſt citing out of the dioceſe, and thoſe ſtatutes of the 24th and 25th years of the ſame reign touching appeals, and as the law now ſtands, the convocation hath not any juriſdiction originally to cite before them any perſon for hereſy, or any other ſpiritual offence, which according to the laws of the realm may be cited cenſured, and puniſhed in the reſpective eccleſiaſtical courts or juriſdictions of the archbiſhops, biſhops, and other ordinaries, who, we conceive, have the proper judicature in thoſe caſes, and from whom, and whoſe courts the parties accuſed may have their appeals, the laſt reſort wherein is lodged in the crown. In which ſtatute for citing out of the dioceſe, and in the others, as far as relates to appeals, for ſuch offences, no notice is taken of the convocation, either as to juriſdiction or appeals. Nor doth it any way appear to us, in whom the pretended judiciary power of a convocation either before or ſince the ſaid ſtatutes (if any ſuch they ever had) reſided; whether in the whole body of the convocation, or in part. But it is plain by the firſt ſtatute, that the archbiſhop's juriſdiction, even in caſe of hereſy, is bounded, ſo that he cannot proceed againſt ſuch offenders within any other dioceſe, than his own, without the conſent, or in the default of the dioceſan biſhops: all which ſtatutes being made for the uſe and benefit of the ſubjects, they cannot (as we humbly conceive) be deprived of the benefit of them by any pretence of juriſdiction in the convocation, from which we cannot find, or be informed of any inſtance of appeal. Nor have any judicial precedents or authorities for convening or cenſuring of ſuch offenders in any convocation, ſince thoſe ſtatutes, or the reformation (which is near 180. years) appeared unto us; and if ſuch power ſhould be allowed to the convocation, we conceive it would invade the ordinary juriſdiction of the archbiſhops and biſhops, which, we conceive, are preſerved by the act of parliament made in the 17th year of the reign of his late majeſty king Charles the firſt, chap. ii. and by another made in the 13th year of king Charles the ſecond, chap. XII. and by the act made 29 Car. II. chap. IX. which took away the writ "De haeretico comburendo;" in none of which any mention is made of the convocation. And by the bill of rights 1 W. and M. it is enacted, that the commiſſion for erecting the late court of commiſſioners for eccleſiaſtical cauſes, and all other commiſſions and courts of the like nature are illegal and pernicious. But we conceive that heretical tenets and opinions may be examined and condemned in convocation authorized by royal licence, without convening the authors or maintainers of them. All which we moſt humbly ſubmit to your royal majeſty's great wiſdom.

Edw. Ward.
Jo. Blencowe.
Rob. Dormer.
S. Lovell.

The judgment of the archbiſhop and biſhops, and the clergy of the province of Canterbury in convocation aſſembled, concerning divers aſſertions contained in a book lately publiſhed by William Whiſton.

Whereas great offence hath been given to the church of God by ſeveral writings publiſhed by William Whiſton, and particularly by a book lately dedicated by him to the convocation of this province, wherein that raſh and inſolent writer declares with the utmoſt aſſurance, that the Arian doctrine concerning the Trinity and Incarnation is the doctrine of our bleſſed

bleſſed Saviour, his apoſtles, and the firſt chriſtians, and very uncharitably inſinuates, that all, who have conſidered theſe matters, want nothing but the honeſty or the courage to own themſelves of the ſame opinion; we have thought ourſelves obliged in maintenance of our moſt holy faith, and for the vindication of our own ſincerity, for checking, if poſſible, the preſumption of this author, and for preſerving others from being ſeduced by him, to compare the dangerous aſſertions, he has advanced, with the holy ſcriptures, and the two firſt general councils, and the liturgy, and articles of the church of England, in order to give our judgment upon them.

Hiſt. pref. p. 7. And now it was, and indeed not till now, that I had all my evidence at once before me, and was able to affirm and aſſuredly pronounce, that the Arian doctrine was in theſe points (viz. the Trinity and Incarnation, as in p. 6.) moſt certainly the original doctrine of Chriſt himſelf, of his holy apoſtles, and of the moſt primitive chriſtians.

Ibid. p. 81, 82. When the ſcriptures ſpeak of one God, they mean thereby one ſupreme God the Father only.

The moderns call theſe three divine perſons but one God, and ſo introduced at leaſt a new, and unſcriptural, and inaccurate, if not a falſe way of ſpeaking into the church.

Errata p. 123. lin. 23, 24. To whom with the Father and the Holy Ghoſt, read "in the Holy Ghoſt," and dele "three perſons and one God." Theſe I allow to be mine own words, and to be agreeable to my own not uncertain opinion, but certain faith. I was once, as the world will ſee by the occaſion of the latter erratum, in the common opinion, that the Father, Son, and Holy Ghoſt, the three divine perſons, were truly in ſome ſenſe one God, or the one God of the chriſtian religion; that is, before I particularly examined that matter in the ſcriptures, and the moſt primitive writers; but ſince I have throughly enquired into it, I am ſo fully ſatiſfied, that the Father alone is the only God of the chriſtian religion, that I muſt now own, that when once I deny or doubt of that doctrine, I muſt deny or doubt of our common chriſtianity, there being no one article more plain or more univerſally acknowledged in all the firſt ages of the church, than that was.

Hiſt. pref. pag. 65. Poſ. III. That the Son is inferior as well as ſubordinate to the Father.

Poſ. VII. That the Son was begotten or created by the Father only before the world, whatſoever ſecret eternity he had before his generation or creation.

Reply to Dr. Allix p. 30. Prop. VIII. Jeſus Chriſt, the Word and Son of God, is a divine being or perſon far inferior to his Father in nature, attributes, and perfections.

Hiſt. pref. p. 65. Poſ. V. That the Holy Ghoſt is inferior, as well as ſubordinate to both the Father and the Son.

Reply to Dr. Allix p. 33. Prop. XIX. The Holy Spirit of God is a divine perſon made under the ſupreme God by our Saviour, or in a due ſenſe proceeding from the Father and the Son, of different perfections and offices from the Son of God.

Hiſt. pref. p. 28. Since your lordſhip is ſo throughly ſenſible of the antichriſtianiſm of popery, I would fain know, how the conſubſtantiality and coequality of the Holy Ghoſt to the Father and the Son, on which ſoon followed his invocation, which only ſtands upon one letter of pope Liberius or Damaſus, can by your lordſhip be looked on under any other denomination.

Append. to Hiſt. pref. p. 5, 6. This language, To the Father, Son, and Holy Ghoſt, one God, whom we adore, is ſo entirely contrary to the nature of the chriſtian religion, that I cannot go into it for any conſideration whatſoever.

Hiſt. pref. p. 46. I allow, that the Bleſſed Spirit is to be worſhipped in thoſe forms; viz. baptiſm, doxology, and bleſſing; but never by invocation.

Hiſt. pref. p. 6. I cannot but look on this diſcovery, viz. that the λόγος in Chriſt ſupplied the place of the πνεῦμα or rational ſoul in man, as one of the moſt certain and moſt important of all others.

Reply to Dr. Allix p. 32. Prop. XVI. Jeſus Chriſt, the Word and Son of God, when he was incarnate, was liable to temptations in his divine nature, and thereby ſuffered for us, as the rational ſoul is tempted and ſuffers in other men by its partaking of the temptations and ſufferings of the body.

We do declare, that the above mentioned paſſages, cited out of the books of William Whiſton, do contain aſſertions falſe and heretical, injurious to our Saviour and the Holy Spirit, repugnant to the holy ſcriptures, and contrariant to the decrees of the two firſt general councils, and to the liturgy and articles of our church.

And we do earneſtly beſeech all chriſtian people by the mercies of Chriſt to take heed, how they give ear to theſe falſe doctrines, as they tender the honour and glory of our Saviour and the Holy Spirit, the preſervation of the purity of the goſpel, and the peace of the church.

And whereas the ſaid William Whiſton, the better to ſupport his heretical opinions, ſpeaking of a book commonly called the "Apoſtolical conſtitutions," hath theſe words Hiſt. pref. p. 85, 86. I have, I think, certainly found, that the apoſtolical conſtitutions, which the antichriſtian church has ſo long laid aſide, as ſpurious or heretical, are no other, than the original laws and doctrines of the goſpel, the new covenant, or moſt ſacred ſtandard of chriſtianity, equal in their authority to the four goſpels themſelves, and ſuperior in authority to the epiſtles of ſingle apoſtles; ſome parts of them being our Saviour's original laws delivered to the apoſtles, and the other parts the pu-

blic

blic acts of the apoſtles themſelves met in council at Jeruſalem and Caeſarea before their death. And this was the conſtant opinion and teſtimony of the earlieſt ages of the goſpel.

We cannot but declare this aſſertion advanced concerning a book, which was never yet acknowledged as part of the canon of ſcripture by any general council, nor received as ſuch in any chriſtian church, to be highly abſurd and impious, tending to create in the minds of chriſtians great uncertainties as to their rule of faith, and to ſubvert that faith, which was once delivered to the ſaints, and is preſerved in the ſacred books of the New Teſtament received in our church.

The prolocutor's ſchedule to the upper houſe of convocation with a copy of Mr. Whiſton's letter. [*May* 30. M.DCC.XI.]

May it pleaſe your lordſhips.

I am directed by the lower houſe to lay before your lordſhips this letter from Mr. Whiſton, which was delivered to me on the laſt day of our ſeſſion at the door of our houſe by Mr. Emlyn, the Unitarian preacher.

The lower houſe think it reaſonable, that Mr. Whiſton, according to his requeſt, ſhould have a copy of the propoſitions extracted out of his book, and that he ſhould be permitted to make his explication and apology in relation to them.

To this end they judge it requiſite that he ſhould be cited forthwith to appear before the court of convocation, and they do hereby humbly and earneſtly propoſe to your lordſhips, that he may by the authority of convocation be cited accordingly.

"Epiſtolae verus tenor ſequitur in haec verba:"

London, May 28. M.DCC.XI.

Mr. Prolocutor.

Underſtanding, that there are ſome propoſitions extracted out of my books, in order to their being cenſured by the convocation as heretical, I cannot but make this addreſs to you, and thereby to the lower houſe of convocation, to beg the favour of a true copy of thoſe propoſitions, and ſome ſmall time to make my explication and apology in relation to them. This is the known confeſſed privilege of all men, to be heard, before their doctrines are cenſured or condemned, eſpecially when the crime is ſo heinous as that of hereſy. I do not remember, where either papiſts or proteſtants, Turks or Jews, heathens or chriſtians have wholly refuſed this common right of mankind; and ſo I cannot, without the ſevereſt reflection upon the honour and juſtice of the convocation, ſuppoſe it will or can be refuſed me in this caſe; nor ſhall I be able to avoid the moſt open and affecting complaints and appeals to the chriſtian world, if this moſt equitable requeſt be denied me.

I am, Sir,

Your very humble ſervant,

WILLIAM WHISTON.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 17.	1711.	ANNAE 10.

Conſtitutions and canons eccleſiaſtical treated upon by the archbiſhops and biſhops, and the reſt of the clergy of Ireland, and agreed upon by the queen's majeſty's licence in their ſynod holden at Dublin anno Domini M.DCC.XI. *and in the tenth year of the reign of our ſovereign lady Anne, by the grace of God queen of Great Britain, France, and Ireland.*

ANNE, by the grace of God of Great Britain, France, and Ireland queen, defender of the faith, etc. to all, to whom theſe preſents ſhall come, greeting. Whereas certain conſtitutions and canons eccleſiaſtical, treated upon by the archbiſhops and biſhops, and the reſt of the clergy of our ſaid kingdom of Ireland, and agreed upon by our licence in the year of our Lord M.DCC.XI. and in the tenth year of our reign, have been humbly laid before us for our royal approbation; we having taken the ſame into our conſideration, have thought fit to approve thereof in manner and form as followeth: viz.

I. *For preventing extrajudicial diſmiſſion of criminals, and ſtifling proceedings againſt them.*

If any regiſter, proctor of office, or other officer ſhall at any time ſtifle and ſuppreſs any crime, that the offender may not be brought to do penance, they ſhall be ſuſpended from their reſpective offices by the biſhop of the dioceſe or other ordinary; and if any vicar general, chancellor, commiſſary, official, or ſurrogate ſhall make any clandeſtine prevention of any public penance by an extrajudicial diſmiſſion of any offender, he or they ſhall be ſuſpended by the biſhop of the dioceſe or other ordinary, and ſuch diſmiſſion obtained ſhall be null and void. And for further preventing the ſtifling or ſuppreſſing proceedings againſt criminals, the regiſter ſhall keep a book, in which he ſhall enter all preſentments of criminals, according to the time that they come into the office; which book ſhall be laid before the biſhop or judge every court day, that he may be apprized, what cauſes of office are in the court, and be enabled to enquire, what proceedings have been made in them; and the ſaid book ſhall be produced at every viſitation of

of the dioceſe, where the preſentments have been made. And if the regiſter ſhall neglect to enter ſuch preſentments, or to produce the ſaid book, when required, then he ſhall be ſuſpended for the ſpace of three months.

II. *Concerning citations, and the manner of ſerving them.*

Whereas all citations, iſſued out of the eccleſiaſtical courts in this kingdom, are in Latin, which gives occaſion to ſeveral perſons ſerved with them to pretend, that they have not been ſufficiently informed by the apparitor or other mandatory, that ſerves them, of the purpoſe or intent of the ſaid reſpective citations; and on that account excuſe themſelves, when by their contempt they have incurred the ſentence of excommunication; to prevent therefore all ſuch pretences, whenever any citation or proceſs ſhall iſſue out of any eccleſiaſtical court, the regiſter thereof or his deputy ſhall at the bottom of ſuch citation or proceſs enter an abſtract or docket in Engliſh, containing the name and ſurname of every perſon to be ſerved with a citation, at whoſe inſtance they are cited, and for what cauſe, together with the time, when ſuch perſon or perſons are to appear, and the place where; and a copy thereof ſhall be left with the perſon ſo to be cited or proceſſed, if the ſaid perſon can be found; or in caſe the perſon ſo to be cited cannot be perſonally found, and is not out of the kingdom, then the ſaid citation ſhall be ſhewed to, and the copy of the ſaid docket or abſtract ſhall be left with the ſon, daughter, menial ſervant, huſband, wife, maſter, or miſtreſs of the perſon ſo to be cited (ſuch ſon, daughter, or menial ſervant being of ſixteen years of age) at the uſual place of abode of the ſaid perſon ſo to be cited; or in caſe the perſon ſo to be cited hath no houſe, or be an inmate or lodger in any houſe, then it ſhall be ſufficient ſervice, to leave the ſaid copy with a ſon, daughter, menial ſervant, maſter, or miſtreſs belonging to the ſaid houſe, where the perſon ſo to be cited ſhall be a lodger or inmate, ſuch ſon, daughter, or menial ſervant being, as aforeſaid, above the age of ſixteen years. But if the perſon ſo to be cited, be a looſe vagabond without any certain abode, then the court ſhall proceed in the uſual form.

III. *To prevent abuſes in commutation of penance.*

For preventing abuſes in commutations of penance, ſuitable penance ſhall be decreed for every crime; and the ſaid penance, or any part of it ſhall not be relaxed or commuted by any vicar general, chancellor, or official of the dioceſe without conſent of the biſhop of the dioceſe; or in the abſence of the biſhop, by the conſent of two or more grave clergymen, commiſſioned by the ſaid biſhop for that purpoſe; which conſent ſhall be ſignify'd under the hand and ſeal of the ſaid biſhop or clergymen. And neither the ſaid biſhop or clergymen ſhall allow any commutation for the whole penance enjoin'd, but only for ſome part thereof, which may be thought inconvenient to be executed; and the mony taken on ſuch commutations, ſhall be employed by appointment of the biſhop, or clergymen deputed by him, on ſome pious or charitable work, to be performed in the pariſh, where the crime was committed.

IV. *Public warning to be given before excommunication.*

That contumacious perſons may be the more inexcuſable, when they perſiſt in their own obſtinacy 'till excommunication; for the future, with every citation againſt ſuch contumacious perſon "ad videndum ſe excommunicari," there ſhall iſſue a mandate, directed to the miniſter or perſon officiating in the church, where the perſon, ſo to be excommunicated, is obliged to frequent divine ſervice; or to the miniſter of ſome neighbouring pariſh in the ſame dioceſe, where there is divine ſervice, requiring the ſaid miniſter next Lord's day, or the next Lord's day following that at fartheſt, after the ſaid mandate ſhall come to his hand, to read the abſtract or docket in Engliſh of the ſaid citation in church, in time of divine ſervice; and publickly warn the party, if preſent, of his or her danger; and, if not preſent, admoniſh the people to take notice of it, and ſignify it to the party, if they meet him or her. And no ſentence of excommunication ſhall be read, till the judge be certified, that the ſaid mandate has been executed a fortnight before the time of excommunication, or the judge has perſonally admoniſhed the contumacious perſon. And every miniſter or curate, to whom ſuch a mandate is directed, ſhall enter a certificate under his hand and ſeal on the back of the ſaid mandate, that it hath been duly executed, and deliver the ſaid mandate and certificate to the mandatory, that executeth the citation, on demand, under pain of ſuſpenſion. And then, if the judge ſhall think it needful to proceed to excommunication, if he be a preſbyter, he ſhall read, and if not, he ſhall provide ſome grave preſbyter to read the ſentence of excommunication in open court.

V. *For the more effectual prevention and diſcovery of clandeſtine marriages,*

For the more effectual prevention of clandeſtine marriages, we conſtitute and appoint, that every perſon, who is married clandeſtinely, where neither banns according to the rubric have been publiſhed, or licence obtained, or where the ſaid marriage is ſolemnized by a perſon not qualify'd by law, or in any other form, than that, which is preſcribed by the church of Ireland, as by law eſtabliſhed, and all, that are preſent at ſuch marriages, ſhall be obliged to do public penance; and that the parties, ſo clandeſtinely married, ſhall be obliged to diſcover the perſon, that married or pretended to marry them, under pain of excommunication, from which they ſhall not be abſolved, before they make ſuch diſcovery.

Propo-

Propoſals of the lower houſe of convocation about matrimonial licences. [*April* 30.]

Whereas it is by experience found, that notwithſtanding the wholeſome proviſions made by the eccleſiaſtical law of this realm againſt irregular aud clandeſtine marriages, yet through the corrupt practices of ſeveral diſorderly perſons, who are not ſufficiently reſtrained by the cenſures of the church, the holy office of matrimony is often performed after an undue and clandeſtine manner, from whence many and great inconveniences do ariſe; for the more effectual remedying and preventing thereof, be it enacted by the queen's moſt excellent majeſty, by and with the advice and conſent of the lords ſpiritual and temporal, and commons in parliament aſſembled, and by the authority of the ſame, that from and after —— —— every parſon, vicar, or curate, who ſhall marry, or who knowingly and willingly ſubſtitute or permit any ſuch miniſter in his ſtead to marry any perſons whatſoever in any church or chapel, exempt or not exempt, or in any other place whatſoever, without publication of the banns of matrimony between the reſpective perſons according to law, or without licence for the ſaid marriage firſt had and obtained, and alſo all perſons, who ſhall be ſo married without banns or licence, ſhall ſeverally for every offence forfeit the ſum of —— together with full coſts of ſuit to ſuch perſon or perſons, as will ſue for the ſame in any of her majeſty's courts of record. And be it further enacted by the authority aforeſaid, that every parſon, vicar, or curate, who ſhall marry any perſon in any priſon, or within the rules and precincts thereof, or in any taverns, or other public houſes, and alſo all perſons, who ſhall be married in ſuch places, ſhall for ſuch offence be proſecuted according to the eccleſiaſtical laws of this realm, and being duly convicted, ſhall upon certificate of ſuch conviction made by the ordinary to two juſtices of the peace of the town or county, where the perſon or perſons ſo offending do inhabit, be by them committed to the common goal of the ſaid town or county, there to remain cloſe priſoners without bail or mainprize for one whole year from the day of their commitment, and ſhall ſeverally forfeit the ſum of —— And be it further enacted, that every keeper of any priſon, tavern, or public houſe, in which any ſuch undue marriages ſhall with his privity and conſent be celebrated, ſhall forfeit the ſum of —— And be it enacted that if any perſon, falſly pretending to have received holy orders according to the conſtitutions of the church of England, ſhall preſume to marry any perſons, according to the form and rights of matrimony preſcribed in the liturgy of that church, he ſhall for ſuch offence be committed by one or more juſtices of the peace of that county, where he liveth, or where he committed ſuch offence, to the common goal of the ſaid county, there to remain cloſe priſoner without bail or mainprize for one whole year from the day of his commitment, and moreover to forfeit the ſum of —— And be it enacted by the authority aforeſaid, that every eccleſiaſtical judge, having power to grant licences or diſpenſations without thrice open publication of the banns, ſhall be, and is hereby obliged not to grant any ſuch licence or diſpenſations, without obſerving the rules and orders of the church of England; that is to ſay, the ſaid judge ſhall take good caution and ſecurity containing theſe conditions: Firſt, that at the time of granting every ſuch licence, there is not any impediment of precontract, conſanguinity, affinity, or other lawful cauſe to hinder the ſaid marriage. II. That there is not any controverſy or ſuit depending in any court before any eccleſiaſtical judge, touching any contract of marriage between either of the ſaid parties with any other. III. That the ſaid parties (except in caſe of widowhood) have obtained the expreſs conſent of their parents, if they be living, or otherwiſe of their guardians or governours. IV. That they ſhall celebrate the ſaid marriage publickly in the pariſh church or chapel, where one of them dwelleth, and in no other place, and that between the hours of eight or twelve in the forenoon. Moreover before any ſuch licence be granted, it ſhall appear to the judge himſelf, or to ſome other perſon of good reputation, and known likewiſe to the ſaid judge, that the expreſs conſent of parents or parent, if one be dead, or the guardians or guardian of the parties is thereunto had and obtained, except in caſes of widowhood. And furthermore one of the parties ſhall perſonally ſwear, that he believes, there is no let, or impediment, or precontract, kindred, or alliance, or any other lawful cauſe whatſoever, or any ſuit commenced in any eccleſiaſtical court, to bar or hinder the proceeding of the ſaid matrimony, according to the tenor of the ſaid licence. And if any judge ſhall grant any licence or diſpenſation for matrimony, without fully obſerving all and every of the ſaid conditions, or any proctor or regiſter ſhall be aiding and aſſiſting in the procuring or ſpeeding any licence or diſpenſation for marriage without the ſaid conditions, he and they ſhall reſpectively forfeit the ſum of —— and the like ſum of —— ſhall be forfeited by each of the perſons, making the aforeſaid oath before the eccleſiaſtical judge, that the parents or guardians of the parties to be married, are conſenting to the marriage, for which a licence is prayed, if it ſhall afterward appear on ſufficient proof made before the judge,

judge, who granted the ſaid licence, that the parents or guardians were not conſenting. And be it further enacted, that printed copies of this act be diſperſed through all pariſh churches and chapels of this kingdom.

Whereas ſundry ordinances, canons, and conſtitutions have been formerly made for preventing irregular and clandeſtine marriages, and for the regulating of faculties or licences granted for the ſolemnization of matrimony; we enjoin them all to be carefully obſerved by all perſons, whom they concern, upon the ſeveral penalties of the ſaid ordinances, canons, and conſtitutions expreſſed. And for the more effectual preventing of ſuch clandeſtine marriages, as well as for the reformation of ſundry and grievous abuſes in the granting and obtaining ſuch licences; we do further ordain and decree, that no parſon, vicar, or curate, upon pain of ſuſpenſion per triennium ipſo facto, ut ſupra.

Archiepiſc. Cant. THO. TENISON 20.	Anno Chriſti 1713.	Reg. Angliae ANNAE 13.

Convocatio praelatorum et cleri provinciae Cantuar.

BREVE regium dat. Auguſt. 18. praelatos et clerum prov. Cantuar. ad 12. diem menſis Novemb. convocabat; ſed nihil in hac ſynodo tractatum fuit ante literas reginae ſequentes.

The queen's letter to the convocation about buſineſs for them.

MOST reverend father in God, our right truſty and right entirely beloved counſellor, we greet you well. Whereas by our royal licence to the preſent convocation of the province of Canterbury we have, among other things, empowered and authorized them to confer, treat, debate, conſider, conſult, and agree of and upon ſuch points, matters, cauſes, and things, as we from time to time ſhould deliver, or cauſe to be delivered to you in writing under our ſign manual or privy ſignet, to be debated, conſidered, conſulted, and agreed upon; we do accordingly hereby tranſmit unto you the heads of ſuch matters, as we think proper for the conſideration of the ſaid convocation, which are as follow:

The regulating the proceedings in excommunications, and reforming the abuſes of commutation mony.

The preparing a form for the viſitation of priſoners, and particularly condemned perſons. For admitting converts from the church of Rome, and ſuch as ſhall renounce their errors. For reſtoring thoſe, who have relapſed.

The eſtabliſhing rural deans, where they are not, and rendering them more uſeful, where they are.

The making proviſion for preſerving and tranſmitting more exact terriers, and accounts of glebes, tithes, and other poſſeſſions and profits belonging to benefices.

The regulating licences for matrimony according to the canon, in order to the more effectual preventing of clandeſtine marriages.

All which points, matters, and things we do hereby direct to be debated, conſidered, conſulted, and agreed upon by the ſaid convocation, purſuant to our licence aforeſaid. And ſo we bid you heartily farewell. Given at our court at St. James's the 17th day of March, in the thirteenth year of our reign.

By her majeſty's command.

BOLINGBROKE.

To the moſt reverend father in God, our right truſty and right entirely beloved counſellor Thomas, lord archbiſhop of Canterbury, primate of all England, and preſident of the convocation of the province of Canterbury.

Archiepiſc. Cant. THO. TENISON 20.	Anno Chriſti 1714.	Reg. Angliae ANNAE 13.

The form for regulating proceedings in excommunications, and reforming the abuſes by commutation mony, as agreed by both houſes of convocation. [*April* 30.]

I. IT is the opinion of this houſe, that the beſt and moſt effectual method for regulating the proceedings in excommunication, will be the obtaining an act of parliament for a writ "De contumaci capiendo," inſtead of that "De excommunicato capiendo," in all ſuch cauſes, as follow; that is to ſay, in all cauſes of inſtance between party and party; and in all cauſes of office, as either are teſtamentary, or do concern the pariſhioners for not duly paying their church rates; and alſo in ſuch as have relation to the licenſing of phyſicians, chirurgeons, and midwives; and further that in other cauſes of office, even ſuch as do more immediately and directly concern the chriſtian faith and reformation of manners, if any controverſy ſhall ariſe concerning the payment of fees, and the party proceeded againſt, ſhall refuſe to ſubmit

ſubmit therein to the authority of the court, ſentence of contumacy only, and not that of excommunication ſhall be decreed or pronounced by the eccleſiaſtical judge againſt ſuch party on account of ſuch refuſal; that the ſentence of contumacy ſhall be ſent to the miniſter of the pariſh, where the contumacious party dwells, under the ſeal of the court, and that the ſaid miniſter ſhall openly publiſh it in the church in the time of divine ſervice on the next Lord's day but one, after he has received it; and that all civil incapacities and diſabilities, to which perſons excommunicated are now ſubjected by the ſentence of excommunication, ſhall for the future follow upon the ſentence of contumacy being ſo publiſhed by the miniſter, as aforeſaid, againſt any offender: and they are further of opinion, that this matter, before it be offered in parliament, ſhould be humbly laid before her majeſty.

II. If ſuch an act of parliament, as in the former article is propoſed, ſhall be obtained, we are further of opinion, that whenever any perſon is by any eccleſiaſtical judge decreed to be excommunicated, the ſchedule of excommunication ſhall not be read in court, until thirty days are expired after the making of ſuch decree. And for the more deliberate and ſolemn proceeding in a matter of this high nature, due notice in writing ſhall forthwith be given of ſuch decree made, and of the ſentence, which will iſſue in purſuance thereof, not only to the party decreed to be excommunicated, but moreover to the miniſter officiating in the pariſh, where the ſaid party dwells; which miniſter between the time of his receiving ſuch notice, and the third Lord's day after the receipt thereof ſhall endeavour to apply himſelf privately to the ſaid party, and to prevail with him to prevent the dreadful ſentence of excommunication by a timely and dutiful ſubmiſſion to the authority of the church; and if the party ſhall not hearken to ſuch private advice, and ſhall not promiſe under his hand to ſubmit to the authority of the church, then the miniſter ſhall on the third Lord's day after notice of the abovesaid decree, make an open publication thereof in the church at the time of divine ſervice, and ſhall repreſent the extreme danger of being cut off from the communion of the faithful, according to a form provided for that purpoſe. And after ſuch private and public admonition, where both have been uſed, or of ſuch private warning only, where that alone hath proved effectual, the miniſter ſhall by the proper officer of the court (who ſhall call upon him for that purpoſe) tranſmit to the eccleſiaſtical judge an account of his proceedings, and of the effect thereof. Provided nevertheleſs, that if, after the care taken for preventing the ſentence of excommunication by notifying the decree thereof both to the party, and to the miniſter of the pariſh in the manner above directed, the ſaid party ſhall not within thirty days after the making ſuch decree ſubmit to the authority of the court; the eccleſiaſtical judge ſhall then without delay proceed to excommunicate the ſaid party by reading, or cauſing to be read in court the ſentence of excommunication, although the miniſter of the pariſh hath neglected or omitted to do any of the things enjoined; and in caſe of any ſuch neglect or omiſſion, the ſaid judge ſhall notify the ſame to the biſhop, who, if upon enquiry he ſee cauſe, ſhall himſelf proceed, or by writing under his hand direct proceſs to be made for his contempt in ſuch neglect or omiſſion.

III. That in all crimes of eccleſiaſtical cognizance the judge and regiſter ſhall ſend out their citations within three months at furtheſt after preſentment duly made; and that no eccleſiaſtical officer ſhall prevent, or endeavour to prevent the citation or proſecution of any offender; nor ſhall any perſon, when cited, be diſmiſſed, except in the public place of judicature between the hours of ten and two, and while the court is actually held there. And that no commutation of penance be hereafter accepted or allowed of by any eccleſiaſtical judge, without an expreſs conſent given in writing by the biſhop of the dioceſe, or other ordinary having exempt juriſdiction, or by ſome perſon or perſons to be eſpecially deputed by them for that purpoſe; and that all commutations, or pretended commutations accepted or allowed otherwiſe, than is hereby directed, be ipſo facto null and void.

That no ſum of mony, given or received for any commutation of penance, or any part thereof, ſhall be diſpoſed of to any uſe, without the like conſent and direction in writing of the biſhop, or other ordinary having exempt juriſdiction, if the cauſe hath been proſecuted in their courts, or of the archdeacon, if the cauſe hath been proſecuted in his court; and all mony received for commutation purſuant to the foregoing directions, ſhall be diſpoſed of to pious and charitable uſes by the reſpective ordinaries abovenamed, whereof at the leaſt one third part ſhall by them be diſpoſed of in the pariſh, where the offenders dwell. And that a regiſter be kept in every eccleſiaſtical court of all ſuch commutations, and of the particular uſes, to which ſuch mony hath been applyed; and that the account ſo regiſtred, be every year laid before the biſhop, or other exempt ordinary having epiſcopal juriſdiction, in order to be audited by them; and that any eccleſiaſtical judge or officer offending in any of the premiſſes, be ſuſpended for three months for the ſaid offence.

The

The form for making and preſerving of terriers.*

I. Every regiſter of any archbiſhop, biſhop, archdeacon, or other ordinaries, exempt or not exempt, throughout this province ſhall within one year next after the ratification of theſe conſtitutions, deliver to the biſhop of the dioceſe an atteſted calendar of the dates of all terriers remaining in his regiſtry; and moreover every regiſter belonging to any exempt ordinary, and having epiſcopal juriſdiction, ſhall deliver the like calendar to the ſaid exempt ordinary, to which he belongs; and every ordinary, to whom ſuch calendar ſhall be ſo delivered by their reſpective regiſters, ſhall take care, that notice be given to each incumbent of the terrier or terriers relating to his benefice; and every incumbent, immediately upon the receipt of ſuch notice, ſhall make an entry of the ſame in the regiſter book belonging to the pariſh.

II. In every pariſh throughout this province, where no ſuch terrier, as is hereafter mentioned, hath been depoſited in any regiſtry within ſeven years laſt paſt, the miniſter, together with the churchwardens, or ſuch of his pariſhioners, as ſhall be appointed by the biſhop of the dioceſe, or other ordinary having epiſcopal juriſdiction, ſhall make a full and exact terrier of all ſuch glebes, lands, meadows, gardens, orchards, houſes, outhouſes, penſions, woods, and underwoods growing upon the glebe, and alſo of all ſuch portions of tithes lying out of the pariſh, as belong to his benefice; of which terrier the ſaid miniſter and churchwardens ſhall provide three indented copies in parchment, each of them to be ſigned by the ſaid miniſter, the churchwardens, or the pariſhioners aforeſaid; and being ſo ſigned, one of the ſaid copies ſhall be exhibited by the ſaid miniſter and churchwardens at the next viſitation of the biſhop, or other ordinary having epiſcopal juriſdiction: another copy in like manner ſhall be by them exhibited at the next viſitation of the archdeacon, or other ordinary having archidiaconal juriſdiction; the ſaid two copies to be lodged in the regiſtries reſpectively belonging to the ſaid ordinaries, and the remaining copy, having been firſt examined and atteſted by the ſeveral regiſters, with whom the other two copies are lodged, ſhall be by them depoſited in the public cheſt belonging to the pariſh. And further, for the better preſerving the terriers of benefices within exempt juriſdictions, every ordinary ſo exempt ſhall take care, that within one year after the exhibiting of any terrier at his viſitation, as aforeſaid, an atteſted copy thereof be tranſmitted to the biſhop of the dioceſe, to be depoſited and kept in his regiſtry.

III. Every regiſter, in whoſe office any terriers are depoſited or lodged, whether before, or purſuant to the direction of the foregoing conſtitution, ſhall ſort and diſpoſe the ſame in ſuch method and order, as the biſhop and other ordinary ſhall direct, and ſhall by no means permit any of them to be carried out of his office on any pretence or occaſion whatſoever, without the conſent of the biſhop or other ordinary ſignified under his hand, nor till ſecurity be given for the ſafe reſtoring thereof within a time limited.

IV. The miniſter and churchwardens of every pariſh within the city of London burnt by the dreadful fire M.DC.LXVI. ſhall diligently enquire, whether ſuch tranſcripts of aſſeſſments for the maintenance of the clergy there, as are appointed to be made by the ſtatute 22 Car. II. cap. xv. have been taken and diſpoſed of in ſuch manner, as by that ſtatute is required; and if they find, that ſuch tranſcripts have been duly taken and diſpoſed of, they ſhall make certificate thereof to the biſhop of London, or other proper ordinary within ſix months after the ratification of theſe conſtitutions; but in caſe they find, that the ſaid tranſcripts have not been duly taken and diſpoſed of, they ſhall cauſe ſuch tranſcripts to be forthwith taken and diſpoſed of, as the ſaid ſtatute doth direct; and within other ſix months ſhall make certificate of their having ſo done to the ſaid biſhop, or other proper ordinary, under ſuch penalties, as may by law be inflicted upon them for their neglect.

V. Every dean and prebendary of any cathedral or collegiate church within this province, being a ſole corporation, and alſo every archdeacon and other dignitary, who hath any eſtate annexed to his dignity, ſhall within three years after the ratification of theſe conſtitutions, or ſooner, if he conveniently can, cauſe an exact account to be taken of all the lands, houſes, and hereditaments belonging to ſuch dignity or prebend, and the ſame, with a copy of the leaſe or leaſes then being, ſhall tranſmit to the biſhop of the dioceſe, and the dean and chapter of that church, whereunto the ſaid dignity or prebend doth belong, to be by them entered into a regiſter provided only for that purpoſe. And upon every renewal, which ſhall hereafter be made of any ſuch eſtate, a like account, together with a copy of the leaſe then granted, ſhall be tranſmitted to the biſhop of the dioceſe, and to the dean and chapter, to be by them regiſtred as aforeſaid; the ſame to be done to the dean and chapter by all petit canons, vicars choral, and others upon every renewal of any eſtate belonging to

* The ſame form was brought again into convocation June 27. M.DCC.XV.

the

the places, which they, or any of them hold in any cathedral or collegiate church: for regiſtring of which account and leaſe aforeſaid, the regiſter or chapter clerk ſhall receive the cuſtomary fee, provided it does not exceed ten ſhillings.

VI. The archbiſhop and biſhops ſhall, as ſoon as conveniently they may after the ratification of theſe conſtitutions, enquire of their proper officers, whether ſuch entries have been made of the augmentations given to any vicarage or curacy within their reſpective dioceſes, as by the ſtatute of 29 Car. II. cap. XVIII. is required; and if it ſhall appear, that ſuch entries have not been made, they ſhall give effectual order for ſuch books to be provided, and ſuch entries to be made, as by that ſtatute are required: and every biſhop, in whoſe regiſtry any ſuch entries have been or ſhall be hereafter lodged, ſhall, as ſoon as conveniently he can, give notice to the reſpective vicars or curates, who are entitled to ſuch augmentations, and require them and every of them to take out an atteſted copy of the clauſe or clauſes, which relate to ſuch augmentations, as they are reſpectively entitled to; for which copy ſo atteſted, there ſhall be paid no more than one ſhilling; and the ſaid copy ſhall be depoſited in the pariſh church, where the terrier is by theſe conſtitutions to be depoſited and kept.

VII. Every biſhop, dean and chapter, and every other eccleſiaſtical perſon or perſons having a public regiſtry, ſhall take care, that diligent ſearch be made in the books and records of their reſpective regiſtries for all ancient endowments and augmentations of benefices, and that a particular calendar thereof being taken, ſhall be ſent to the biſhop, who ſhall order the ſame to be entered into his regiſtry, and ſhall direct the like ſearch to be made in the books and records of his own regiſtry, and ſhall give notice to the ſeveral incumbents reſpectively concerned of ſuch endowment or augmentation remaining in any of the ſaid regiſtries; of which notice ſo given, an entry ſhall immediately be made by every ſuch incumbent in the regiſtry book belonging to the pariſh.

VIII. For the better aſcertaining the rights of benefices, and preventing vexatious controverſies relating thereunto, it is further ordained, that all biſhops, and other ordinaries ſhall revive and enforce the uſe of yearly perambulations in all the pariſhes of this province.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 20.	1714.	ANNAE 13.

Proceedings of the convocation about Dr. Sam. Clarke's book, entituled, "The ſcripture doctrine of the Trinity."

Application of the lower houſe about Dr. Clarke's book of the Trinity. [*June* 2. M.DCC.XIV.]

To his grace the lord archbiſhop of Canterbury, and the lords the biſhops of the province of Canterbury in convocation aſſembled.

THE clergy of the lower houſe of convocation humbly repreſent, that a book hath of late been publiſhed and diſperſed throughout this province, entitled, "The ſcripture doctrine of the Trinity," in three parts, wherein all the texts in the New Teſtament relating to that doctrine, and the principal paſſages in the liturgy of the church of England are collected, compared, and explained by Samuel Clarke, D. D. rector of St. James's Weſtminſter, and chaplain in ordinary to her majeſty, and ſeveral defences thereof by the ſame author; which book and defences do in our opinion contain aſſertions contrary to the catholic faith, as received and declared by this reformed church of England concerning three perſons of one ſubſtance, power, and eternity in the unity of the Godhead, and tending moreover to perplex the minds of men in the ſolemn acts of worſhip, as directed by our eſtabliſhed liturgy, to the great grief and ſcandal of pious and ſober-minded chriſtians.

And whereas there are divers paſſages in the book of Common Prayer, and in the XXXIX. articles, which are directly oppoſed to ſuch heretical aſſertions; we do further repreſent to your lordſhips, that even theſe paſſages have by the ſaid author been wreſted with ſuch ſubtilty, as may both teach and tempt the unſtable and inſincere to comply with the laws, which require them to declare their unfeigned aſſent and conſent to the ſaid book of Common Prayer, and to ſubſcribe to the ſaid articles, and nevertheleſs to retain and propagate the very errors, which are moſt inconſiſtent with ſuch their declaration and ſubſcription. It is with the utmoſt concern, that we behold theſe daring and dangerous attempts to ſubvert our common faith, to corrupt the chriſtians worſhip, and to defeat the church's main end in agreeing upon her articles, namely the avoiding the diverſity of opinions, and the eſtabliſhing the conſent touching true religion.

And we cannot therefore but think ourſelves bound in duty to God and his church, in diſcharge of the weighty truſt repoſed in us, as members of this ſynod, and in charity to the ſouls committed to our care, moſt earneſtly to beſeech your lordſhips to take the premiſſes into your ſerious and godly conſideration, aſſuring your lordſhips of our moſt dutiful and ready concurrence in any proper methods, which may effectually put a ſtop to this growing miſchief, and remove from ourſelves the reproach, which our ſilence in ſo important an occaſion might juſtly bring upon us.

Extracts of the heretical expreſſions of Dr. Clarke's book made by the lower houſe of convocation. [*June* 23.]

May it pleaſe your grace and your lordſhips.

The lower houſe, in purſuance of what your lordſhips were pleaſed to recommend to them in your paper of the twelfth inſtant, have extracted ſome paſſages out of Dr. Clarke's Scripture doctrine of the Trinity, and the defences thereof, and have diſpoſed the extract they have made under the following heads, with a diſtinct regard to the ſeveral matters of complaint contained in their late repreſentation.

Aſſertions contrary to the catholic faith, as received and declared by this reformed church of England concerning three perſons of one ſubſtance, power, and eternity in the unity of the Godhead.

Scripture doctrine of the Trinity pag. 465. l. 2. If it (id eſt, the word ὁμοούσιος, which we tranſlate of one ſubſtance with the Father) be underſtood to ſignify one individual ſubſtance, this will be properly one ſubſiſtence or one perſon only.

Letter to Dr. Wells p. 47. lin. 10. Now this I ſay (viz. that in the Godhead there are three perſons of the ſame divine individual eſſence) is an expreſs contradiction in the very terms.

Anſwer to the author of "Some conſiderations," etc. p. 224. l. 12. If the Father, the Son, and the Holy Spirit be conceived to be all but one individual being, it followeth of neceſſity, that the Son and Holy Spirit have no being at all.

Ibid. p. 289. l. 8. That two perſons ſhould be one being, is, I think, a manifeſt contradiction.

Ibid. p. 297. l. 4. This (viz. that the Father and Son are both but one and the ſame individual being) I think, is an expreſs contradiction.

N. B. That the words "eſſence, being, and ſubſtance" are uſed by this author as equivalent terms. Vid. Scripture Doctrine p. 243. l. 1. et 9. p. 270. § XII. lin. 2. pag. 272. lin. 2. pag. 289. § XIX. lin. 2. p. 349. § XL. lin. 2. p. 350. § IV. lin. 2. p. 372. § LI. lin. 3. p. 373. lin. 19. Anſwer to the author of "Some conſiderations," etc. p. 229. lin. 9.

Scripture Doctrine p. 429. lin. 10. There are not three eternal perſons.

Ibid. lin. 17. There are not three uncreated perſons.

Ibid. lin. penult. There are not three almighty perſons.

II. Paſſages tending to perplex the minds of men in the ſolemn act of worſhip, as directed by our eſtabliſhed liturgy.

All the paſſages beforecited have in our opinion this tendency, more particularly thoſe, whereby the author pretends to explain ſome expreſſions in the Nicene and Athanaſian creeds, which are parts of our divine ſervice.

Of the like tendency are his * comments upon divers other expreſſions in the ſaid creeds, in the doxology, litany, collects, and other offices of devotion, in which the church manifeſtly intends the worſhip of the Trinity in unity, and aſcribes one and the ſame glory to the three perſons without any difference or inequality.

But the moſt offenſive paſſage under this head ſeems to be in pag. 476. of the ſaid book, where having firſt connected the proper preface for Trinity Sunday with the words, "O Lord [holy Father] almighty, everlaſting God," without taking notice, that the words "holy Father" are expreſly ordered to be omitted on that day; he afterwards aſſerts, that the firſt, obvious, natural, and grammatical ſound of the whole ſentence is, that the perſon of the Father is not one only perſon, but three perſons.

Which proceeding of this author is not only a manifeſt and groſs miſrepreſentation of this particular form of devotion, but tendeth greatly to perplex the minds of men in the uſe of it, by inſinuating, that whilſt they are here acknowledging the one God to be not one only perſon, but three perſons in one ſubſtance, they are all the while addreſſing themſelves to the perſon of the Father ſingly, and abſurdly declare him to be not one only perſon, but three perſons.

III. Paſſages in the liturgy and XXXIX. articles wreſted by Dr. Clarke in ſuch manner, as is complained of in the repreſentation.

For theſe we refer to the whole ſecond chapter of part the third of the Scripture doctrine of the Trinity, compared with page 24. and 25. of the introduction. In the ſecond chapter he explains many paſſages in the liturgy and articles in a ſenſe directly contrary to the known ſenſe of the church; and in the introduction he deſires it may be obſerved, that he gives his aſſent to the forms by law appointed in that ſenſe only, wherein he himſelf hath explained them.

The lower houſe are perſuaded, the foregoing extract does fully ſupport their repreſentation.

But moreover we beg leave to obſerve, that the offence given by the book complained of, ſeems to us to ariſe not only from ſuch particular parts and paſſages thereof, as are before cited, but from the general drift and deſign of the whole. The ſaid book in our opinion tending to nothing leſs, than to ſubſtitute the author's private conceits and arbitrary interpretations of ſcripture in the room of thoſe catholic doctrines, which the church profeſſes and maintains, as warranted both by holy ſcripture and antiquity.

[* Scripture doctrine part iii. ch. 11. p. 415. etc.]

Dr. Samuel Clarke's ſubmiſſion.

Concerning the eternity of the Son and Holy Spirit.

My opinion is, that the Son of God was eternally begotten by the eternal incomprehenſible power of the Father, and that the Holy Spirit was likewiſe eternally derived from the Father by or through the Son, according to the eternal incomprehenſible power and will of the Father.

Concerning preaching.

Before my book, entituled, "The ſcripture Doctrine," etc. was publiſhed, I did indeed preach two or three ſermons upon this ſubject; but ſince the book was publiſhed, I have never preached upon this ſubject; and (becauſe I think it not fair to propoſe particular opinions, where there is not liberty of anſwering) I am willing to promiſe (as indeed I intended) not to preach any more upon this ſubject.

Concerning writing.

I do not intend to write any more concerning the doctrine of the Trinity; but if I ſhall fail herein, and write any thing hereafter upon that ſubject contrary to the doctrine of the church of England, I do hereby willingly ſubmit myſelf to any ſuch cenſure, as my ſuperiors ſhall think fit to paſs upon me. And whereas it has been confidently reported, that the Athanaſian creed, and the third and fourth petitions of the litany have been omitted in my church by my directions; I do hereby declare, that the third and fourth petitions of the litany were never omitted at all; and that the Athanaſian creed never was omitted at the eleven a-clock prayers, but at the early prayers only for brevity ſake, at the diſcretion of the curate, and not by my appointment. As to my private converſation, I am not conſcious to myſelf, that I have given any juſt occaſion for thoſe reports, which have been ſpread concerning me with relation to this controverſy. I am ſorry, that what I ſincerely intended for the honour and glory of God, and ſo to explain this great myſtery, as to avoid the hereſies in both extreams, ſhould have given any offence to this ſynod, and particularly to my lords the biſhops. I hope my behaviour for the time to come with relation thereunto will be ſuch, as to prevent any further complaints againſt me.

SAMUEL CLARKE.

We having received a paper ſubſcribed by Dr. Clarke, containing a declaration of his opinion concerning the eternity of the Son and Holy Spirit, together with an account of his conduct for the time paſt, and intentions for the time to come (which paper we ordered to be entered in the acts of this houſe, and to be communicated to the lower houſe) do think fit to proceed no further upon the extract laid before us by the lower houſe.

Archiepiſc. Cant. THO. TENISON 20.	Anno Chriſti 1714.	Reg. Angliae ANNAE 13.

Draught of canons for regulating matrimonial licences, in order to the more effectual preventing of clandeſtine marriages. [*June* 16.]

I. WE do ſtraitly charge and enjoin all perſons concerned to ſee, that the LXII, LXIII, LXX, XCIX, C, CI, CII, CIII, and CIV[th] canons be duely obſerved.

II. Whereas it is by the CII[d] canon provided, that the ſecurity to be taken at the granting of licences for matrimony, ſhall contain this condition; that the parties ſhall celebrate matrimony publickly in the pariſh church or chapel, where one of them dwelleth, and in no other place; and whereas the good intent of the ſaid canon hath been fruſtrated by inſerting in ſuch licences the names of other pariſh churches or chapels beſides thoſe, where the parties to be married dwell;' we do conſtitute and appoint, that in every faculty or licence, which ſhall be henceforth granted, the name of the pariſh church or chapel, where one of the parties to be married dwells, or the names of both (if both parties lie within the juriſdiction) ſhall be inſerted and no other, and if any ordinary, commiſſary for faculties, vicar general, or other judge ſhall offend herein, he ſhall for every time ſo offending be ſuſpended from the execution of his office for the ſpace of one whole year: and if any faculty or licence ſhall be obtained for the celebration of matrimony in any church or chapel beſides the pariſh church or chapel, where the parties to be married or one of them dwells, ſuch licence ſhall be held void to all effects and purpoſes, as if there had never been any ſuch licence granted; and the parties marrying by virtue of ſuch licence, ſhall be ſubject to the puniſhments, which are appointed for clandeſtine marriages, and the miniſter, who married them, ſhall be ſuſpended for one year.

III. No licence for matrimony ſhall be granted to any parties by any ordinary or judge, unleſs at leaſt one of the ſaid parties be uſually inhabiting within the juriſdiction, or hath been commorant therein for the ſpace of one whole month immediately before the ſaid licence be deſired; and one of the conditions in the ſaid bond of ſecurity given by the parties taking ſuch licence, ſhall be, that the ſaid parties, or one of them have or hath been inhabiting or commorant, as aforeſaid.

IV. No licence for matrimony ſhall be granted to any perſons whatſoever under the age of twenty one years, unleſs the parents if they be living, or otherwiſe the guardians ſhall perſonally

nally appear before the judge, of whom the licence is deſired, and expreſsly declare their conſent, or ſhall by writing under their hands ſignify their conſent to ſuch marriage; of the truth of which hand writing the meſſenger, who brings the ſame, ſhall make oath before the judge, who ſhall forthwith cauſe an act to be made of the exhibiting thereof, and of the oath made by the meſſenger, who exhibited it.

V. No parſon, vicar, or curate, on pain of ſuſpenſion "per triennium ipſo facto," ſhall ſubſtitute or employ knowingly, or wilfully permit and ſuffer any other miniſter to marry any perſons in any church or chapel, to ſuch parſon, vicar, or curate belonging, without due publication of banns firſt made, or licence lawfully obtained for the marrying of the parties in the church or chapel of ſuch parſon, vicar, or curate.

VI. After banns duly publiſhed, or a licence or faculty firſt made and obtained, matrimony may be celebrated on all days, in the year, except on Aſhwedneſday, and in Paſſion week, and on the yearly faſt appointed for the murder of king Charles the martyr, and on all other ſolemn days of faſting, for which a particular ſervice ſhall be enjoined by public authority; but no miniſter ſhall preſume to celebrate matrimony either by banns or licence between any perſons on the days before excepted.

VII. In all future entries of marriages in the regiſter book the miniſter of every church and chapel within this province ſhall diſtinguiſh thoſe, who are married by licence, adding the name of the judge, from whom ſuch licence was obainted, together with the date thereof, and the names of the pariſhes, wherein both parties did live at the time of the granting the ſaid licence; and a true copy of the regiſtry of marriages ſo diſtinguiſhed, ſhall be tranſmitted unto the biſhop of the dioceſe or his chancellor in like manner, as the copy of the regiſtry of marriages is already by the LXXth canon required to be tranſmitted.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 20.	1714.	ANNAE 13.

A form for admitting converts from the church of Rome, and ſuch as ſhall renounce their errors. [*June* 18.]

THE biſhop, or ſome prieſt appointed by him for that purpoſe, being at the communion table, and the perſon to be reconciled ſtanding without the rails, the biſhop, or ſuch prieſt as is appointed, ſhall ſpeak to the congregation as followeth:

Dearly beloved.

We are here met together for the reconciling of a penitent (lately of the church of Rome, or lately of the ſeparation) to the eſtabliſhed church of England, as to a true and ſound part of Chriſt's holy catholic church. Now that this weighty affair may have its due effect, let us in the firſt place humbly and devoutly pray to almighty God for his bleſſing upon us in that pious and charitable office we are going about.

Prevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in this, and all other our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

Almighty God, who ſheweſt to them, that be in error, the light of thy truth, to the intent that they may return into the way of righteouſneſs; grant unto all them, that are or ſhall be admitted into the fellowſhip of Chriſt's religion, that they may eſchew thoſe things, that are contrary to their profeſſion, and follow all ſuch things, as are agreeable to the ſame, through our Lord Jeſus Chriſt. Amen.

Pſalm CXIX. ℣ 161.

Let my complaint come before thee, O Lord, give me underſtanding according to thy word.

Let my ſupplication come before thee, deliver me according to thy word.

My lips ſhall ſpeak of thy praiſe, when thou haſt taught me thy ſtatutes.

Yea my tongue ſhall ſing of thy word, for all thy commandments are righteous.

Let thine hand help me, for I have choſen thy commandments.

I have longed for thy ſaving health, O Lord, and in thy law is my delight.

O let my ſoul live, and it ſhall praiſe thee, and thy judgments ſhall help me.

I have gone aſtray, like a ſheep that is loſt; O ſeek thy ſervant, for I do not forget thy commandments.

Glory be to the Father, etc.
As it was in the beginning, etc.

The leſſon. Luke xv. to ℣ 8.

Then drew near unto him the publicans and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying: This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying: What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that, which is loſt, until he find it? and when he hath found it, he layeth it on his ſhoulders rejoicing; and when he cometh home, he calleth together his friends and his neighbours, ſaying unto them, rejoice with me, for I have found my ſheep, which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner, that repenteth, more than over ninety and nine juſt perſons, which need no repentance.

The

The hymn to be uſed, when the penitent comes from the church of Rome.

Pſalm. cxv. to ℣ 10.

Not unto us, O Lord, not unto us, but unto thy name give the praiſe, for thy loving mercy and for thy truth's ſake.

Wherefore ſhall the heathen ſay: Where is now their God?

As for our God he is in heaven, he hath done whatſoever pleaſed him.

Their idols are ſilver and gold, even the work of mens hands.

They have mouths, and ſpeak not; eyes have they, and ſee not: they have ears, and hear not; noſes have they, and ſmell not: they have hands, and handle not; feet have they, and walk not, neither ſpeak they through their throat.

They that make them, are like unto them, and ſo are all ſuch, as put their truſt in them.

But thou, houſe of Iſrael, truſt thou in the Lord; he is their ſuccour and defence.

Glory be to the Father, etc.

As it was in the beginning, etc.

If the penitent comes from the ſeparation, then this is to be uſed.

Pſalm cxxii.

I was glad, when they ſaid unto me: We will go into the houſe of the Lord.

Our feet ſhall ſtand in thy gates, O Jeruſalem.

Jeruſalem is built as a city, that is at unity in itſelf.

For thither the tribes go up, even the tribes of the Lord, to teſtify unto Iſrael, to give thanks unto the name of the Lord.

For there is the ſeat of judgment, even the ſeat of the houſe of David.

O pray for the peace of Jeruſalem, they ſhall proſper that love thee.

Peace be within thy walls, and plenteouſneſs within thy palaces.

For my brethren and companions ſake I wiſh thee proſperity.

Yea becauſe of the houſe of the Lord our God I will ſeek to do thee good.

Glory be to the Father, etc.

As it was in the beginning, etc.

Then the biſhop ſitting in a chair, or the prieſt ſtanding ſhall ſpeak to the penitent, who is to be kneeling, as follows:

Dear brother, or ſiſter.

I have good hope, that you have well weighed and conſidered with yourſelf the great work, you are come about, before this time; but in as much as with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation; that you may give the more honour to God, and that this preſent congregation of Chriſt here aſſembled may alſo underſtand your mind and will in theſe things, and that this your declaration may the more confirm you in your good reſolutions, you ſhall anſwer plainly to theſe queſtions, which we in the name of God and of his church ſhall propoſe to you touching the ſame:

Art thou thoroughly perſuaded, that thoſe books of the Old and New Teſtament, which are received as canonical ſcriptures by this church, contain ſufficiently all doctrine requiſite and neceſſary to eternal ſalvation through faith in Jeſus Chriſt?

Anſwer. I am ſo perſuaded.

Doſt thou believe in God the Father almighty, maker of heaven and earth, and in Jeſus Chriſt, his only begotten Son our Lord, and that he was conceived of the Holy Ghoſt, born of the virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and alſo did riſe again the third day, that he aſcended into heaven, and ſitteth at the right hand of God the Father almighty, and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt, the holy catholic church, the communion of ſaints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

Anſwer. All this I ſtedfaſtly believe.

Art thou truly ſorrowful, that thou haſt not followed the way preſcribed in theſe ſcriptures for the directing of the faith and practice of a true diſciple of Chriſt Jeſus?

Anſwer. I am heartily ſorry, and I hope for mercy through Jeſus Chriſt.

Doſt thou embrace the truth of the goſpel in the love of it, and ſtedfaſtly reſolve to live godly, righteouſly, and ſoberly in this preſent world all the days of thy life?

Anſwer. I do embrace it, and do ſo reſolve, God being my helper.

Doſt thou earneſtly deſire to be received into the communion of this church, as into a true and ſound part of Chriſt's holy catholic church?

Anſwer. This I earneſtly deſire.

If the penitent come from the church of Rome, this queſtion is to follow.

Doſt thou renounce all the errors and ſuperſtitions of the preſent Romiſh church, ſo far as they are come to thy knowledge?

Anſwer. I do from my heart renounce them all.

If the penitent from the church of Rome be in holy orders, let theſe further queſtions be aſked.

Doſt thou in particular renounce the twelve laſt articles added in the confeſſion, commonly called "The Creed of pope Pius IV." after having read them, and duly conſidered them?

Anſwer. I do upon mature deliberation reject them all, as grounded upon no warrant of ſcripture, but rather repugnant to the word of God.

Doſt thou acknowledge the ſupremacy of the kings and queens of this realm, as by law eſta-

eſtabliſhed, and declared in the thirty ſeventh article of religion?

Anſwer. I do ſincerely acknowledge it.

Wilt thou then give thy faithful diligence always ſo to miniſter the doctrine and ſacraments, and the diſcipline of Chriſt, as the Lord hath commanded, and as this church and realm hath received the ſame, according to the commandments of God, ſo that thou mayſt teach the people with all diligence to keep and obſerve the ſame?

Anſwer. I will do ſo by the help of the Lord.

Wilt thou conform thyſelf to the liturgy of the church of England, as by law eſtabliſhed?

Anſwer. I will.

If the penitent comes from the ſeparation, theſe queſtions are to be aſked.

Doſt thou allow and approve of the orders of biſhops, prieſts, and deacons [* as what have been in the church of Chriſt from the time of the apoſtles] and wilt thou, as much as in thee lieth, promote all due regard to the ſame good order and government of the church of Chriſt?

Anſwer. I do approve it, and will endeavour, that it may be ſo regarded, as much as in me lieth.

Wilt thou conform thyſelf to the liturgy of the church of England, as by law eſtabliſhed, and be diligent in attending the prayers and other offices of the church?

Anſwer. I will do ſo by the help of God.

If the penitent be one, who has relapſed, the following queſtion is to be aſked.

Art thou heartily ſorry, that when thou waſt in the way of truth, thou didſt ſo little watch over thy own heart, as to ſuffer thyſelf to be led away with the ſhows of vain doctrine? and doſt thou ſtedfaſtly purpoſe to be more careful for the future, and to perſevere in that holy profeſſion, which thou haſt now made?

Anſwer. I am truly grieved for my former unſtedfaſtneſs, and am fully determined by God's grace to walk more circumſpectly for the time to come, and to continue in this my profeſſion to my life's end.

Then the biſhop or prieſt ſtanding up ſhall ſay:

Almighty God, who hath given you a ſenſe of your errors, and a will to do all theſe things, grant alſo unto you ſtrength and power to perform the ſame, that he may accompliſh his work, which he hath begun in you, through Jeſus Chriſt. Amen.

The abſolution.

Almighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them, that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. Amen.

Then the biſhop or prieſt taking the penitent by the right hand ſhall ſay unto him:

I N. biſhop of —— or I A. B. do upon this thy ſolemn profeſſion and earneſt requeſt receive thee into the holy communion of the church of England, in the name of the Father, and of the Son, and of the Holy Ghoſt.

People: Amen.

Then the biſhop or prieſt ſhall ſay the Lord's prayer, with that which follows, all kneeling.

Let us pray.

Our Father, which art in heaven, etc.

O God of truth and love, we bleſs and magnify thy holy name for thy great mercy and goodneſs in bringing this thy ſervant into the communion of this church; give him (or her) we beſeech thee, ſtability and perſeverance in that faith, of which he (or ſhe) hath in the preſence of God, and of this congregation witneſſed a good confeſſion. Suffer him (or her) not to be moved from it by any temptations of Satan, enticements of the world, the ſcoffs of irreligious men, or the revilings of thoſe, who are ſtill in error; but guard him (or her) by thy grace againſt all theſe ſnares, and make him (or her) inſtrumental in turning others from the errors of their ways, to the ſaving of their ſouls from death, and the covering a multitude of ſins. And in thy good time, O Lord, bring, we pray thee, into the way of truth all ſuch, as have erred and are deceived; and ſo fetch them home, bleſſed Lord, to thy flock that there may be one fold under one ſhepherd, the Lord Jeſus Chriſt; to whom with the Father and the Holy Spirit be all honour and glory world without end. Amen.

Then the biſhop or prieſt ſtanding up (if there be no communion at that time) ſhall turn himſelf to the perſon newly admitted, and ſay:

Dear brother, or ſiſter.

Seeing that you have by the goodneſs of God proceeded thus far, I muſt put you in mind, that you take care to go on in that good way, into which you are entered; and for your eſtabliſhment and furtherance therein, that, if you have not been confirmed, you endeavour to be ſo the next opportunity, and receive the holy ſacrament of the Lord's ſupper. And may God's Holy Spirit ever be with you. Amen.

The peace of God, which paſſeth all underſtanding, keep your heart and mind by Chriſt Jeſus. Amen.

* That within the crotchets is to be uſed only when the penitent hath been a teacher in ſome ſeparate congregation.

Archiepiſc. Cant. THO. TENISON 20. | Anno Chriſti 1714. | Reg. Angliae ANNAE 13.

An exhortation to be read in the church, when the perſon decreed to be excommunicated is preſent. [*July* 5.]

N. B. When the perſon decreed to be excommunicated is abſent, the paſſages within the crotchets [ ] *are to be omitted, and inſtead of them the paſſages within the parentheſis* ( ) *to be uſed.*

Dearly beloved.

CHRIST our Lord a little before he aſcended into heaven, left with his apoſtles a power to remit and retain ſins[a].

During his converſation with them on earth, he had given them a commiſſion at large, and had promiſed, that [b] whatſoever they ſhould bind on earth, ſhould be bound in heaven. Which authority after his reſurrection he farther explained and confirmed to them; [c] breathing on them, and ſaying, Receive ye the Holy Ghoſt; whoſeſoever ſins ye remit, they are remitted unto them, and whoſeſoever ſins ye retain, they are retained. You obſerve, with what ſolemnity in words and geſtures he committeth theſe powers to them.

The bleſſed apoſtles were not wanting to execute this important truſt, but, knowing that a little leaven leaveneth the whole lump, did in the name, and with the power of our Lord Jeſus Chriſt cut off notorious and incorrigible ſinners from the communion of the church, leſt ſuch corrupt members ſhould defile the whole body.

When any were thus caſt out of the church, and bereaved of the privileges appertaining to the communion of ſaints, the faithful were admoniſhed [d] not to keep company with ſuch perſons, no not to eat with them, [e] but to mark them and avoid them, and to [f] withdraw themſelves from them, that they might be aſhamed.

In the ages, which ſucceeded that of the apoſtles, the biſhops, who were left in their ſtead to preſide over the houſhold of God, retained and exerciſed this awful power; and in the writings, which they have left us, we meet with frequent examples of their putting it in execution.

Agreeable to the commandment of our Saviour recorded by the holy evangeliſt St. Matthew[g], the primitive church directed her clergy to apply to an obſtinate offender, and to tell him his faults in ſecret, that, if ſuch gentle method could prevail with him, all further ſeverities might be thereby prevented. But if he would not hearken, the miniſter was to take with him one or two more, that in the mouth of two or three witneſſes every word might be eſtabliſhed. And if he neglected to hear them, the church was publickly to be told of it. But if he neglected to hear the church, he was to be henceforth looked upon as an heathen man and a publican.

You ſee, with what tenderneſs, and caution, and love of ſouls this godly diſcipline was anciently exerciſed; you obſerve, by what leiſurely ſteps, after how gentle a manner, and with what affectionate endeavour to prevent extremities the governours of the church proceeded in the application of their ghoſtly powers.

[h] They knew the terror of the Lord, and therefore laboured inceſſantly in perſuading their people to guard againſt it. They looked upon a ſentence duly paſſed upon earth, [i] as a certain anticipation of that, which would be paſſed in heaven, if not prevented in time by a penitential ſubmiſſion.

They acknowledged none to be chriſtians, who were thus caſt out of the church ([k] the fold of Chriſt) in which the ſheep of his paſture were required to hear and obey the voice of the ſhepherd. And therefore ſo long as there were any hopes of retaining her people within the pale of her communion, without diſhonouring their profeſſion by the ſcandal of their ſin, or infecting Chriſt's flock with the contagion of it, they never proceeded to the final remedy of an utter exciſion.

But when no endeavours would bend the obſtinate, nor melt the obdurate ſinner, the dreadful ſentence of excommunication was at laſt with great reluctance, and with an awful ſolemnity denounced againſt him[l], and he was cut off entirely from the church, as a perſon, whoſe caſe was judged to be deſperate and incurable.

[Your caſe, my beloved, is near approaching to this ſad extremity; you are now upon the very borders of this dreadful ſentence, and the ſword of excommunication is drawn and impending over you.

Conſider, I beſeech you, before it be too late, what ineſtimable privileges depend upon a [m] communion with ſaints; of what importance it is to have fellowſhip with them, through whom alone you can have fellowſhip with God and with the Lamb. Conſider how [n] fearful a thing

[a] St. John xx. 23. [b] St. Matth. xviii. 18. [c] St. John xx. 22, 23. [d] 1 Cor. v. 11. [e] Rom. xvi. 17. [f] 2 Theſſ. iii. 6, 14. [g] See chap. xviii. ℣ 15, 16, 17. and compare with Apoſtol. Conſtitut. L. ii. C. 37, 38, 39. [h] 2 Cor. v. 11. [i] *Summum futuri judicii praejudicium.* Tertull. adverſ. Gent. cap. XXXIX. [k] Called in the Conſtitutions L ii. c. 28. ἡ Νομὴ, ποίμνιον, and by St. Clement in his firſt epiſt. to Corinth. [l] See Conſtitut. L. ii. c. 17 et 41. [m] 1 St. John i. 13. [n] Heb. x. 31.

thing it is to fall from thoſe glorious hopes, to which your baptiſmal covenant entitles you; what advantages and honour are annexed to the character of a member of Chriſt, a child of God, and an inheritor of the kingdom of heaven.

You are no longer ſuch, than whilſt you retain your title to the benefits of that ſacred engagement, which are no where to be reaped, but in the houſhold of faith, and no way to be recovered, but by [o] returning from whence you are fallen, and by ſubmitting to the wholeſom diſcipline of a ſevere repentance.]

(The caſe of our neighbour, and, as yet, brother in the Lord, A. B. is near approaching to this ſad extremity; he is now upon the very borders of this dreadful ſentence, and the ſword of excommunication is drawn and impending over him.

We hope, that he will through God's grace conſider, before it be too late, what ineſtimable privileges depend upon a communion with ſaints; of what importance it is to have fellowſhip with them, through whom alone we can have fellowſhip with God and with the Lamb: that he will ponder in his heart, how fearful a thing it is to fall from thoſe glorious hopes, to which our baptiſmal covenant doth entitle us; what honours and advantages are annexed to the character of a member of Chriſt, a child of God, and an inheritor of the kingdom of heaven.

No one is any longer ſuch, than whilſt he retains his title to the benefits of that ſacred engagement, which are no where to be reaped, but in the houſhold of faith, and no way to be recovered by a notorious ſinner, but by his returning from whence he is fallen, and by ſubmitting to the wholeſom diſcipline of a ſevere repentance.)

[p] The holy fathers of the church inform us, what ſubmiſſions were required from ſuch a penitent to procure his pardon; how he muſt water his couch with tears, how he muſt mortify his moſt craving affections, and proſtrate himſelf after the humbleſt manner before the public congregation in each aſſembly of the faithful for the worſhip of God.

Hear how Tertullian deſcribes the ſeverities of that diſcipline, which obtained in the earlier ages of the church.

[q] It extends, ſaith he, its directions even to the garb and diet of a penitent, obliges him to neglect all care of dreſs and ornament, to lie in ſackcloth and aſhes, to afflict his ſoul with ſorrowful reflections, and to cancel each inſtance of his guilt by bending all his endeavours to a quite contrary practice; as for eating and drinking, to uſe none for pleaſure, but meerly for ſuſtenance. To pray without ceaſing, to be frequent in faſting, to lament, and bewail, and to cry mightily unto the Lord his God both day and night; to throw himſelf at the feet of God's miniſters, and to embrace the knees of his faithful ſervants, thus earneſtly ſoliciting the prayers of the whole church to prevent a final expulſion from it.

Ambroſe (a biſhop who lived in the fourth century) hath told us likewiſe of his own knowledge, what were the auſterities, which penitents then ſubmitted to in order to their forgiveneſs.

[r] They quite furrowed their faces with cares and tears, they proſtrated themſelves in the church expoſing their bodies even to be trod on; the very image of death was ſtamped upon their faces, which carried long the marks of that ſeverity, wherewith they had been treated, in paleneſs and leanneſs, and in a ſettled habitual ſorrow.

They wiſely conſidered the advantage of theſe humiliations, that when they dejected the fleſh (as Tertullian ſpeaks) they exalted the ſpirit; that when they diſhonoured the one, they advanced the other. And they choſe rather to ſeek abſolution in public, than to bear in private the torments of a ſelf accuſing, ſelf condemning conſcience.

They knew there would be [s] joy in heaven over each ſinner that repenteth; that God willeth not the death of a ſinner, but rather that he may repent and live. And with theſe encouragements they were excited to ſeek everlaſting [t] ſalvation by the remiſſion of their ſins, through the tender mercies of God.

They were ſenſible, that if they did not obtain it, they were children of wrath, [v] aliens from the commonwealth of Iſrael, ſtrangers to the covenant of promiſe, having no hope, without Chriſt, and without God in the world. They conſidered their caſe as the more deplorable, becauſe they had [x] once been enlightened, and had taſted of the heavenly gift, and had been made partakers of the Holy Ghoſt, and had taſted the good word of God, and the powers of the world to come. And therefore they declined no hardſhips, they rejected no conditions, which might reſtore them to that comfortable ſtate, from whence they were fallen. [Theſe conditions are far leſs grievous, theſe hardſhips far leſs afflictive, than they ſeverally were in the ancient church; ſo that you may avoid the cenſure, with which you are threatened, upon terms far eaſier and milder, than what would have been exacted of you under the primitive adminiſtration.

It is yet in your power to prevent, what afterward it will be more difficult to remedy. Be not partial to yourſelves [y], that you have no ſin; do not extenuate to your own heart ([z] which is deceitful above all things) the horrours of your guilt. The leſs [a] you yourſelf do palliate and excuſe it, the more indulgence it will find, and the more eaſy it will be to obtain

[o] Rev. ii. 5. [p] Orig. in Levit. C. iii. Hom. 2. [q] Tertull. De poenitent. C. ix. x. [r] Ambroſ. De poenitentia L. i. cap. 16. [s] St. Luke xv. 17. Ezek. xxxiii. 11. [t] St. Luke i. 77, 78. [v] Epheſ. ii. 12. [x] Hebr. vi. 4, 5. [y] 1 St. John i. 8. [z] Jerem. xvii. 9. [a] In quantum poenae veſtrae non peperciſtis, in tantum Deus vobis parcet. Pacian. in Paraeneſ. ad poenitent.

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your pardon from the judge and father of all fleſh. [b] If you confeſs your ſin, he is faithful and juſt to forgive you your ſins, and to cleanſe you from all unrighteouſneſs.

Do not therefore (with the haughty Phariſee) boaſt of your righteouſneſs before God, [c] in whoſe ſight no man living ſhall be juſtified; but rather ſmite upon your breaſt and ſay (with the humble publican) [d] God be merciful to me a ſinner! pray to God, that he would [e] take away the ſtony heart out of your fleſh, and give you an heart of fleſh. Make your humble confeſſion to him, and ſay (with the returning prodigal) [f] Father, I have ſinned againſt heaven and before thee, and am no more worthy to be called thy ſon. Proſtrate yourſelf before the throne of grace, and there entreat [g] the Lamb of God, who taketh away the ſins of the world, that he would have mercy upon you, and take away yours alſo, that he would grant you (in order to it) the [h] godly ſorrow, which worketh repentance, not to be repented of. Cry unto God in the mournful language of the penitent David, ſaying, [i] Have mercy upon me, O Lord, after thy great goodneſs; according to the multitude of thy mercies do away my offences. Waſh me throughly from my wickedneſs, and cleanſe me from my ſin; for I acknowledge my faults, and my ſin is ever before me. Turn thy face from my ſins, and put out all my miſdeeds. Make me a clean heart, O God, and renew a right ſpirit within me. Caſt me not away from thy preſence; and take not thy Holy Spirit from me. O give me the comfort of thy help again, and eſtabliſh me with thy free Spirit; then ſhall I teach thy way to the wicked, and ſinners ſhall be converted unto thee.

Above all things beware of adding to the iniquity of thy ſin an obſtinate oppoſition to thoſe, [k] who are over you in the Lord and admoniſh you; [l] but ſubmit yourſelf to them, for they watch for your ſoul, as that they muſt give an account.

If, as [m] men of like paſſions with you, they are in any thing miſtaken; yet is not their judgment or their ſentence to be preſently ſet at nought. Authority may not be deſpiſed, becauſe the perſons are fallible, who are inveſted with it. [n] The powers that be, are ordained of God; and tho' the execution of them ſhould be grievous unto you, yet you muſt receive it with ſubmiſſion, leſt you be found afterwards to deſerve it by your obſtinacy.

I alſo, as one, who [o] watch for your ſoul, and muſt give an account of it, intreat you, that I may do it with joy and not with grief; and therefore in the meekneſs of the goſpel, and in the bowels of Chriſt I [p] beſeech you to be reconciled to God, which you can never be, whilſt you ſtand at defiance with his church, and condemn his moſt ſolemn ordinances. Remember the words of the Lord Jeſus, how he ſaid to his ſeventy diſciples, and in them to all the miniſters of his church [q]: He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me.

Obſerve how nearly and affectionately the great [r] ſhepherd and biſhop of our ſouls is intereſted in the honour of thoſe, to whom (under himſelf) he hath committed the care of them.

O let no ſpirit of pride or perverſeneſs move you to vilify their office, nor to diſobey their authority, who by his gracious appointment have the rule over you, leſt contending with them be conſtrued as [s] fighting againſt God; leſt the [t] ſword of the Lord avenge the quarrel of his ambaſſadours, and you [v] periſh at the laſt in the gainſaying of Korah and his company.

Theſe things, well beloved, I am commanded to teach and exhort you. Think not, that [x] I am become your enemy, becauſe I tell you the truth; think rather, that I tell you in prevention of a further danger, which is now very near approaching you, and which it muſt be my province, and my grief to denounce againſt you. Dreadful and ſolemn is the charge, which is given to the miniſters of Chriſt [y] before God and the Lord Jeſus, who ſhall judge the quick and the dead at his appearing in his kingdom, to preach the word, to be inſtant in ſeaſon and out of ſeaſon, to reprove, rebuke, and exhort with all long ſuffering and doctrine.

[z] I have travailed in birth again for you, until Chriſt be formed in you afreſh. [a] My bowels are enlarged toward you, [b] my heart's deſire and prayer to God for you is, that you may be ſaved. [c] If there be therefore any conſolationin Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfil you my joy. Stray no further from the fold of Chriſt, leſt the wolf devour you, and tear you in pieces, whilſt there is none to help.

[d] But whether you will hear, or whether you will forbear, I muſt deliver my own ſoul: if you die in your ſin, becauſe I have not given you warning, your blood will be required at my hands.

[e] Life and death are now before you, and and it is yet in your choice, which ſhall be your portion. [f] In Chriſt's ſtead I pray and beſeech you not to ſhut againſt yourſelf the door of mercy, not to exclude yourſelf voluntarily from the means of grace, [g] not to put yourſelf under the power of Satan by a choſen ſeparation from the miniſters of Chriſt, who ſerve at his altar, and are appointed to make inter-

[b] 1 Joh. i. 9. [c] Pſalm cxliii. 2. [d] St. Luke xviii. 11, 13. [e] Ezek xxxvi. 26. [f] St. Luke xv. 18, 19. [g] St. John i. 29. [h] 2 Cor. vii. 10. [i] Pſalm li. 1, 2, 3, 9, 10, 11, 12, 13. [k] 1 Theſſ. v. 12. [l] Heb. xiii. 17. [m] Acts xiv. 15. [n] Rom. xiii. 1. [o] Heb. xiii. 17. [p] 2 Cor. v. 20. [q] St. Luke x. 16. [r] 1 Pet. ii. 25. [s] Acts xxiii. 9. [t] Judg. vii. 18. [v] Jude 11. Numb. xvi. [x] Galat. iv. 16. [y] 2 Tim iv. 1, 2. [z] Galat. iv. 9. [a] 2 Cor. vi. 11, 12. [b] Rom. x. 1. [c] Phil. ii. 1, 2. [d] Ezek. ii. 5. iii 11, 18, — 21. [e] Deut. xxx. 19. [f] 2 Cor. v. 20. [g] Ὁ λάθρα ἐπισκόπȣ τι πράσσων, τῷ διαβόλῳ λατρεύει, etc. Ignat. ad Smyrn. Epiſt.

ceſſion with God for you.

Behold the arms of the church are as yet open to embrace you, ſhe perſuades, invites, and intreats you to be at peace with her; do not deſpiſe ſuch a gracious call; do not force her to uſe her power, whilſt with ſo much indulgence and lenity ſhe warns you to avoid it; do not perſiſt in ſlighting her clemency, leſt it turn at length to vengeance, and drive upon you the judgments of God in this world, and in the world to come an everlaſting ſeparation from his bliſsful preſence.

He of his infinite mercy grant, that you may apply this warning to the benefit of your precious ſoul, that you may have a lively ſenſe of your preſent danger, and may bring forth the fruits, which are meet for repentance.

To him be glory and dominion now and ever.]

(Our offending brother may avoid the cenſure, with which he is threatened, upon terms far eaſier and milder, than would have been exacted from him under the primitive adminiſtration.

It is yet in his power to prevent, what afterwards it will be more difficult to remedy. If he confeſſeth his ſin, God is faithful and juſt to forgive him his ſins, and to cleanſe him from all unrighteouſneſs.

The apoſtle St. Paul hath taught us, that if any man be overtaken with a fault, we ought to reſtore ſuch a one in the ſpirit of meekneſs; conſidering ourſelves, leſt we alſo be tempted. He exhorteth all chriſtians to bear one another's burdens, and ſo to fulfil the law of Chriſt.

If therefore there be any conſolation in Chriſt, any comfort of love, if any fellowſhip in the Spirit, if any bowels of mercies, we cannot but be touched with a tender and hearty compaſſion for the wretched deplorable ſtate of this notorious and obſtinate offender. We ought in our ſeveral ſtations, as opportunity ſhall offer, to uſe all methods poſſible of reclaiming him from ſin, and reſcuing him from the danger of periſhing in his guilt, as knowing, that he, who converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and hide a multitude of ſins. We ought both in public and in private humbly and earneſtly to beſeech almighty God, that he would create in this miſerable ſinner a new and contrite heart, that lamenting his ſins, and acknowledging his wretchedneſs, he may obtain of the God of all mercy perfect remiſſion and forgiveneſs through Jeſus Chriſt our lord. Amen.)

When this homily is uſed, the ſermon for that day may be omitted.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
Tho. Tenison 20.	1714.	Georg. I. 1.

Directions to our archbiſhops and biſhops for the preſerving of unity in the church, the purity of the chriſtian faith concerning the holy Trinity; and alſo for preſerving the peace and quiet of the ſtate.

George R.

Most reverend, and right reverend fathers in God, we greet you well. Whereas we are given to underſtand, that there have of late been great differences among ſome of the clergy of this our realm about their ways of expreſſing themſelves in their ſermons and writings concerning the doctrine of the bleſſed Trinity; and whereas alſo unuſual liberties have been taken by ſeveral of the ſaid clergy, in intermeddling with the affairs of ſtate and government, and the conſtitution of the realm, both which may be of very dangerous conſequence, if not timely prevented; we therefore, out of our princely care and zeal for the preſervation of the peace and unity of the church, together with the purity of the chriſtian faith, and alſo for preſerving the peace and quiet of the ſtate, have thought fit to ſend you theſe following directions, which we ſtraitly charge and command you to publiſh, and to ſee, that they be obſerved within your ſeveral dioceſes.

I. That no preacher whatſoever in his ſermon or lecture do preſume to deliver any other doctrine concerning the bleſſed Trinity, than what is contained in the holy ſcriptures, and is agreeable to the three creeds, and the thirty nine articles of religion.

II. That in the explication of this doctrine they carefully avoid all new terms, and confine themſelves to ſuch ways of expreſſion, as have been commonly uſed in the church.

III. That care be taken in this matter eſpecially to obſerve the fifty third canon of this church, which forbids public oppoſition between preachers; becauſe (as that canon expreſſes it) there groweth thereby much offence and diſquietneſs unto the people; and that above all things they abſtain from bitter invectives and ſcurrilous language againſt all perſons whatſoever.

IV. That none of the clergy in their ſermons or lectures preſume to intermeddle in any affairs of ſtate or government, or the conſtitution of the realm, ſave only on ſuch ſpecial feaſts and faſts, as are or ſhall be appointed by public authority; and then no further than the occaſion of ſuch days ſhall ſtrictly require. Provided always, that nothing in this direction ſhall be underſtood to diſcharge any perſon from preaching in defence of our regal ſupremacy eſtabliſhed by law, as often, and in ſuch manner, as the firſt canon of this church doth require.

V. That the foregoing directions be alſo obſerved by thoſe, who write any thing concerning the ſaid ſubjects,

VI. Whereas

VI. Whereas alſo we are credibly informed, that it is the manner of ſome in every dioceſe before their ſermon either to uſe a collect and the Lord's Prayer, or the Lord's Prayer only (which the fifty fifth canon preſcribes as the concluſion of the prayer, and not the whole prayer) or at leaſt to leave out our titles, by the ſaid canon required to be declared and recognized; we do further direct, that you require your clergy, in their prayer before ſermon that they do keep ſtrictly to the form in the ſaid canon contained, or to the full effect thereof.

VII. And whereas we alſo underſtand, that divers perſons, who are not of the clergy, have of late preſumed not only to talk and to diſpute againſt the chriſtian faith concerning the doctrine of the bleſſed Trinity, but alſo to write and publiſh books and pamphlets againſt the ſame, and induſtriouſly ſpread them through the kingdom, contrary to the known laws in that behalf made and enacted; and particularly to one act of parliament, made in the ninth year of king William the third, entituled, "An act for the more effectual ſuppreſſing of blaſphemy and profaneneſs;" we taking all the matters abovementioned into our royal and ſerious conſideration, and being deſirous to do what in us lies, to put a ſtop to theſe diſorders, do ſtrictly charge and command you, together with all other means ſuitable to your holy profeſſion, to make uſe of your authority according to law, for the repreſſing and reſtraining of all ſuch exorbitant practices. And for your aſſiſtance, we will give charge to our judges, and all other our civil officers, to do their duty herein, in executing the ſaid act, and all other laws againſt all ſuch perſons, as ſhall by theſe means give occaſion of ſcandal, diſcord and diſturbance in our church and kingdom. Given at our court at St. James's the eleventh day of December, M.DCC.XIV. in the firſt year of our reign.

By his majeſty's command.

TOWNSHEND.

Archiepiſc. Cant. THO. TENISON 21.	Anno Chriſti 1715.	Reg. Angliae GEORG. I. 1.

Convocatio praelatorum et cleri prov. Cant.

BREVE regium dat. Januar. 27. praelatos et clerum prov. Cantuar. ad viceſimum primum diem menſis Martii proxime ſequentis convocabat.

The king's letter to the convocation about buſineſs for them.

GEORGE R.

MOST reverend father in God, our right truſty and right entirely beloved counſellor, we greet you well. Whereas by our royal licence to the preſent convocation of the province of Canterbury we have, among other things, empowered and authorized them to confer, treat, debate, conſider, conſult, and agree of and upon ſuch points, matters, cauſes, and things, as we from time to time ſhould deliver, or cauſe to be delivered to you in writing under our ſign manual or privy ſignet, to be debated, conſidered, conſulted, and agreed upon; we do accordingly hereby tranſmit unto you the heads of ſuch matters, as we think proper for the conſideration of the ſaid convocation, which are as follow:

The regulating proceedings in excommunication, and commutation of penances.

The making proviſion for preſerving and tranſmitting more exact terriers, and accounts of glebes, tithes, and other poſſeſſions and profits belonging to benefices.

The regulating licences for matrimony according to the canon, in order to the more effectual prevention of clandeſtine marriages.

The preparing a form for conſecrating churches and chapels.

The better ſettling the qualifications, titles, and teſtimonials of perſons, who offer themſelves for holy orders.

The making the ſeventy fifth canon, relating to the ſober converſation required in miniſters, more effectual.

The making the forty ſeventh canon, which provides for curates, where miniſters are lawfully abſent from their benefices, more effectual; as likewiſe the forty eighth canon, touching the licenſing ſuch curates.

Rules for the better inſtructing and preparing young perſons for confirmation, required by the ſixty firſt canon, and for the more orderly performance of that office.

All which points, matters, and things we do hereby direct to be conſidered and treated by the ſaid convocation, purſuant to our licence aforeſaid, that when they ſhall be agreed, they may be laid before us for our royal conſideration. And ſo we bid you very heartily farewell. Given at our court at St. James's the 5th day of May, M.DCC.XV. in the firſt year of our reign.

By his majeſty's command.

TOWNSHEND.

To the moſt reverend father in God, our right truſty and right entirely beloved counſellor Thomas, lord archbiſhop of Canterbury, primate of all England and metropolitan, and preſident of the convocation of the province of Canterbury.

A form

A form of conſecrating churches, chapels, and churchyards, or places of burial. [*July* 1.]

When the biſhop and the clergy, of which there ſhall be two at leaſt, have entered the church or chapel in their ſeveral habits, let them, as they walk up from the weſt to the eaſt end, repeat alternately the 24th pſalm, the biſhop beginning, "The earth is the Lords," etc. with "Gloria Patri.".

When they are come to the Lord's table, the biſhop ſitting in his chair ſhall have the inſtrument of dedication, donation, and endowment of the church or chapel, churchyard or burial place preſented to him by the founder, or ſome proper perſon, which he ſhall cauſe to be read by his regiſter, or other officer deputed for that purpoſe; and after that the biſhop ſhall lay ſuch inſtrument or inſtruments upon the table, and ſtanding on the north ſide thereof ſhall turn to the congregation and ſay:

Dearly beloved in the Lord. Foraſmuch as devout and holy men as well under the law, as under the goſpel, moved either by the ſecret inſpiration of the bleſſed Spirit, or by expreſs command of God, or by their own reaſon and ſenſe of the natural decency of things, have erected houſes for the public worſhip of God, and ſeparated them from all profane and common uſes, in order to fill mens minds with greater reverence for his glorious majeſty, and affect their hearts with more devotion and humility in his ſervice, which pious works have been approved and graciouſly accepted by our heavenly Father; let us not doubt, but he will alſo favourably approve this our godly purpoſe of ſetting apart this place in ſolemn manner to the performance of the ſeveral offices of our religious worſhip, and let us faithfully and devoutly beg his bleſſing on this our undertaking and ſay:

[*The biſhop kneeling ſhall ſay the prayer following*]

O eternal God, mighty in power, of majeſty incomprehenſible, whom the heaven of heavens cannot contain, much leſs the walls of temples made with hands, and who yet haſt been graciouſly pleaſed to promiſe thy eſpecial preſence in whatſoever place, even where two or three of thy faithful ſervants ſhall aſſemble in thy name to offer up their ſupplications and their praiſes to thee; vouchſafe, O Lord, to be now preſent with us, who are gathered here together to conſecrate this place with all humility and readineſs of heart to the honour of thy great name, ſeparating it henceforth from all unhallowed, ordinary, and common uſes, and dedicating it entirely to thy ſervice, for reading therein thy moſt holy word, for celebrating thy holy ſacraments, for offering to thy glorious majeſty the ſacrifices of prayer and thankſgivings, for bleſſing thy people in thy name, and performing of all other ordinances. Accept, O Lord, this ſervice at our hands, and bleſs it with ſuch ſucceſs, as may tend moſt to thy glory, and the furtherance of our happineſs, thro' Jeſus Chriſt, our bleſſed Lord and Saviour. Amen.

After this let the biſhop ſtand up, and turning his face toward the congregation, ſay the following prayers:

Regard, O Lord, the ſupplications of thy ſervants, and grant, that whoſoever ſhall be dedicated to thee in this houſe by baptiſm, may be ſanctified with the Holy Ghoſt, delivered from thy wrath, received into the ark of Chriſt's church and ever remain in the number of thy faithful, and elected children. Amen.

Grant, O Lord, that they, who at this place ſhall in their own perſons undertake to renew the promiſes and vows made by their ſureties for them at their baptiſm, may receive ſuch a meaſure of thy Holy Spirit, that they may be enabled faithfully to fulfil the ſame, and grow in grace to their lives end.

Grant, O Lord, that whoſoever ſhall receive in this place the bleſſed ſacrament of the body and blood of Chriſt thy Son, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may to their great and endleſs comfort obtain remiſſion of their ſins, and all other benefits of his paſſion. Amen.

Grant, O Lord, that by thy holy word, which ſhall be read and preached within this place, the hearers thereof may both perceive and know, what things they ought to do, and may have grace and power to fulfil the ſame. Amen.

Grant, O Lord, that whoſoever ſhall be joined together in this place in the holy eſtate of matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their lives end. Amen.

Grant we beſeech thee, bleſſed Lord, that whoſoever ſhall draw near unto thee in this place to give thee thanks for the great benefits they have received at thy hands, to ſet forth thy moſt worthy praiſe, to confeſs their ſins unto thee, humbly to beg thy pardon for what they have done amiſs, or to aſk ſuch other things as are requiſite and neceſſary as well for the body, as the ſoul, may do it with that ſtedfaſtneſs of faith, that ſeriouſneſs, attention, and devout affection of mind, that thou mayſt accept their bounden duty and ſervice, and vouchſafe to them whatſoever elſe in thy infinite wiſdom thou ſhalt ſee to be moſt expedient for them. And this we beg for Jeſus Chriſt his ſake, our bleſſed Lord and Saviour. Amen.

After

After this let one of the prieſts (the appointed curate of the place, if he be preſent) begin and read the ſervice for the day, except where it is otherwiſe ordered.

Proper pſalms. xxxiv, cxxii, cxxxii.

The firſt leſſon. 1 Kings chap. viii. from verſe 22. to verſe 62.

Second leſſon. Hebrews x. from verſe 19. to verſe 26.

Then go on with the reſt of the ſervice, as upon litany days: after which let the biſhop proceed to the communion ſervice, and after the commandments, and one of the collects for the king, inſtead of the collect for the day ſhall be uſed this following:

O moſt gracious Lord God, we acknowledge, that we are not worthy to offer unto thee any thing belonging to us, yet we beſeech thee out of thine infinite goodneſs graciouſly to accept the dedication of this place to thy ſervice, and to proſper this our undertaking; receive the prayer and interceſſions of us, and all other thy ſervants, who either now or hereafter entering into this houſe, ſhall call upon thee, and give both them and us grace to prepare our hearts to ſerve thee with reverence and godly fear; affect us with an awful apprehenſion of thy heavenly majeſty, and with a deep ſenſe of our own unworthineſs, that ſo approaching thy ſanctuary with lowlineſs and devotion, and bringing with us clean thoughts, pure hearts, bodies undefiled, and minds ſanctified, we may be an acceptable people in thy ſight, through Jeſus Chriſt our Lord. Amen.

Epiſt. 1 Cor. ii. from verſe 17. to 29.

Goſpel. St. John ii. from verſe 13. to 17.

Then ſhall follow the Nicene creed and ſermon, after which the biſhop is to proceed in the ſervice of the communion. If the church or chapel was built and endowed by any private perſon or perſons, then the biſhop may add the following prayer immediately after the "Gloria in excelſis:"

Bleſſed be thy name, O Lord, that it hath pleaſed thee to put it into the heart of thy ſervant N. to erect this houſe for thy honour and worſhip. Bleſs, O Lord, him, his family, and ſubſtance, and accept this his pious charitable work; remember him concerning this, wipe not out this kindneſs that he hath ſhewed for thy houſe, and the offices thereof; and grant, that all they, who ſhall enjoy the benefit of this pious work, may ſhew forth their thankfulneſs by making a right uſe of it to the glory of thy bleſſed name, through Jeſus Chriſt our Lord. Amen.

Prevent us, O Lord, etc.

The peace of God, etc.

When the ſervice in the church is finiſhed, let the biſhop and clergy with the people go into the churchyard, and ſtanding in ſome convenient place, let the biſhop ſay the following prayers:

O God, who haſt taught us in thy holy word, that there is a difference between the ſpirit of a beaſt, that goeth downward to the earth, and the ſpirit of a man, which aſcendeth up to God, who gave it; and likewiſe haſt taught, that the bodies of thy ſaints are committed to the ground in ſure and certain hope of the reſurrection to eternal life; accept, we beſeech thee, this charitable work of ours in ſeparating this portion of ground, that they may reſt in peace, and be preſerved from all indignities; and give us all grace, that by the frequent inſtances of mortality we behold, we may learn and ſeriouſly conſider, how frail and uncertain our condition here on earth is, and ſo number our days, as to apply our hearts unto wiſdom; that in the midſt of life thinking upon death, and daily preparing ourſelves for the judgment that is to follow, we may have our part in the reſurrection with him, who died for our ſins, and roſe again for our juſtification, and now liveth and reigneth with thee and the Holy Ghoſt one God world without end. Amen.

The grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with you all evermore. Amen.

If there be only a churchyard to be conſecrated adjoining to any church or chapel, let the common ſervice of the day be read in the church or chapel, and at the end thereof let the inſtrument of donation be read before the biſhop in the churchyard, and then let the biſhop uſe the foregoing prayer.

But if the churchyard or burial place be remote from the church or chapel, it ſhall ſuffice to uſe only the prayer before appointed for that purpoſe, the inſtrument of donation being firſt read.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliæ
Tho. Tenison 21.	1715.	Georg. I 1.

A declaration made in the convocation to make the ſeventy fifth canon more effectual. [*July* 13. M.dcc.xv.]

The lower houſe of convocation, after mature and diligent examination and ſearch into the canons and conſtitutions now in force in the church of England relating to the ſober converſation of miniſters, do humbly repreſent to your lordſhips, and are of opinion, that one means to make the lxxvth canon more effectual is, to enforce it by a declaration to the effect following:

Whereas it hath been the religious care of the church of England to enjoin her clergy a pious, regular, and inoffenſive behaviour, and under ſevere cenſures to prohibit ſuch practices, as may give occaſion of ſcandal, by the ſeventy fifth canon anno M.dc.iii. to that purpoſe provided, which canon, with other conſtitutions now in force, would ſufficiently anſwer the good ends, if duly put in execution; the pre-

 ſent

ſent ſynod therefore doth ſtrictly charge all clergymen, that ſetting before their eyes the glory of God, the holineſs of their calling, and the edification of the people committed to them, they carefully avoid all exceſs and diſorder, and that by their chriſtian and exemplary converſation they ſhine forth as lights unto others in all godlineſs and honeſty. And we alſo require all thoſe, to whom the government of the clergy of this church is committed, that they ſet themſelves to countenance and encourage godlineſs, gravity, ſobriety, and all unblameable converſation in the miniſters of this church; and that (according to the power, with which they are entruſted) they diligently labour by the due execution of the abovenamed canon, and all other eccleſiaſtical proviſions made for this end, to reform all offenſive and ſcandalous perſons, if any be in the miniſtry (and many ſuch we truſt will not be found) as they tender the welfare and proſperity of piety and religion, and as they will anſwer to God for thoſe ſcandals, which through their remiſſneſs and neglect ſhall ariſe and grow in this church of Chriſt. And the lower houſe do further repreſent to your lordſhips, and are of opinion, that another means to make the ſaid LXXVth canon more effectual is, to reſtrain the correction of the manners of the clergy to the archbiſhop, biſhops, archdeacons, and ſuch other eccleſiaſtical judges only, as are in holy orders; and therefore humbly offer to your lordſhips conſideration, whether it might not be proper for this ſynod to make a canon to that purpoſe.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
THO. TENISON 21.	1715.	GEORG. I. 1.

An addreſs of the convocation to the king about the maintenance of the miniſters of the fifty new churches. [*July* 20.]

To the king's moſt excellent majeſty.

WE your majeſty's moſt dutiful and loyal ſubjects, the archbiſhop, biſhops, and clergy of the province of Canterbury in convocation aſſembled, do think our ſelves obliged in duty and gratitude to your majeſty to make our moſt humble acknowledgments of that gracious meſſage, you were pleaſed to ſend to the houſe of commons, recommending the proviſion of a maintenance for the miniſters, who are to attend the ſervice of the fifty new churches, deſigned to be built in and about the city of London, and Weſtminſter. A meſſage ſo piouſly intended, and ſo well received, cannot fail of it's deſired effect to the honour of the church of England, and the advancement of our holy religion.

After all the declarations your majeſty has been pleaſed to make in favour of our eſtabliſhed church, and the real proofs you have given of your concern for it's intereſt, we hope, that none will be found ſo unjuſt, as to doubt of your affection to it; and we moſt humbly aſſure your majeſty, that we will take all opportunities to inſtill into thoſe, who are under our care, the ſame grateful ſenſe, that we ourſelves have of your majeſty's goodneſs.

May that God, who has put into your majeſty's heart to do ſuch things for us, unite the hearts of all your ſubjects in praiſing his mercy for the many bleſſings, we enjoy under your majeſty's moſt auſpicious government, and in making all the returns of honour and obedience, that are due to ſo good and gracious a ſovereign.

Archiepiſc. Cant.	Anno Chriſti	Reg. Angliae
GUIL. WAKE 1.	1716.	GEORG. I. 2.

The archbiſhop of Canterbury's letter to the right reverend the lords biſhops of his province. [*Weſtminſter, June* 5. M.DCC.XVI.]

My very good lord.

BEING by the providence of God called to the metropolitical ſee of this province, I thought it incumbent upon me to conſult as many of my brethren the biſhops of the ſame province, as were here met together during this ſeſſion of parliament, in what manner we might beſt employ that authority, which the eccleſiaſtical laws now in force, and the cuſtoms and laws of this realm have veſted in us, for the honour of God, and for the edification of his church, committed to our charge; and upon ſerious conſideration of this matter, we all of us agreed in the ſame opinion, that we ſhould, by the bleſſing of God upon our honeſt endeavours, in ſome meaſure promote thoſe good ends, by taking care (as much as in us lieth) that no unworthy perſons might hereafter be admitted into the ſacred miniſtry of the church, nor any be allowed to ſerve as curates, but ſuch as ſhould appear to be duly qualified for ſuch an employ; and that all, who officiated in the room of any abſent miniſters, ſhould reſide upon the cures which they undertook to ſupply, and be aſcertained of a ſuitable recompence for their labours.

In purſuance of thoſe reſolutions, to which we unanimouſly agreed, I do now very earneſtly recommend to you,

I. That you require of every perſon, who deſires to be admitted into holy orders, that he ſignify to you his name and place of abode,

 and

and tranſmit to you his teſtimonial, and a certificate of his age duly atteſted, with the title, upon which he is to be ordained, at leaſt twenty days before the time of ordination; and that he appear on Wedneſday, or at fartheſt on Thurſday in Ember week, in order to his examination.

II. That if you ſhall reject any perſon, who applies for holy orders, upon the account of immorality proved againſt him, you ſignify the name of the perſon ſo rejected, with the reaſon of your rejecting him, to me within one month; that ſo I may acquaint the reſt of my ſuffragans with the caſe of ſuch rejected perſon before the next ordination.

III. That you admit not any perſon to holy orders, who having reſided any conſiderable time out of the univerſity, does not ſend to you, with his teſtimonial, a certificate ſigned by the miniſter, and other credible inhabitants of the pariſh where he ſo reſided, expreſſing, that notice was given in the church in time of divine ſervice on ſome Sunday, at leaſt a month before the day of ordination, of his intention to offer himſelf to be ordained at ſuch a time; to the end that any perſon, who knows any impediment, or notable crime, for the which he ought not to be ordained, may have opportunity to make his objections againſt him.

IV. That you admit no letters teſtimonial on any occaſion whatſoever, unleſs it be therein expreſſed, for what particular end and deſign ſuch letters are granted; nor unleſs it be declared by thoſe, who ſhall ſign them, that they have perſonally known the life and behaviour of the perſon for the time by them certified; and do believe in their conſcience, that he is qualified for that order, office, or employment, to which he deſires to be admitted.

V. That in all teſtimonials ſent from any college or hall in either of the univerſities, you expect, that they be ſigned, as well as ſealed; and that among the perſons ſigning, the governour of ſuch college or hall, or in his abſence, the next perſon under ſuch governour, with the dean, or reader of divinity, and the tutor of the perſon, to whom the teſtimonial is granted (ſuch tutor being in the college, and ſuch perſon being under the degree of maſter of arts) do ſubſcribe their names.

VI. That you admit not any perſon to holy orders upon letters dimiſſory, unleſs they are granted by the biſhop himſelf, or guardian of the ſpiritualities, ſede vacante; nor unleſs it be expreſſed in ſuch letters, that he, who grants them, has fully ſatisfied himſelf of the title, and converſation of the perſon, to whom the letter is granted.

VII. That you make diligent enquiry concerning curates in your dioceſe, and proceed to eccleſiaſtical cenſures againſt thoſe, who ſhall preſume to ſerve cures, without being firſt duly licenſed thereunto; as alſo againſt all ſuch incumbents, who ſhall receive and employ them, without firſt obtaining ſuch licence.

VIII. That you do not by any means admit of any miniſter, who removes from another dioceſe, to ſerve as a curate in yours, without teſtimony of the biſhop of that dioceſe, or ordinary of the peculiar juriſdiction, from whence he comes, in writing, of his honeſty, ability, and conformity to the eccleſiaſtical laws of the church of England.

IX. That you do not allow any miniſter to ſerve more than one church or chapel in one day, except that chapel be a member of the pariſh church, or united thereunto; and unleſs the ſaid church or chapel, where ſuch a miniſter ſhall ſerve in two places, be not able in your judgment to maintain a curate.

X. That in the inſtrument of licence granted to any curate, you appoint him a ſufficient ſalary according to the power veſted in you by the laws of the church, and the particular direction of a late act of parliament for the better maintenance of curates.

XI. That in licences to be granted to perſons to ſerve any cure, you cauſe to be inſerted, after the mention of the particular cure provided for by ſuch licence, a clauſe to this effect, "or in any other pariſh within the dioceſe, to which ſuch curate ſhall remove with the conſent of the biſhop."

XII. That you take care, as much as is poſſible, that whoſoever is admitted to ſerve any cure, do reſide in the pariſh, where he is to ſerve, eſpecially in livings, that are able to ſupport a reſident curate; and where that cannot be done, that they do at leaſt reſide ſo near to the place, that they may conveniently perform all their duties both in the church and pariſh.

Theſe, my lord, were the orders and reſolutions, to which we all agreed, and which I do hereby tranſmit to you; deſiring you to communicate them to the clergy of your dioceſe, with an aſſurance, that you are reſolved, by the grace of God, to direct your practice in theſe particulars agreeably thereunto. And ſo commending you to the bleſſing of God in theſe, and all your other pious endeavours for the ſervice of his church, I heartily remain,

My very good lord,

Your truly affectionate brother,

W. CANT.

A repre-

A repreſentation of the lower houſe of convocation about the biſhop of Bangor's ſermon of the kingdom of Chriſt. [*May* 3. M.DCC.XVII.]

To his grace the lord archbiſhop of Canterbury, and to the lords the biſhops of the province of Canterbury in convocation aſſembled.

Humbly ſheweth,

THAT with much grief of heart we have obſerved, what in all dutiful manner we now repreſent to your grace and your lordſhips, that the right reverend the lord biſhop of Bangor hath given great and grievous offence by certain doctrines and poſitions by him lately publiſhed partly in a ſermon, entituled, "The nature of the kingdom or church of Chriſt," and partly in a book, entituled, "A preſervative againſt the principles, and practices of the Nonjurors both in church and ſtate.

The tendency of the doctrines and poſitions contained in the ſaid ſermon and book is conceived to be

I. Firſt, to ſubvert all government and diſcipline in the church of Chriſt, and to reduce his kingdom to a ſtate of anarchy and confuſion.

II. Secondly, to impugn and impeach the regal ſupremacy in cauſes eccleſiaſtical, and the authority of the legiſlature to inforce obedience in matters of religion by civil ſanctions.

The paſſages in the ſermon and book aforeſaid, which are conceived to carry the evil tendency expreſſed under the firſt article, are principally theſe that follow:

I. [Sermon.] At page 11. octavo edition, his lordſhip affirms —— "As the church of Chriſt is the kingdom of Chriſt, he himſelf is king; and in this it is implied, that he is himſelf the ſole lawgiver to his ſubjects, and himſelf the ſole judge of their behaviour in the affairs of conſcience and eternal ſalvation. And in this ſenſe therefore his kingdom is not of this world; that he hath in thoſe points left behind him no viſible, human authority; no vicegerents, who can be ſaid properly to ſupply his place; no interpreters, upon whom his ſubjects are abſolutely to depend, no judges over the conſciences or religion of his people." This paſſage ſeems to deny all authority to the church, and under pretence of exalting the kingdom of Chriſt, to leave it without any viſible human authority to judge, cenſure, or puniſh offenders in the affairs of conſcience and eternal ſalvation.

Which will be confirmed by the paſſage next to be produced pag. 15, 16.

II. "If therefore the church of Chriſt be the kingdom of Chriſt, it is eſſential to it, that Chriſt himſelf be the ſole lawgiver and ſole judge of his ſubjects in all points relating to the favour or diſpleaſure of almighty God; and that all his ſubjects, in what ſtation ſoever they may be, are equally ſubjects to him; and that no one of them, any more than another, hath authority either to make new laws for Chriſt's ſubjects, or to impoſe a ſenſe upon the old ones, which is the ſame thing; or to judge, cenſure, or puniſh the ſervants of another maſter in matters relating purely to conſcience or ſalvation. If any perſon hath any other notion either through a long uſe of words with inconſiſtent meanings, or through a negligence of thought; let him but aſk himſelf, whether the church of Chriſt be the kingdom of Chriſt, or not? and if it be, whether this notion of it doth not abſolutely exclude all other legiſlators and judges in matters relating to conſcience or the favour of God? or whether it can be his kingdom, if any mortal man have ſuch a power of legiſlation and judgment in it?"

To the ſame ſenſe he ſpeaks page 25. "No one of his ſubjects is lawgiver and judge over others of them in matters relating to ſalvation, but he alone."

If the doctrine contained in theſe paſſages be admitted, there neither is nor hath been ſince our Saviour's time any authority in the chriſtian church in matters relating to conſcience and ſalvation, not even in the apoſtles themſelves, but all acts of government in ſuch caſes have been an invaſion of Chriſt's authority, and an uſurpation upon his kingdom.

To which effect his lordſhip further expreſſes himſelf page 14. —— "When they (i. e. any men on earth) make any of their own declarations or deciſions to concern and affect the ſtate of Chriſt's ſubjects with regard to the favour of God; this is ſo far the taking Chriſt's kingdom out of his hands, and placeing it in their own. Nor is this matter at all made better by their declaring themſelves to be vicegerents, or lawmakers, or judges under Chriſt, in order to carry on the ends of his kingdom."

Which words are not reſtrained to ſuch deciſions, as are inconſiſtent with the doctrines of the goſpel, as appears not only from the general manner, in which he hath expreſſed himſelf, but from his direct words page 15. "And whether they happen to agree with him, or to differ from him, as long as they are the lawgivers and judges, without any interpoſition from Chriſt either to guide or correct their deciſions, they are kings of this kingdom, and not Chriſt Jeſus."

Whether theſe paſſages exclude the ſacred writers as well as other from making deciſions, and interpreting the laws of Chriſt, your lordſhips will judge by a paſſage page 12.— "Nay whoever hath an abſolute authority to interpret

any written or ſpoken laws, it is he, who is truly the lawgiver to all intents and purpoſes, and not the perſon, who firſt wrote or ſpoke them." When a diſtinction is made between the interpreters of the written and ſpoken law, the ſacred writers only can be meant by the latter. Others have had the written law, they only of all interpreters heard it ſpoke by Chriſt; and his lordſhip has left us only this choice, either to deny their authority to interpret the laws of Chriſt, or to charge them with ſetting up for themſelves in oppoſition to their maſter.

III. Theſe doctrines naturally tend to breed in the minds of the people a diſregard to thoſe, who are appointed to rule over them. Whether his lordſhip had this view, the following paſſages will declare page 25. "The church of Chriſt is the number of perſons, who are ſincerely and willingly ſubjects to him, as lawgiver and judge in all matters truly relating to conſcience or eternal ſalvation. And the more cloſe and immediate this regard to him is, the more certainly and the more evidently true it is, they are of his kingdom." And page 31. "If Chriſt be our king, let us ſhew ourſelves ſubjects to him alone in the great affair of conſcience and eternal ſalvation; and without fear of man's judgment live and act, as becomes thoſe, who wait for the appearance of an all-knowing and impartial judge, even that king, whoſe kingdom is not of this world."——

IV. To theſe doctrines his lordſhip's deſcription of the church doth well agree. He aſſerts page 17. "That it is the number of men, whether ſmall or great, whether diſperſed or united, who truly and ſincerely are ſubjects to Jeſus Chriſt alone, as their lawgiver and judge in matters relating to the favour of God and their eternal ſalvation:" and page 24. "The groſſeſt miſtakes in judgment about the nature of Chriſt's kingdom or church have ariſen from hence, that men have argued from other viſible ſocieties, and other viſible kingdoms of this world, to what ought to be viſible and ſenſible in his kingdom:" and page 25. "We muſt not frame our ideas from the kingdoms of this world of what ought to be in a viſible and ſenſible manner in his kingdom."

V. Againſt ſuch arguings from viſible ſocieties and earthly kingdoms, his lordſhip ſays, our Saviour hath poſitively warned us; [page 25.] —— and yet the ſcripture repreſentations of the church do plainly expreſs its reſemblance to other ſocieties in many reſpects, and we preſume his lordſhip could not be ignorant of the nineteenth article of our church, entituled, "Of the church," viz. "The viſible church of Chriſt is a congregation of faithful men, in the which the pure word of God is preached, and the ſacraments be duly adminiſtred according to Chriſt's ordinance in all things, that of neceſſity are requiſite to the ſame." Though in diſparagement of this article by himſelf ſolemnly and often acknowledged, he aſſerts page 10. "That the notion of the church hath been ſo diverſified by the various alterations it hath undergone, that it is almoſt impoſſible ſo much as to number up the many inconſiſtent images, that have come by daily additions to be united together in it."

We wiſh, that in his lordſhips account no images neceſſary to form a juſt and true notion of the church had been left out. He omits even to mention the preaching the word, or adminiſtring the ſacraments, one of which, in the words of the twenty ſeventh article of our church, is a ſign of regeneration or new birth, whereby, as by an inſtrument, they, that receive baptiſm rightly, are grafted into the church. We could wiſh alſo, that his lordſhip, whilſt he was writing on the ſubject of the power of the church, had remembered his ſolemn profeſſion made at his conſecration, in which he promiſed by the help of God to correct and puniſh according to ſuch authority, as he hath by God's word, and as ſhould be committed to him by the ordinance of this realm, ſuch, as be unquiet, diſobedient, and criminous in his dioceſe.

Your grace and your lordſhips have ſeen the tendency of the doctrine in the ſermon to throw all eccleſiaſtical authority out of the church. We now proceed to ſhew, that the doctrines before delivered in the "Preſervative," etc. have the ſame tendency.

VI. Where, not to trouble your lordſhips with the contempt thrown on the regular ſucceſſion of the miniſtry, and of their own order in particular, for which his lordſhip has found no better words, than trifles, niceties, dreams, inventions of men, etc. we obſerve, that as in the ſermon all rulers and judges in the viſible church are laid aſide, ſo in the book all church communion is rendered unneceſſary, in order to intitle men to the favour of God; and every man is referred in theſe caſes to his private judgment, as that which will juſtify even the worſt choice he can make.

Which ſtrange opinion his lordſhip grounds on what he calls a demonſtration in the ſtricteſt ſenſe of the word in a paragraph pag. 89, 90. which is indeed nothing but the common and known caſe of an erroneous conſcience, which was never till now allowed wholly to juſtify men in their errors, or in throwing off all the authority of lawful governours. For this is putting all communions on an equal foot, without regard to any intrinſic goodneſs, or whether they be right or wrong, and making every man, how illiterate and ignorant ſoever, his own ſole judge and director on earth in the affair of religion.

The uſe his lordſhip intends from this doctrine is expreſſed page 90. "Every one may find it in his own conduct to be true, that his title to God's favour cannot depend upon his actual being, or continuing in any particular method, but upon his real ſincerity in the conduct of his conſcience and of his own actions under it:" and in page 91. is laid down this general propoſition: "The favour of God follows ſincerity, conſidered as ſuch, and conſequently equally follows every equal degree of ſincerity."

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If ſincerity as ſuch [i. e. meer ſincerity] excluſive from the truth or falſhood of the doctrine or opinion, be alone ſufficient for ſalvation, or to intitle a man to the favour of God, if no one method of religion, be in itſelf preferable to another, the concluſion muſt be, that all methods are alike in reſpect to ſalvation or the favour of God.

VII. His lordſhip himſelf, in a point of the tendereſt concern, has applied this principle to the whole reformation, and in virtue of it has left no difference between the popiſh and our reformed church, but what is founded in perſonal perſuaſion only, and not in the truth of the doctrines, or in the excellency of one communion above the other. The place we refer to, is at page 85. —— "What is it, that juſtified the proteſtants in ſetting up their own biſhops? Was it, that the popiſh doctrines and worſhip were actually corrupt; or that the proteſtants were perſuaded in their own conſciences, that they were ſo? the latter without doubt; as appears from this demonſtration. Take away from them this perſuaſion; they are ſo far from being juſtified, that they are condemned for their departure. Give them this perſuaſion again, they are condemned, if they do not ſeparate. Or in another manner: ſuppoſe a papiſt, not perſuaded of that corruption, to ſeparate; he is, for the want of that perſuaſion alone condemned: ſuppoſe a proteſtant, or one thoroughly perſuaded of that corruption, to ſeparate; and he is juſtified in ſo doing; or not to ſeparate, and he is condemned." From this pretended demonſtration his lordſhip concludes: "If this were duly and impartially conſidered, it would be impoſſible for men to unchriſtian, unchurch, or declare out of God's favour any of their fellow creatures upon any leſſer, or indeed any other conſideration, than that of a wicked diſhoneſty and inſincerity; of which in theſe caſes God alone is judge."

If it be true, that there is but one conſideration, viz. that of wicked diſhoneſty and inſincerity, which will juſtify unchriſtianing, unchurching, or declaring out of God's favour, and of that one conſideration in theſe caſes God alone is judge; there is evidently an end of all church authority to oblige any to external communion, and of all power, that one man, in what ſtation ſoever, can have over another in matters of religion: and this will ſhew, what his lordſhip's true meaning is under the many colours and diſguiſes he makes uſe of, when he ſpeaks of excommunication; and that he does not write more againſt the abuſe, than the uſe of it.

VIII. Your lordſhips will judge from hence, what view he has in pronouncing at page 101. "Human benedictions, human abſolutions, human denunciations, human excommunications have nothing to do with the favour or anger of God:" and in teaching them as human engines permitted to work for a time (like other evils) by providence page 101. as mere outcrys of human terrour page 99. as the terrours of men, and vain words page 98. ——

How his lordſhip can conſiſtently with theſe opinions make good his ſolemn promiſe made at his conſecration, to be ready with all faithful diligence to baniſh and drive away all erroneous and ſtrange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to do the ſame; and how he can exerciſe the high office intruſted to him in the church, or convey holy orders to others, are difficulties, which himſelf only can reſolve, and we humbly hope your grace and your lordſhips will think it proper to call for the explication.

In maintenance of the ſecond article we offer your lordſhips the following particulars:

IX. That whereas his majeſty is, and by the tutes of this realm is declared to be ſupreme head of the church; and it is by the ſtatute 1 Elizabeth. cap. i. enacted, that ſuch juriſdictions, privileges, ſuperiorities, and preeminences ſpiritual and eccleſiaſtical, as by any ſpiritual and eccleſiaſtical power or authority hath heretofore been, or may lawfully be exerciſed or uſed for the viſitations of the eccleſiaſtical ſtate and perſons, and for reformation, order, and correction of the ſame, and of all manner of errors, hereſies, ſciſms, abuſes, offences, contempts, and enormities, ſhall for ever by authority of this preſent parliament be united and annexed to the imperial crown of this realm: in conſequence of which the kings and queens of this realm have frequently iſſued forth their proclamations, injunctions, and directions in matters of religion; and particular his majeſty, that now is, did iſſue his directions for preſerving of unity in the church, and the purity of the chriſtian faith concerning the holy Trinity, bearing date December 11. M.DCC.XIV. Georgii primo; yet his lordſhip in contradiction to this affirms page 14. [ſermon] "If any man upon earth have a right to add to the ſanctions of his (i. e. Chriſt's) laws, that is to encreaſe the number, or alter the nature of the rewards and puniſhments of his ſubjects in matters of conſcience or ſalvation; they are ſo far king's in his ſtead, and reign in their own kingdoms, and not in his:" and to the ſame purpoſe page 18. —— "The ſanctions of Chriſt's law are rewards and puniſhments: but of what ſort? not the rewards of this world; not the offices or glories of this ſtate; not the pains of priſons, baniſhments, fines, or any leſſer or more moderate penalties; nay, not the much leſſer negative diſcouragements, that belong to human ſociety. He was far from thinking, that theſe could be the inſtruments of ſuch a perſuaſion, as he thought acceptable to God."

And whereas the ſcripture, and our own liturgy from thence has taught us to pray for kings, and all, that are put in authority under them, that they may miniſter juſtice to the puniſhment of wickedneſs and vice, and to the maintenance of true religion and virtue; his lordſhip aſſerts page 20. [ſermon] "As ſoon as

as ever you hear of any of the engines of this world, whether of the greater or the leſſer ſort, you muſt immediately think, that then, and ſo far the kingdom of this world takes place. For if the very eſſence of God's worſhip be ſpirit and truth; if religion be virtue and charity under the belief of a ſupreme governour and judge; if true real faith cannot be the effect of force; and if there can be no reward, where there is no willing choice; then in all, or any of theſe caſes to apply force or flattery, worldly pleaſure or pain, is to act contrary to the intereſt of true religion, as it is plainly oppoſite to the maxims, upon which Chriſt founded his kingdom; who choſe the motives, which are not of this world, to ſupport a kingdom, which is not of this world."

X. The two firſt caſes here mentioned relate to what is eſſential in the worſhip of God and religion; yet he declares, that to encourage religion by temporal rewards, is to act contrary to the intereſt of true religion, as it is oppoſite to the maxims, on which Chriſt founded his kingdom. This is to ſet the worſhip of God and the neglect of it, religion and irreligion on an equal foot in this world, as if, becauſe they ſhall hereafter be diſtinguiſh'd by rewards and puniſhments by the great judge, therefore the magiſtrate was excluded from interpoſing with rewards and puniſhments to diſtinguiſh them here, and tied up from expreſſing any concern for his honour, by whom and under whom he beareth rule.

This his lordſhip further ſupports page 22.--- "And therefore when you ſee our Lord in his methods ſo far removed from thoſe of many of his diſciples; when you read nothing in his doctrine about his own kingdom, of taking in the concerns of this world, and mixing them with thoſe of eternity; no commands, that the frowns and diſcouragements of this preſent ſtate ſhould in any caſe attend upon conſcience and religion;—— no calling upon the ſecular arm, whenever the magiſtrate ſhould become chriſtian, to inforce his doctrines, or to back his ſpiritual authority; but on the contrary, as plain a declaration, as a few words can make, that his kingdom is not of this world; I ſay, when you ſee this from the whole tenor of the goſpel, ſo vaſtly oppoſite to many, who take his name into their mouths; the queſtion with you ought to be, whether he did not know the nature of his own kingdom or church better, than any ſince his time? whether you can ſuppoſe, he left any ſuch matters to be decided againſt himſelf, and his own expreſs profeſſions?" Where your lordſhips will obſerve, that all laws for the encouragement of religion, or diſcouragement of irreligion are reckoned to be deciſions againſt Chriſt.

XI. The paſſages produced under this head, are as deſtructive of the legiſlative power, as of the regal ſupremacy; but the acts for uniformity of public prayer, and the articles for eſtabliſhing of conſent touching true religion, which in the laſt of the ſaid acts are enjoined to be ſubſcribed by the ſeveral degrees of perſons eccleſiaſtical, being the main fence and ſecurity of the eſtabliſhed church of England, they ſeem to be ſingled out by his lordſhip to be render'd odious. The paſſage we refer to, is to be found page 27, 28, 29. [ſermon] "There are ſome profeſſed chriſtians, who contend openly for ſuch an authority, as indiſpenſibly obliges all around them to unity of profeſſion, that is, to profeſs even what they do not, what they cannot believe to be true. This ſounds ſo groſly, that others, who think they act a glorious part in oppoſing ſuch an enormity, are very willing for their own ſakes, to retain ſuch an authority, as ſhall oblige men, whatever they themſelves think, though not to profeſs what they do not believe, yet to forbear the profeſſion and publication of what they do believe, let them believe it of never ſo great importance. Both theſe pretenſions are founded upon the miſtaken notion of the peace, as well as authority of the kingdom, that is, the church of Chriſt. Which of them is the moſt inſupportable to an honeſt and a chriſtian mind, I am not able to ſay; becauſe they both equally found the authority of the church of Chriſt upon the ruins of ſincerity and common honeſty, and miſtake ſtupidity and ſleep for peace, becauſe they would both equally have prevented all reformation, where it hath been, and will for ever prevent it, where it is not already; and in a word, becauſe both equally diveſt Jeſus Chriſt of his empire in his own kingdom, ſet the obedience of his ſubjects looſe from himſelf, and teach them to proſtitute their conſciences at the feet of others, who have no right in ſuch a manner to trample upon them.

If your lordſhips conſider by what authority the acts of uniformity were enacted, by whom the articles were made, and by whom ratified and confirmed, you will diſcern, who they are that are ſaid to diveſt Jeſus Chriſt of his empire in his own kingdom, and ſtand charged by his lordſhip in the indecent language of trampling upon the conſciences of others.

XII. Your lordſhips have now ſeen under the firſt head, that the church hath no governors, no cenſures, no authority over the conduct of men in matters of conſcience and religion; you have ſeen under the ſecond head, that the temporal powers are excluded from any right to encourage true religion, or to diſcourage the contrary.

But to do juſtice to his lordſhip's ſcheme, and to ſet it before you in its full light, we muſt obſerve, that he further aſſerts, that Chriſt himſelf (the only power not yet excluded) never doth interpoſe in the direction of his kingdom here. After obſerving page 13. [Sermon] that temporal lawgivers do often interpoſe to interpret their own laws, he adds: "But it is otherwiſe in religion, or the kingdom of Chriſt. He himſelf never interpoſeth, ſince his firſt promulgation of his law, either to convey infallibility to ſuch, as pretend to handle it over again, or to aſſert the true interpretation of it amidſt the various and contradictory opinions of

men

men about it. To the ſame purpoſe he ſpeaks at page 15. in a paſſage before recited.

Since then there are in the church no governors left in the ſtate, none, who may intermeddle in the affairs of religion, and ſince Jeſus Chriſt himſelf never doth interpoſe; we leave it to your grace and your lordſhips to judge, whether the church and kingdom of Chriſt be not reduced to a meer ſtate of anarchy and confuſion, in which every man is left to do, what is right in his own eyes.

XIII. We beg leave to cloſe theſe obſervations in the words of the thirtyfourth article of our church: "Whoſoever through his private judgment willingly and purpoſely doth openly break (much more teach and encourage others to break) the traditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as one, that offendeth againſt the common order of the church, and hurteth the authority of the magiſtrate, and woundeth the conſciences of weak brethren.

Having thus laid before your grace and your lordſhips the ſeveral paſſages, upon which this our humble repreſentation is grounded, together with our obſervations on them, we muſt profeſs ourſelves to be equally ſurprized and concerned, that doctrines of ſo evil a tendency ſhould be advanced by a biſhop of this eſtabliſhed church, and that too in a manner ſo very remarkable, that the ſupremacy of the king ſhould be openly impeached in a ſermon delivered in the royal audience, and that the conſtitution of the church ſhould be dangerouſly undermined in a book profeſſedly written againſt the principles and practices of ſome, who had departed from it.

But ſo it hath happened: this right reverend biſhop in his extreme oppoſition to certain unwarrantable pretenſions to extravagant degrees of church power ſeems to have been ſo far tranſported beyond his temper and his argument, as not only to condemn the abuſe, but even to deny the uſe, and to deſtroy the being of thoſe powers, without which the church, as a ſociety, cannot ſubſiſt, and by which other national conſtitutions, next under Chriſt, are chiefly ſupported. Under theſe apprehenſions we could not but hold ourſelves obliged to repreſent our own ſenſe, with that of our brethren the clergy, to your lordſhips, and to ſubmit the whole to your much weightier judgment which we do as with the moſt unfeigned ſorrow for the unhappy occaſion, and all becoming deference to our ſuperiors, ſo with the moſt ſincere and diſintereſted zeal, and with no other view in the world, but to give a check to the propagation of theſe erroneous opinions, ſo deſtructive of all government and diſcipline in the church, and ſo derogatory to the royal ſupremacy, and legiſlative authority, as, we preſume, may have been ſufficiently evinced. Of our honeſt and loyal intentions, we doubt not but your lordſhips in your known goodneſs will favourably apprize his majeſty, if it ſhall be thought needful or expedient, in order to ſet this matter, together with our proceedings thereupon, in a true and proper light.

We are by no means inſenſible, that there are divers other offenſive paſſages in the ſermon and book above mentioned, which we for the preſent omit, as not falling ſo directly under the two heads propoſed; nor are we ignorant, that ſeveral offenſive books have of late time been publiſhed by other writers, whoſe confidence doth loudly call for the animadverſions of the ſynod, to which alſo we ſhall be ready to contribute our endeavours; but we apprehended this to be a caſe very ſingular and extraordinary, ſuch as deſerved a ſeparate conſideration, that a biſhop of this church ſhould in his writings make void and ſet at nought thoſe very powers, with which he himſelf is inveſted, and which by virtue of his office he is bound to exerciſe; in particular as often as he confers holy orders, inſtitutes to any eccleſiaſtical benefice, or inflicts ſpiritual cenſures: nor were we leſs apprehenſive, that the eminence of his lordſhip's ſtation and character, as it aggravates the ſcandal, would alſo help to ſpread the ill influence further and faſter under that colour of argument, with which he endeavours to cover this his pernicious tenets.

If your grace and your lordſhips, after having maturely weighed the premiſſes, ſhall find juſt cauſe for the complaints, which have given riſe to this repreſentation, we reſt aſſured, that in your godly zeal and great wiſdom you will not fail to enter upon ſome ſpeedy and effectual method to vindicate the honour of God and religion, that hath been ſo deeply wounded, to aſſert the prerogative given to all godly princes in holy ſcripture, that hath been ſo manifeſtly invaded, and to reſettle thoſe weak and wavering minds, which may have been inſnared or perplexed by any of the unſound doctrines taught and publiſhed by this right reverend biſhop. Which your lordſhips pious counſels and endeavours will be attended with the united prayers of us, our brethren, whom we repreſent, and of all good chriſtian people.

APPENDIX.

APPENDIX.

Ut nihil ex clar. Spelmanni duobus voluminibus Conciliorum omiſiſſe videamur, ea, quae data opera exinde non recenſuimus, utpote ad rem noſtram haud bene facientia, hic inſeremus. *Ex primo volumine.*

DEDICATIO.

Dei vicario, eccleſiae nutricio, fidei defenſori, Carolo, Dei gratia Magnae Britanniae, Franciae, et Hiberniae regi, etc. magno, piiſſimo, auguſtiſſimo.

CONCILIA, decreta, leges, et conſtitutiones in re eccleſiarum orbis veſtri Britannici, rex auguſtiſſime, longe lateque diſperſa, et in latibulis plerunque hactenus dormientia, ſuſcitare aliquando tandem periclitati ſumus, et in corpus unum congeſta, veſtrae majeſtati, ad quam jure pertinent, humillime dicare. Cui enim mortalium offerendas potius cogitarem leges eccleſiae, quam veſtro patrocinio, cujus eſt et leges eccleſiae, et ipſam eccleſiam fovere, protegere, tueri; qui [a] *Dei vicarius,* [b] *eccleſiae nutricius, et tam e votis eccleſiae, quam e juſtiſſimo haereditatis veſtrae titulo,* [c] *defenſor fidei conſtituti eſtis? Non dico, ut, quae hic occurrunt, omnia ſerenitatis veſtrae alis complectamini (ſunt enim alia atque alia fidei orthodoxae repugnantia, nonnulla plane inutilia, et multa quidem hodiernae rerum conditioni minime congruentia) ſed ut profligatis futilibus et iniquis, juſta reliqua et laudabilia pro veſtris agnoſcatis. Ex utroque vero genere priſcam hic Britannicae eccleſiae fabricam per aetates ſingulas intueamini et politiam; quis nimirum, et quando eam primo legibus circumſcripſit; quae origo juris hic eccleſiaſtici, quale olim fuit, et quantae poteſtatis; quibus latum auſpiciis, quo ſuſceptum honore, et quo obſequio conſervatum.*

Videbitis hic praeterea, quali olim cura, et quanto ſtudio antiquiſſimi veſtri deceſſores eccleſiam Dei amplexi ſunt et venerati; ut infantulam eam in eremum pulſam, et in finibus terrarum orbis exulantem, primi omnium mortalium hoſpitio publico exceperunt, placidaque pace compoſuerunt. Veſtri, inquam, [d] *majores (et, ut quidam perhibent, Arviragus, Marius, Coilus, reges celeberrimi) terris omnibus exploſos chriſtianos ſuo primi ſuſceperunt regno; et non ſolum laetam eis conceſſerunt pacem, ſed et habitandi regiunculam. Primi eccleſiae publicae aedificandae tuendaeque poteſtatem fecerunt; fidei promovendae veniam primi indulſerunt; cum ea nec Romae adhuc, nec alicubi gentium per univerſitatis ambitum publice concederetur. Primus etiam regum omnium ſuſcepit anteceſſor veſter Lucius*[e]*, rex Britannicus, ſacram baptiſmatis ablutionem; regum primus evangelio propagando ſtuduit; regibuſque univerſis* πρωτοφωσφόρος *chriſtianitatis eluxit lucifer et praeluxit. Primus regum ſuis ſumptibus eccleſias condidit; epiſcopales primus conſtituit ſedes; ſacerdotibus erexit habitacula; eademque haec omnia luculentis dotavit praediis, et ut tutius poſſiderentur, amplis munivit privilegiis. Hinc Britannia* [f] *veſtra a tranſmarinis auctoribus, atque ipſis alias Romanis prima agnoſcitur e permiſſu principum fidei ſuſceptrix et ſeminarium; primum praedicatorum et ſeminantium hoſpitium publicum; profugorum religionis ergo et exulantium refugium certum et aſylum ſalubre. Nec ſufficit quidem, Britanniam veſtram primum ediſſe regem chriſtianum, qui divino refulgens lumine, totum orbem Britannicum ſuis accendebat radiis; ni Romani orbis imperator primus chriſtianus, qui univerſae eccleſiae pacem intulit, e* [g] *Britannia etiam veſtra oriundus eſſet Conſtantinus Magnus; ſicut et regina illic prima chriſtiana, mater ejus Helena.*

Si ad reges ſequentium ſeculorum veniamus, quis non ſtupeat plurium eorundem eximiam pietatem, incredibilem ardorem, eleemoſynas inſignes, multimoda opera miſericordiae, munificentiam in miniſtros Dei, et in eccleſiis condendis, ornandis, ditandis profuſionem magnificam et admirandam? [h] *Ferunt, plus minus, triginta reges et reginas intra ducentorum annorum ſpatium, depoſito mun-*

[a] Epiſt. Eleuther. pap. aſcrip. Ll. Edw. Confeſſ. cap. xvii. Bract. lib. I. cap. viii. § 5. lib. II. cap. xxiv. § 1. Sax. Ser. Ehriſtes ſpelignero. i. *Chriſti vicarius.* [b] Eſa. ca. xl. 23. [c] Breve Ric. II. in regiſt. Elienſ. an. MCCCLXXXIV. "Fidei cathol. defenſores et ſumus, et eſſe volumus." V. Doc. Barkham epiſt. ad Jac. reg. in lib. Crakanthorp. Item bul. aur. Leonis pa. X. dat. idib. Octob. MDXXI. in theſau. ſcaccar. [d] Malmſ. ait tres reges, ſed hos nominant Capgravius et alii. [e] Beda Hiſt. Eccl. lib. I. cap. iv. et hic infra in Appar. [f] "Omnium provinciarum prima publice evangelium recepit." Polyd. Hiſt. lib. II. Baron. an. 35. nu. 5. [g] Baron. an. 206 nu. 16. [h] Chron. MS. Capgrave et alii.

dani regni faſtigio, ut vi caelum caperent, in religioſorum abiiſſe ſolitudinem; quindecim ſcil. reges (vel plures) monachos factos fuiſſe, aut Romipetas; reginas tredecim moniales; duodecim etiam reges martyrio ab infidelibus coronari memorantur, et decem prae eximia ſanctitate inter divos redigi. Adeo ut quidam ait[i]: "Mirum tunc fuerat, regem videre non ſanctum." Et alius[k] in ſua chronica: "Plures," inquit, "ſe inveniſſe ſanctos reges in Anglia, quam in ulla alia mundi provincia quantumcunque populoſa." Tranſeo regiae ſobolis eximiam multitudinem: reges memoro.

Ecquis facile crediderit, Aethelwulfum[l] regem decimam partem non ſolum bonorum et facultatum, ſed et manſionum praediorumque totius regni eccleſiae contuliſſe? Aut quod de filio ejus, Aluredo Magno, praedicatur; qui Zachaei aeſtuans ardoribus, dimidiam partem cenſus ſui annui in pios erogavit uſus, temporiſque partem tertiam (hoc eſt, dierum ſingulorum naturalium horas octo) ſtudiis ſacris et[m] orationibus deſtinavit? O ſtuporem omnium aetatum Aluredum! cujus dum religionem intuemur, nunquam exiiſſe videatur monaſterio; dum bella et militiam, nullibi verſatus fuiſſe unquam, niſi in caſtris (quinquaginta duobus enim dimicaſſe fertur praeliis) dum ſcripta ejus et lucubrationes, vitam tranſegiſſe in academia; et dum regni populique ſui adminiſtrationem, nihilo unquam ſtuduiſſe, niſi in foro et ſenatu juſtitiae promovendae, legibuſque bonis ſanciendis. Liceret utinam ſigillatim omnia enarraſſe.

Nec praeteream pronepotem ejus, Eadgarum regem, qui inter multa alia egregiae majeſtatis et pietatis opera ita claruit, ut non ſolum, "quamdiu vixerat, unum quolibet anno fundaret monaſterium" (ut Capgravius[n] retulit) ſed, cum ſub tempore anteceſſorum ſuorum regum omnia monaſteria in tota Anglia deſtructa penitus eſſent a Danis barbariſque, "Ego," inquit[o], "meis cooperatoribus ſtrenue annitentibus, quadraginta ſeptem monaſteria cum monachis et ſanctimonialibus conſtitui, et (ſi Chriſtus vitam mihi tamdiu conceſſerit) uſque ad quinquageſimum, remiſſionis [Jubilaei] numerum, meae devotae Deo munificentiae oblationem protendere decrevi." Deficiet dies, Edwinum, Inam, Offam, Ethelredum, filium Ethewulfi, Edmundum, Aethelſtanum, Canutum, Edwardum Confeſſorem, et ſingulos quoſque enumerare; cum inter omnes illos illuſtriſſimos reges, anteceſſores veſtros, Angloſaxones chriſtianos, vix reperiatur, cenſeo, tertius, qui eccleſiam Dei in aliquibus non ornaverit, auxerit, ditaverit. Taceo procerum nubem denſam: taceo matronarum et nobilium foeminarum ingentem chorum.

Clerum ipſum, ſi placet, intueamur. Clerum inquam, nec tum olim in ſcribendo clarum (ſi Bedam et Alcuinum, aliumque unum vel et alterum excipiamus) nec ſupra morem rudium, in quibus floruit, ſeculorum eruditum; pium tamen, et in crebris jejuniis, orationibus, divinoque cultu, pro religionis ſuae norma, exhibendo ſedulum; in eleemoſynis vero, operibuſque charitatis, et in excolendo eccleſiam Dei egregie ſane praelucentem. Non hic proſequendi ſigillatim locus eſt, quot baſilicae et monaſteria, quot eccleſiae et xenodochia ab archiepiſcopis, epiſcopis, et clero caetero extructa ſunt, ampliſſimiſque dotata praediis et facultatibus; habentur ſparſim apud auctores nomina; valor ſummatim in Henrici VIII. fiſco regio.

Placeat clementiſſimae veſtrae majeſtati unum tantummodo exemplum agnoſcere, et ex eo, unius praeſulis ſub priſco ſeculo amplitudinem, in uſus publicos fructuoſam. Cum Herebertus[p] a Loſinga, abbas Rameſienſis, datis Gulielmo II. regi 1900. lib. in epiſcopatum Thetfordenſem aſcendiſſet, Wintonienſem etiam abbatiam patri ſuo non exigua ſumma comparaſſet, Romam proficiſcitur, et magnam vim theſauri ad delendam tantam ſimoniam, aulae licet coactam vitio, effudit nomine poenitentiae. Reverſus demum, minus videbatur pecunioſus; ſed jam tum epiſcopalem ſedem a Thetfordia pago in Norwicum civitatem transferens, eximiam illic baſilicam, ſeu eccleſiam cathedralem Chriſto condidit. Huic ab auſtrali latere nobile poſuit monaſterium S. Trinitatis, a boreali ſumptuoſum epiſcopatui palatium. Thetfordiae Cluniacenſium inſtituit abbatiam monachorum, Lennae prioratum, et ad Hieri oſtium, quod Yarmouth dicitur, coenobiolum[q]. Sua etiam monaſteria praediis ditavit et ſupellectili, nihil ab epiſcopatu ſubtracto, ne ſucceſſoribus videretur injuriam intuliſſe. Super haec omnia[r], 5. alias eccleſias conſtruxit; unum S. Leonardo extra muros civitatis Norwici; alteram in ipſa civitate; tertiam Helmhamiae, ubi olim fuerat epiſcopalis cathedra; quartam Lennae, eamque primariam illam S. Margaretae; quintam denique Hiermuthiae, ſpatioſam valde et capacem. "Ingenti ergo," inquit Malmeſburius, "et numeroſa virtutum gratia praeteritarum offenſarum obumbravit molem." Prodigioſum memoro, et in hoc genere ſtellam primae magnitudinis. Erant etiam in ſecunda magnitudine clari multi, qui in eccleſiis condendis, ſacris promovendis, pauperibus alendis, nudis veſtiendis, captivis redimendis, ſervis manumittendis, aliiſque operibus pietatis exequendis, omnes ſuas facultates, praeter victum et veſtitum neceſſarium, effuderunt. Patrimonium enim eccleſiarum ſuarum ſibi non dari norunt, ſed credi; et ſe non fuiſſe ejuſdem mere proprietarios, at fiduciarios poſſeſſores, tam ad uſum eccleſiarum ſuarum atque pauperum, quam ad ſui ipſorum proprium: ſic etenim a regibus et aliis benefactoribus olim concedi, ſic a patribus et clero jam tum accipi; non ad luxum aut voluptatem, non ad praedia comparanda, ditandamve ſobolem aut cognatos, aut familiam novam erigendam. Docent hoc patres et concilia luculenter, ſtatuuntque canones non ſolum tranſmarini, ſed et[s] Britannici. Iſtiuſmodi igitur virtutibus emicuit clerus aevi veteris et Angloſaxonici;

[i] Capgrav. in prolog. [k] Andr. in faſc. temp. [l] V. vol. I. ad an. DCCCLV. [m] Aſſer. Menev. et alii. [n] In prolog. ad vitas SS. [o] Charta ejus de Oſwaldeſlaw ſupra in an. DCCCCLXIV. [p] Malmeſb. Geſt. Pontif. lib. II. Alex. Nevyl in Norw. et alii. [q] Malmeſ. de epiſc. lib. II. [r] Alex. Nevyl in Norwico. [s] Excerp. Ecgberti, archiep. Ebor. can. 5. et canon. Aelfrici 24.

habuitque

habuitque ſine dubio, quo luculentius has exequeretur. Sacerdotis enim familia tenus tunc erat ex ejus coelibatu; beneficium vero multo uberius, quod in multis locis una ſolum tunc erat eccleſiae, ubi ſub aevo Gulielmi II. tres vel quatuor erigebantur[t]: plures aevo poſteriore. Et licet exiguae plerunque eruditionis eſſent ſub illis ſeculis ſacerdotes; e vitae tamen probitate, et in obeundis pro facultate ſua, in ſuis miniſteriis diligentia, eam alias apud populum inibant gratiam, ut Bedae[v] placuerit ita proloqui: "Tota," inquit, "tunc fuit ſolicitudo doctoribus illis Deo ſerviendi, non ſeculo; tota cura cordis excolendi, non ventris. Unde et in magna veneratione erat tempore illo religionis habitus; ita ut ubicunque clericus aliquis aut monachus adveniret, gaudenter ab omnibus, tanquam Dei famulus, exciperetur; etiam ſi in itinere pergens inveniretur, accurrebant, et flexa cervice, vel manu ſignari, vel ore illius ſe benedici gaudebant."

Magno ſane, quod ait, in honore fuit univerſus clerus cum apud populum et proceres, tum apud ipſos reges Angloſaxonicos; nec precaria hoc quidem conceſſione, ſed ipſis confirmatum legibus. Sacerdos ad altare celebrans, minori Thano, id eſt, villae domino atque militi, aequiparabatur, in cenſu capitis pariter aeſtimatus[x], paritérque alias honorandus. Quia Thani rectitudine dignus eſt, inquit lex, [y] abbas, ſive coenobiarcha inter Thanos majores (quos barones regis appellarunt poſteri) primicerius fuit. Epiſcopus ſimiliter inter comites ipſos majores, qui integro fruebantur comitatu, juribuſque comitivis. Archiepiſcopus duci et ſatrapae ampliſſimae provinciae, pluribus gaudenti comitatibus, praeficiebatur; ut et caeteri omnes eccleſiaſtici comparibus ſuis omnibus ſecularibus. Amplectebantur ſiquidem reges univerſum clerum laeta fronte, et ex eo ſibi ſemper legebant primos a conciliis, primos ad officia reipublicae obeunda. Quippe ſub his ſeculis apud ipſos ſolum erat literarum clavis et ſcientiae, dum militiae prorſus indulgerent laici; factumque eſt interea, ut os ſacerdotis oraculum eſſet plebis; os epiſcopi oraculum regis et reipublicae. Primi igitur ſedebant in omnibus regni comitiis et tribunalibus epiſcopi, in regali quidem palatio cum regni magnatibus, in comitatu una cum comite et juſtitiario comitatus, in[z] turno vicecomitis cum vicecomite, in hundredo cum domino hundredi. Sic ut in promovenda juſtitia uſquequeque gladius gladium adjuvaret, et nihil, inconſulto ſacerdote, qui velut ſaburra in navi fuit, ageretur.

Mutavit priſcam hanc conſuetudinem Gulielmus I. juriſdictionem alteram ab altera diſcretis ſecernens tribunalibus. Et ſecrevit quidem tribunalia, non diminuit juriſdictionem cleri; imo jurejurando confirmavit leges "Sanctae matris eccleſiae; quoniam per eam," inquit prooemium[a]," "rex et regnum ſolidum ſubſiſtendi habent fundamentum." Decrevit etiam, cleri omnia protegenda; et quas in curiis ſecularibus eccleſiae haberent lites, ante alias quorumcunque terminandas. Pulchra utique ſunt polliciti Willielmus Rufus, Henricus I. et rex Stephanus. Sub Normannicis autem iſtis regibus nutari coepit priſca illa immunitas eccleſiae. Vellicantur enim monaſteria, carcere coercentur praeſules, venundantur epiſcopatus et eccleſiae dignitates, ad cenſum dimittuntur ejus praedia, et tributis ſupponuntur militaribus. Prae caeteris autem corripuit maxime rex Henricus II. ipſos nervos eccleſiaſticae immunitatis, cum in concilio Clarendoniae avitas recognoſcens conſuetudines, multa redigeret ſtatueretque contra canones pontificios. Inter alia, quod archiepiſcopi, epiſcopi [et abbates] barones jam facti e tenuris poſſeſſionum eccleſiarum ſuarum, baronum obeant conſuetudines erga regem et juſtitiarios ejus. Et, quod "Clerici accuſati de quacunque re, ſummoniti a juſtitiario regis, veniant in curiam ipſis reſponſuri ibidem de hoc; unde videbitur curiae regis, quod ibi ſit reſpondendum, etc. et ſi clericus convictus aut confeſſus fuerit, non debet eum de caetero eccleſia tueri." Juſte licet, haud felici tamen auſpicio; ex illa enim die uſque ad noſtra tempora in ſequentibus pleriſque parliamentis coercetur aliqualiter res eccleſiae.

Inter tot autem amplitudinis ſuae diminutiones ea ſemper habitus eſt clerus reverentia, ut quamvis ex eo alii atque alii eſſent ſuperbi, avari, incontinentes, luxurioſi, et homines nequiſſimi; alii tamen cum propter ſummam in rebus gerendis prudentiam et ſolertiam, tum propter eximiam in regem et rempubl. fidelitatem et amorem (conquiniſcente jam Maria, et florente Martha) ad maxima regni munia obeunda ſemper pene evocarentur. Septies, reor, vel ſupra, dum in tranſmarinis verſaretur rex, aut ſub ephebia, e clero conſtituti ſunt cuſtodes regni, qui proreges alias nuncupantur. Duodecies ſiunt ſummi Angliae juſtitiarii, tum, cum ea dignitas tam in honore, quam in amplitudine alias omnes totius regni antecelluit. Primatum enim obtinebat in conſiliis regis[b]; et complectebatur ſub priſcis illis ſeculis officia capitalis juſtitiarii tribunalis regii, capitalis juſtitiarii civilium placitorum, capitalis baronis ſcaccarii, magiſtri wardorum, et partes aliquot ſummi cancellarii et theſaurarii Angliae. Claruiſſent etiam ſine dubio alii plures iſta dignitate, ſi Innocentius P. III. non impoſuiſſet R. Richardo I. ſub periculo interdictionis, ut [Hubertum] "archiepiſcopum ab officio juſtitiarii removeret[c]," etc. Sed divulſum poſtea hoc officium in partes varias, ſub Edwardo rege I. exhalavit. Inter cancellarios Angliae, et cuſtodes magni ſigilli clerus floruit, plus minus, centum ſexaginta vicibus. Inter ſummos theſaurarios circiter octoginta. Cuſtodes privati ſigilli plerique olim omnes erant eccleſiaſtici. Magiſtri rotulorum etiam uſque ad annum XXVI. Henrici VIII. juſtitiarii itinerantes, civilium placitorum, et ad aſſiſas tenendas, numeroſa multitudine e clero habebantur uſque ad tempora Edwardi III. vel ſubinde.

[t] Ll. Edwardi Confeſſ. ca. ix. [v] Hiſt. Eccl. lib. III. ca. 27. de Lindisfarnenſ. [x] Ll. Aethelſtan. ca. ult. de Wergildis. Domeſd. Berkſhire. [y] Concil. Clarend. [z] Per ſe vel miniſtros. Marlebridg. ca. 10. vel 11. Ll. Edw. Confeſſ. ca. 3. [a] Prooem. Ll. ſuarum. [b] V. Niger. lib. ſcaccar. Magn. Chart. Matt. Pariſ. in an. MCCXXXII. et MCCXXXIV. [c] V. Mat. Pariſ. in an. MCXCVIII.

Memo-

Memorabile eſt, quod hic ſe ingerit, de rege Edwardo III. *proditum. Aſciviſſe eum ſibi e clero nobiliores, pleroſque officiales in adminiſtrationem regni, aulae, et familiae ſuae*[d]; *e quibus hi deprebenduntur ſimul florentes in anno ejus* 39. *viz.* "*Summus cancellarius et theſaurarius, cuſtos privati ſigilli, magiſter rotulorum, decem magiſtri cancellariae, capitalis camerarius ſcaccarii, receptor et cuſtos theſauri et jocalium regis, cancellarius ſcaccarii, clericus privati ſigilli, theſaurarius hoſpitii regis, magiſter gardrobiae, camerarius alter ſcaccarii, etc. theſaurarius Aquitaniae et a partibus Caleſiae, theſaurarius Hiberniae.*" *Hos omnes uno eodemque tempore in ſua ſolum dioeceſi commorantes, deſcripſit Londinenſis epiſcopus; cum hoc idem fieri per omnes Angliae epiſcopatus, praecepiſſe videretur papa Urbanus* V. *Animadvertendum igitur eſt, quanta fuerat in officiis totius regni et reipublicae clericorum multitudo, ſi per ſingulas dioeceſes integra haberetur illa deſcriptio; majorem tamen extitiſſe prius aliquando, innuit Malmeſburius*[e], *cum* "*Nullus,*" *ait,* "*erat clericus, niſi cauſidicus.*" *Sed proveniſſe videtur ex Urbani hoc edicto, ut deinceps parcius ſuſciperentur clerici ad officia ſecularia.*

Hic eccleſiae ſplendor vetus, haec et cleri priſca reverentia[f] *(abſit dictis invidia, dum nihil memoro, non hiſtoricum) per aetates omnes; et floruit una legum eccleſiaſticarum auctoritas, prout per ſeculorum varietates edi contigerint in veſtra Britannia; pluries ſiquidem purgatae a Romano fermento, et ſolutae demum a jugo papali. Cui negotio perficiendo ſtatuebatur primum ſub rege*[g] *Henrico* VIII. *poſtea ſub*[h] *Edwardo* VI. *denuo ſub regina*[i] *Elizabetha* XXXII. *expurgatores nominandos fore; etſi hactenus obdormierit munus illud, tepideve nimis fuerit executum. Poteſtatis veſtrae eſt et prudentiae regiae, quae ſupra morem majorum veſtrorum ſinceram pietatem, caſtam fidem, purgatam religionem, et eccleſiam omni zelo et veneratione colit, quid expediat definire, et coronidem denique imponere. Aurem mihi vellit Cynthius. Non defuerunt autem, qui reſiduos vellicare palmites aggreſſi ſunt, et integram eccleſiae juriſdictionem ſic impetere; ut excuſſa cruce, eccleſiae ſymbolo, e corona regia, emblema ſeculi ſolum radiaret lilium. Cohibuit hoc molimen princeps optima regina Elizabetha anno regni ſui* XXXIX. *et alias; oppreſſitque pater veſter prudentiſſimus Jacobus rex; qui neutram e ſororibus columnis, arcum et coronam regni ſui ſuſtinentibus, hanc eccleſiaſticam, illam ſecularem violari paſſus eſt aut temerari. Florentes autem ambas pariter, pariter ambas ſemet exerentes, regio veſtro porrexit, uti acceperat, patrocinio; ſub quo laeta acquieſcens Anglicana eccleſia, poſthabitis tam externorum, quam indigenarum calumniis, hodie ovat; et ovet, precor, inperpetuum, pia, humilis, et ſincera.*

Me vero quod attinet, rex auguſtiſſime, omni cum ardore ſupplicandum eſt, ut extenſo regiae manſuetudinis veſtrae ſceptro aureo, auſis his noſtris ignoſcatis, ſenis animum, ad majeſtatis radios tremeſcentem, erigatis; oblationemque iſtam, indignam aliter et infelicem, ſerena fronte ſuſcipere, tueri, protegere dignemini. Sic cum Deo bono diſſipatum me interea et confuſum recolligam, et quae ſuperſunt, caetera pro tenuitate mea, et exiguo vitae reſiduo curabo adjungenda. Deus opt. max. regiam veſtram majeſtatem, ſobolemque ſereniſſimam eccleſiae et Britanniis inperpetuum ſoſpitet beatiſſime.

Sereniſſimae veſtrae majeſtatis

Subditus omni obſequio devotiſſimus,

HENRICUS SPELMAN.

[d] Stow in an. MCCCLXV. ſingulos nominat. Refero non laudo. [e] In Will. II. [f] Sed "Omnis gloria filiae regis eſt ab intus." Pſal. xliv. al. xlv. [g] An. 25. ca. xix. 27. ca. xv. et 35. ca. xvi. [h] An. 3. Edw. VI. ca. xi. [i] An. 1 Eliz. ca. i.

Praefatio lectori.

FACTURUSNE eſſem operae pretium, ſi a primordio chriſtianae religionis concilia et decreta in re eccleſiarum Britannicarum ad noſtra uſque tempora concinnarem, diu mecum et ſolicitus haeſitavi. Adeo enim varias eſſe deprehendi hominum ſententias, qua ex ipſorum praevaricatione, qua e rerum difficultate, ut cum ſaepiſſime diſcrepetur in rebus ſecularibus, rarius etiam conveniatur de eccleſiaſticis, et quod pars una probat atque amplectitur, rejiciat alia et explodat. Verendum igitur erat, ne et noſtri hic eſſet laboris exitus. Quidam enim ita religioſe ſaeviunt, ut, praeter ſacram paginam nihil, ſed nec eam quidem, niſi canonicam, patiantur. Mitiores alii, patres, atque eccleſiae hiſtorias, ipſos etiam canones per intervalla et membratim ferunt; ſed quod alias forte grave oleant, et eccleſiam noſtram, feliciter reformatam, interdum pulſent; obrui potius malunt univerſam ſtruem, et flammis dari, quam ut lucem videant, aut videantur. Sanioris denique conſilii viri, quorum et longe maximus, Deo gratias, eſt numerus, Dei ipſius exemplo inhaerentes, numeroſis Sodomitarum catervis parciturum ſe potius profitentis, quam vel decem juſtos inter impios perditurum, nolunt triticum, vel inter zizania palam eradicari, vel cum zizaniis clam in latibulis computreſcere. Ut ſimul producantur igitur in lucem expetunt, utque doctorum judicio credantur, qui ſatis norunt triticum ſegregare, et in horreum eccleſiae

eccleſiae congerere, zizania vero aut flammis dare, aut porcis, id eſt, haereticis et ſchiſmaticis, devoranda relinquere. Cenſent enim multum intereſſe eccleſiae, diſtincte noſcere zizaniorum genera; deprehendere (quantum datur) qua in nocte inimicus ea ſevit; quorum opera uſus eſt, quando ſunt enata; vigeantne etiamnum hodie inter fruges; an ab agricolis et meſſoribus dominicis pridem ſint contrita; quibus denique artibus armiſve ſuppreſſa a majoribus noſtris, deletave fuerint; vel hoc etiam noſſe apprime fore exiſtimant in rem SS. eccleſiae: ut ſi forte repullulent denuo et renaſcantur, poſteris in promptu ſit ad eadem remedia ſe convertere.

Hac opinionum varietate coercitus, convenio quos pietate atque doctrina noveram in eccleſia noſtra potiores theologos: expono quid mecum meditabar, ipſe, quid illi cenſeant ſuadeantque ſciſcitor. Hi actutum omnes, omnia bona dicere, probare inſtitutum, coeptum laudare opus, editionem accelerare. Claros multos epiſcopos intelligo me dicere: reverendiſſimos inprimis tres metropolitas (liceat eos omni cum honore et humilitate nominaſſe) DD. Georgium et Guilielmum Cantuarienſes, atque D. Jacobum Armachanum. Inter et haec, magnopere dein erexit animum, quod a reverendo patre D. Matthaeo, Norwicenſi tunc praeſule (modo Elienſi) acceperam: egregium illud eccleſiae lumen, regni decus Lancelotum Andrewes, *τοῦ μακαρίτου*, Wintonienſem nuper epiſcopum, graviter aliquando conqueſtum fuiſſe, quod in Britanniae noſtrae conciliorum, canonumque ad invidiam feraciſſimae ſynodis pervulgandis, nemo oleum impendiſſet, nemo operam praebuiſſet, cum apud Germanos, Gallos, Italos, Hiſpanos, alioſque exteros, multi fuiſſent in eo genere, optime a ſuis meriti. Serio igitur circa quindecennium jam elapſum cum ipſo egiſſe, ut accitis ſibi ad multi temporis et laboris opus citius expediendum *συνέργοις* aliquot, provinciam hanc in eccleſiae Dei beneficium, gentiſque noſtrae honorem ſuſciperet, auſpice Chriſto, adjutore ipſo praeſule Wintonienſi. Id quod abſque longa, ut aiebat, mora, *σὺν Θεῷ*, aggreſſi fuiſſent, niſi interea forte inaudierant me hunc ipſum lapidem aliquandiu agitaſſe. Quod cum praeſuli retuliſſent, laetatus ille ad incepti operis initium: cum bono Deo inquit, propriamque manum retraxit a tabula. Infelicem interea me, qui tantum et tam multiplex orbi et eccleſiae beneficium ex improviſo anteverterim. Praeter fidem enim et ſolertiam ipſe nihil adfero. Solertiam certe in rimando perplurimas latebras et receſſus, ad hanc conciliorum ſupellectilem eruendam. Fidem in edendo, quae collegimus, caſte et fideliter, juxta exemplaria codiceſque manuſcriptos. Pauperculae ſunt fortaſſis notae noſtrae, ſed quas aliquando non dedignabitur ſpero lector aliquis. Etſi in Saxonicis transferendis claudicaverim, facile ei erit, qui rectius norit, verbum maleſanum vel et locum reſtituere: ego ſupra Martem meum non ſapio. Sin me cauſabitur quiſpiam, multas praeteriiſſe ſynodos et concilia; reſpondebit verbum illud vetus, Bernardus non vidit omnia: certe nec qui Bernardo oculatior eſt; ſol ipſe, totus oculus. Fateor me incautum praeteriiſſe aliquot, quae me penes habui: ab aliis etiam, praeſertim a recolendo mihi ſemper D. ſupradicto Armachano, non pauca recepiſſe, cum loca, quibus inſerenda eſſent, tranſcurriſſet praelum. Sed hic una miſit in magnam partem primi iſtius noſtri tomi ſplendidas multas obſervationes, facturus porro forſan et in reliquam, plus quam noſtrae fuerit mediocritatis expectare; debitae autem gratitudinis eſt, hoc quod praeſtiti agnoſcere. De appendice igitur ad hunc tomum attexenda cogito, in qua prodibunt (dante Deo) haec omnia; nec dedignabor certe inſerere, ſi quis alius quicquam pari modo ſit praeſtiturus.

Quoad vero ipſam hanc noſtram collectionem, cum per tres inſignes epochas ſponte ſe diſtribuerit; nos oblatam diſtributionem amplectentes, ſingulis epochis ſingulos tomos ſeu volumina, auſpicante Domino, deſtinavimus.

Primo ea, quae ab initio chriſtianae religionis, uſque ad Angloſaxonicae ditionis periodum (id eſt, an. Dom. MLXVI.) habita ſunt, hic jam compegimus.

Secundo ea, quae poſt ſubactos a Normannis Angloſaxones, uſque ad exutum papam; reſignationem pontificiae juriſdictionis regi Henrico VIII. factam (qua adempta eſt epiſcopis cogendorum poſtea conciliorum poteſtas uſitata) et monaſteriorum catalyſim, congeſſimus.

Tertio ea, quae deinceps in eccleſiis Britanniarum reformatis, uſque ad noſtra tempora acciderunt, concinnavimus.

Opus, ſpero, doctis plerumque gratum atque utile: varie tamen, e varia ſingulorum tomorum ratione. Primus forte magis ſpeciatim arridebit rei antiquae ſtudioſis: ſecundus juris noſtri eccleſiaſtici profeſſoribus: tertius his, qui reformatae apud nos eccleſiae modum et negotium noſſe expetunt. Quo autem auſpicio in lucem prodibunt, me jam ſene propemodum exhauſto, ſecundus et tertius, haud auſim polliceri; niſi illos vir dilectus, et bono natus publico, Jeremias Stephanus, cujus opera primus hic tomus, me adhuc tantum non invito, in lucem prodiit, ope et conſilio Johannis Spelmanni filii mei, quem ſtudiorum meorum (inutilium licet) haeredem ſcribo, typis curaverit mandandos. Quum vero in primo hoc tomo peragranda mihi erant ſecula illa valde caliginoſa; cogique contigit ex argumenti obſcuritate duces ſaepe caecos, auctores maleſidos ſequi; non poſſum non vereri, quin in erroris foveam ipſe ſaepe inciderim, lectoremque una mecum aliquando ſim invito attracturus. Quod ſi acciderit, nemo mihi id imponat vitio, ſed ad eos potius erigendos ſanandoſque opem quiſque ferat, ut ingens illa veterum manuſcriptorum codicum vis, quae per Angliam adhuc ſparſim latet, et in ipſis, proh dolor! academiis, feliciori diſquiſitione excutiantur latebris, et ſub dio proferantur. Haberi enim in illis cenſeo, ſi non venas integras

I

integras deſiderabilis theſauri, ramentorum tamen auri eam copiam, ut orbem literarum ſine dubio ditiorem reddant, et novum forte lucis adferant hemiſphaerium.

Cupio igitur, atque ex animo hortor, ut in utraque academia unus ſaltem aliquis huic dedicetur ſtudio; praeſertim Cantabrigiae, ubi multo major, ſi recte aſſequor, noſtratium reperitur manuſcriptorum copia: praeripiet tamen ſi Oxonium palmam, non gravabor. Rem enim inprimis lugubrem duco, gentiſque noſtrae in probrum non mediocre, tot extare hodie apud nos in bibliothecis academicis, aliiſque veteris Saxonici idiomatis manuſcriptos codices, quot in orbe alias haud opinor reperiri; ſitu tamen et ſqualore corrumpi eos, dum e doctorum millibus ne vel myſta unus, vel linguae illius quiſpiam ſciolus habeatur, qui vel unum eorundem aliquem luce donet, aut enucleet. Annon mira haec noſtratium curioſitas, foris eſſe familiares, domi hoſpites? callere linguas exteras, neſcire patrias? Saxonicam vero quod attinet; eo olim in honore fuit forte quod a Graeco plurima retuliſſet, ut doctiſſimo ipſi Bedae Angloſaxoni inter laudes detur, fuiſſe doctum in Saxonica lingua. Tanti etiam apud majores noſtros poſt ſubactos Angloſaxones, ut ad retinendam eam atque propagandam, praelectiones quaſdam inſtituerint inter coenobitas Taviſtokiae in agro Devonienſi, quae ad avorum noſtrorum memoriam floruiſſe dicuntur, et cum ipſis monaſteriis videntur expiraſſe. Elanguit ex ea die, et paulatim ita exhalavit animam nobile illud majorum noſtrorum et pervetuſtum idioma, ut in univerſo (quod ſciam) orbe ne unus hodie reperiatur, qui hoc ſcite perfecteve calleat; pauci quidem, qui vel exoletas literas uſquequaque noverint. Ne Batavus, ne Friſius, ne Germanus πολύγλωσσος, ne vel Saxo hodiernus, frater licet ipſe Angloſaxonum noſtrorum, atque olim ὁμογενής periodum. Indignum refero et indignans fero; geſtitque animus, impar viribus, non grande aliquid audere:

Ἀεὶ γὰρ σμικροῖς σμικρὰ διδοῦσι Θεοί·

Sed pro tenuitate noſtra, mortuum velut et ſepultum ſuſcitare: Deumque pronus veneror, ut e tenui quocunque coepto, felicius creſcat in augmentum, fiatque demum, non eccleſiae ſolum, ſed toti rei literariae fructuoſum.

Summa approbationis.

RECENSUI haec concilia, decreta, leges, conſtitutiones in re eccleſiarum orbis Britannici; magno ſtudio, nec minori judicio a doctiſſimo pariter ac integerrimo viro D. Hen. Spelman. eq. aur. collecta, et in ordinem digeſta, una cum accuratis ejuſdem clariſſimi auctoris annotationibus in loca difficiliora; in quibus omnibus nihil reperio, quominus ſumma cum utilitate imprimi poſſint.

Reverendiſſimo in Chriſto patri ac domino, domino arch. Cant. ſacellanus domeſticus.

GUIL. BRAY.

Ex aedibus Lambethanis ſexto Calend. Nov. MDCXXXVII.

Atteſtatio cl. V. Edmundi Scott, eq. aur. reverendiſſimi in Chriſto patris domini Guilielmi, nunc archiepiſcopi Cant. ſeneſcalli domeſtici.

MEMINI me adfuiſſe, quum cl. V. D. Henricus Spelman. eques auratus, * duos libros manuſcriptos D. Georgio Abbot, nuper Cantuarienſi archiepiſcopo, volvendos obtulerit, quorum titulus fuit Decreta, et concilia eccleſiarum orbis Britannici: multas horas in eis legendis impendebat reverendiſſimus pater, et frequenter me audiente, magnis encomiis honeſtabat. Praeſenſque fui, quum ſerio D. Henr. Spelmanum hortaretur, ut limatos ab ipſo et ultimam manum paſſos in lucem exire ſineret (nonnihil enim in eis impolitum adhuc erat et imperfectum) et ſepoſita mora, quanta poterat feſtinatione, praelo daret. Totum enim opus magni aeſtimandum duxit, quodque publico et poſteritati donari, jure ſuo videbatur meruiſſe.

Ita teſtor EDM. SCOTT.

13. Feb. MDCXXXIII.

* Tom. I, et II.

Anglo-

Angloſaxonum heptarchia et ſucceſſiones in Britannia, quorum notitia ad primum tomum conducit.

Saxones primo a Vortigerno rege et Britannis acciti ad propulſandas barbarorum incurſiones, in Britanniam veniunt, ducibus Hengiſto et Horſa fratribus, circa an. Dom. ccccxlix. Poſtea vero, plures e tranſmarinis regionibus advolarunt, pulſiſque paulatim Britannis, illorum ſedes occuparunt, patriamque, praeter Walliam, in ſeptem regna diſtribuerunt, heptarchiamque conſtituerunt: in qua tamen qui plurimum poterat, rex gentis Anglorum, ut eſt apud Bedam, lib. II. c. v. dicebatur, ut monarchia in ipſa heptarchia ſemper fuiſſe videatur.

Quas regiones, ſive comitatus haec regna complexa fuerint, tabella potius quam verborum congerie, ut ſimul et ſemel intueatur lector, proponere libet.

1. Cantii regnum continebat	Cantium ab Hengiſto inchoatum circa A. D. cccclvii.	
2. Suſſexiae ſive auſtralium Saxonum regnum continebat	Suthſexiam. Suthreiam.	Hic principatus haud diu duravit; paucique in eo, et nullius fere memoriae reguli.
3. Eaſtangliae, ſive orientalium Anglorum regnum continebat	Norfolciam. Suthfolciam. Cantabrigiam, cum Inſula Ely.	
4. Weſtſexiae, ſive occiduorum Saxonum regnum continebat	Cornwalliam. Devoniam. Dorſetiam. Somerſetiam. Wiltoniam. Southamptoniam. Bercheriam.	
5. Northumbriae regnum continebat	Lancaſtriam. Eboracum. Dunelmiam. Cumbriam. Weſtmariam. Northumbriam, et regiones Scotiae, uſque ad Edenburgi fretum.	
6. Eſtſexiae, ſive orientalium Saxonum regnum continebat	Eſſexiam. Middleſexiam. Hertfordiae partem.	
7. Merciae regnum continebat	Gloceſtriam. Herefordiam. Wigorniam. Warwicum. Leiceſtriam. Rutlandiam. Northamptoniam. Lincolniam. Huntingdoniam. Bedfordiam. Buckinghamiam. Oxenfordiam. Staffordiam. Salopiam. Nottinghamiam. Ceſtriam. Hertfordiae partem alteram.	

Regum Saxonicorum ſucceſſiones in quolibet regno heptarchiae.

Cantuariorum reges

Pagani	1. Hengiſtus.	31
	2. Eſk.	24
	3. Otha.	20
	4. Immericus.	29
Chriſtiani	5. Ethelbertus.	56
	6. Eadbaldus.	24
	7. Ercombertus.	24
	8. Egbertus.	9
	9. Lotharius.	12
	10. Edricus.	

Reges dubii, vel externi.

Chriſtiani

Chriſtiani	11. Withredus.	33
	12. Edbertus.	23
	13. Aedilbertus.	11
	14. Alricus.	34
	15. Aedilbertus.	3
	16. Cuthredus.	8
	17. Baldredus.	18

Regnum { Coepit an. Chr. CCCCLVII. Deſiit an. DCCCXXIII.

Auſtralium Saxonum reges.

Pagani	1. Aella.	32
	2. Ciſſa (filius Aellae)	75

Progenieſque eorum poſt eos, quorum tamen nomina, praeter unum aut alterum, fere ignorantur; ipſa etiam regio plerumque in Cantuariorum, aut occidentalium Saxonum poteſtate fuit.

Chriſtiani	3. Ediltwach, al. Ethewolfius.	25
	4. Berthum.	
	5. Authum.	

Regnum { Coepit an CCCCXCI. Deſiit circa an. DC.

Orientalium Anglorum reges.

Pagani	1. Uffa.	7
	2. Tityllus.	10
	3. Redwaldus.	44
	4. Eorpwaldus.	12

Chriſtiani	5. Sigebertus.	
	6 Egricus.	
	7. Anna	13
	8. Ethelbertus.	
	9. Ethelwoldus.	9
	10. Aldulfus.	19
	11. Aelfwaldus.	7
	12. Beorna.	24
	13. Ethelredus.	52
	14. Ethelbertus.	5

Regnum { Coepit DLXXV. Deſiit DCCXCIII.

Occiſo Ethelberto ab Offa, regnum orientalium Anglorum unitum eſt regno Merciorum. S. Edmundus tamen poſtea regnavit, qui martyrio affectus eſt an. DCCCLXX.

Occiduorum Saxonum reges.

Pagani.	1. Cerdicius.	16
	2. Kenricus.	26
	3. Ceaulinus.	31
	4. Celricus.	6
	5. Ceolwulfus.	14

Chriſtiani	6. Cinegilſus, al. Kingilſus	31
	Quincelmus conſors regni cum patre.	
	7. Kenewalchius.	31
	Sexburga regina.	1
	8. Eſciwinus.	2
	9. Kentwinus.	9
	10. Cedwalla.	2
	11. Ina.	38
	12. Aethelhardus.	14
	13. Cuthredus.	14
	14. Sigebertus.	1
	15. Kinewulfus.	29
	16. Brithricus.	16
	17. Egbertus.	37

Regnum { Coepit DXIX. Deſiit MLXVI.

Nordanhymbrorum reges.

Pagani	1. Ida.	12
	2. Aella, cum filiis.	30
	3. Edelricus.	4
	4. Ethelfridus ferus.	24

Chriſtiani	5. Edwinus.	17
	6. Oſwaldus.	9
	7. Oſwius.	28
	8. Egfridus.	15
	9. Alfridus.	19
	10. Oſredus.	11
	11. Kenredus.	2
	12. Oſricus.	11
	13. Ceolwulfus.	8
	14. Egbertus, al. Eadbertus	20
	15. Oſulfus.	1
	16. Ethelwaldus, al. Mollo.	6
	17. Aluredus.	9
	18. Ethelredus, al. Ethelbertus.	4
	19. Alfwoldus.	11
	20. Oſredus.	
	Ethelredus iterum.	

Regnum { Coepit an. Chr. DXLVII. Deſiit circa an. DCCXCII.

Aethelredo interfecto, finem accepit regnum Northanhumbrorum, quod poſt interregnum 33. annorum occupavit Egbertus, rex Weſtſaxoniae, anno Chr. DCCCXXVII. Nominantur tamen etiam poſtea quidam reguli Northumbrorum Danicis temporibus.

Ori-

Orientalium Saxonum reges.

Pagani:
- 1. Erkenwinus.
- 2. Sledda.

Chriſtiani:
- 3. Sebertus.
- 4. Sexredus. / Sewardus. / Sigebertus. — fratres reg. 3.
- 5. Sigebertus parvus.
- 6. Sigebertus bonus.
- 7. Swithelmus.
- 8. Sigherus et Sebba.
- 9. Sigeheardus et Senfredus.
- 10. Offa.
- 11. Selredus.
- 12. Swithredus rex ultimus.

Regnum:
- Coepit DXXVII.
- Deſiit DCCXLVII.

Numeri ideo non adjiciuntur, quia de annis horum regum, itemque orientalium Anglorum nihil admodum certi memoriae proditum eſt.

Merciorum reges.

Pagani:
- Cridda. / Wibba. / Cheorl. — Reguli.
- 1. Penda.

Chriſtiani:

2. Peada et Oſwi duces.	3
3. Wulfherus.	16
4. Aethelredus, al. Aediredus.	30
5. Kenredus.	4
6. Ceolredus.	8
7. Ethelbaldus.	41
8. Beornredus.	1
9. Offa.	38
10. Egferus.	1
11. Kenulfus.	2
12. Kenelmus. / Ceolulfus.	1
13. Beornulfus.	3
14. Ludecanus.	2
15. Withlafus.	13
16. Bertulfus.	13
17. Burhredus.	22
18. Ceolwulfus, ſub quo regnum hoc Merciorum omnino emarcuit.	

Regnum:
- Coepit: Criddae DLXXXII. / Pendae DCXXV.
- Deſiit DCCCLXXIV.

Anglorum reges poſtquam in monarchiam ſeptem regna coaluerunt *.

An. Chriſti:

800. Egbertus.	37
837. Aethelwulphus.	20
857. Aethelbaldus.	5
862. Aethelbertus.	5
867. Aethelredus.	5
872. Alfredus, al. Aluredus.	29
901. Edwardus ſen.	23
924. Aethelſtanus.	16
940. Edmundus.	6
946. Edredus.	9
955. Edwinus.	4
959. Edgarus.	16
975. Edwardus martyr.	4
979. Ethelredus.	37
1016. Edmundus Ferreum Latus.	1
1017. Canutus.	19
1036. Haroldus.	4
1040. Harde-Canutus.	2
1042. Edwardus confeſſor.	24
1066. Haroldus.	1

* Licet collector tabulae ſeu elenchi regum Angloſaxonum ſeptem regna in monarchiam coaluiſſe dixerit ſub Egberto, occiduorum Saxonum rege, quia is ab aliis primus monarcha perhibetur; certum tamen eſt regna Merciorum et Anglorum orientalium non extincta fuiſſe penitus per triginta vel ſupra annos poſt Egberti exitum; et Aelfredum Magnum, ejus e filio nepotem, primum fuiſſe, qui abſolutam ſtatuit monarchiam. Vide concilium Wintonienſe anno DCCCLV.

Apparatus de exordio chriſtianae religionis in Britanniis, et primum, de primis fidei ſatoribus. Ex Spelman. vol. I. p. 1. ſeqq.

BRITANNIAM noſtram et fidem recepiſſe mox a paſſione Chriſti, et ab ipſis quidem diſcipulis ejus, multa perhibent teſtimonia. Gildas Brito, quem a loco recentiores Badonicum, a prudentia veteres ſapientem nuncupant natus ann. Dom. CCCCXCIII. (hoc eſt, in anno quadrageſimo quarto poſt adventum Saxonum in Britanniam, ut ipſe refert) auctor ſane gravis et eximiae fidei, crebra licet ambage obvolutus, ſuo ſic cothurno loquitur[a]: "Interea glaciali frigore rigenti inſulae [Britanniae] et velut longiore terrarum ſeceſſu ſoli viſibili non proximae, verus ille Sol, non de firmamento ſolum temporali, ſed de ſumma etiam caelorum arce, tempora cuncta excedente, univerſo orbi praefulgidum ſui coruſcum oſtendens, tempore (ut ſcimus) ſummo Tiberii Caeſaris (quo abſque ullo impedimento ejus propagabatur religio, comminata, ſenatu nolente, a principe morte dilatoribus militum ejuſdem) radios ſuos primum indulget, id eſt, ſua praecepta Chriſtus." Haec ille. Quorum ſenſus atque ſumma eſt: evangelii lumen in Britannia radiaſſe tempore ſummo, id eſt, ſub anno noviſſimo Tiberii Caeſaris, qui obiit anno poſt Chriſti nativitatem XXXVIII. et poſt reſurrectionem V.

[a] In epiſt. de excid. Brit. ſect. 26. Ibid. ſect. 6.

II. Praeiiſſe fertur in hanc ſententiam Gildas alter Albanicus, qui in [b] lib. De victoria Aurelii Ambroſii, lucide etiam aſſerit, Britanniam ſuſcepiſſe evangelium ſub tempore Tiberii imper. addit et is inſuper, miſſum fuiſſe poſt diſperſionem diſcipulorum e Gallia in Britanniam a Philippo apoſtolo Joſephum Arimathaeum, circa an. Domini noſtri 63. ipſumque toto ſuo aevo hic moratum, et cum ſociis ſuis fundamenta poſuiſſe chriſtianae religionis (fidem Chriſti fiducialiter praedicabant, inquit Malmeſburius) quam alii praedicatores et doctores poſtea confirmabant et propagabant. Videtur hic (quod ſolet) vel erratum eſſe in anno Chriſti deſignando (nimirum LXIII. pro XXXVI. Baronius enim, Vaticano quodam ductus MS. Joſephi hunc adventum poſuit ſub anno Chriſti XXXV.) vel duplicem innui verbi ſeminationem; primam ſub Tiberio imp. alteram ſub Nerone, ſi non Claudio. Lubrica quippe fuit, et generaliter ſub his ſeculis valde incerta annorum Chriſti ad res tunc geſtas coaptatio; cum per quingentos plus minus deinceps annos, nobilem iſtum a nativitate Chriſti computum nondum inveniſſet abbas Dionyſius: quod ſemel hic moneo, ut ſaepius caveatur in ſequentibus.

Certum eſt, Britanniam non ſolum ſub primis ſeculis in unius Dei conſenſiſſe religione, ut [c] Origenis liquet teſtimonio: ſed et a primis ipſis ſeminatoribus recepiſſe fidem, [d] Theodoreto hoc perſpicue referente. *Οἱ δὲ ἡμέτεροι ἁλιεῖς, καὶ οἱ τελῶναι, καὶ ὁ σκυτοτόμος ἅπασιν ἀνθρώποις τοὺς εὐαγγελικοὺς προσενηνόχασι νόμους, καὶ οὐ μόνον Ῥωμαίους καὶ τοὺς ὑπὸ τούτοις τελοῦντας, ἀλλὰ καὶ τὰ Σκυθικὰ, καὶ τὰ Σαυροματικὰ ἔθνη, καὶ Ἰνδοὺς, καὶ Αἰθίοπας, καὶ Πέρσας, καὶ Σῆρας, καὶ Ὑρκανοὺς, καὶ Βακτριανοὺς, καὶ Βρεττανοὺς, καὶ Κίμβρους, καὶ Γερμανοὺς, καὶ ἁπαξαπλῶς πᾶν ἔθνος καὶ γένος ἀνθρώπων δέξασθαι τοῦ σταυρωθέντος τοὺς νόμους ἀνέπεισαν.* i. Noſtri vero illi piſcatores, et telonarii, ſutorque ille coriarius (ſic apoſtolos Petrum, Paulum, etc. per ludibrium appellabant gentes) cunctis nationibus leges contulerunt evangelicas; nec Romanos ſolum, et qui ſub iis degunt, ſed et Scythas et Sauromatarum gentes, Indoſque et Aethiopes, Perſas et Seras, et Hyrcanos, et Bactrianos, et Britannos, et Cimbros, et Germanos, et (ut verbo dicam) omnes nationes hominumque genus ſuſcipere crucifixi leges adduxerunt." Haec ille. Sed hic nihil de Britannia, quod non pariter dicit de omnibus mundi regionibus: jam tum ſcil. perimpleri Davidis id propheticum: "In omnem terram exivit ſonus eorum, et in finem orbis terrae verba eorum."

III. Nos particularem magis Britanniae converſionem perſcrutamur, et Sophronium Hieroſolymorum patriarcham cum Theodoreto relegantes, [e] Nicephorum audiemus de diſcipulis Chriſti memorantem. "Aegyptum, inquit, et Lybiam alius,' alius item extremas oceani regiones, et inſulas Britannicas ſortitus eſt." Refert alibi quis ille alius fuit: Simon nempe Cananaeus (quem et Judam nominatum ſaepe teſtatur [f] Hieronymus) "et propter flagrantem in magiſtrum ſuum ardorem, Zelotes cognominatus eſt: is," inquit Nicephorus, "caelitus adveniente Sancto Spiritu, Aegyptum, Cyrenem, et Africam, deinde Mauritaniam et Lybiam omnem, evangelium depraedicans percurrit, eandemque doctrinam ad occidentalem oceanum, inſulaſque Britannicas perfert." Sic et Dorotheus, qui addit praeterea, "occiſum eum et ſepultum ibidem." Amplecti videntur et Graeci horum ſententiam in ſuo Menologio: "Sed haec abſque aliquo antiquorum teſtimonio," inquit [g] Baronius. Numquid inter recentes rejicit Dorotheum, qui ſub Diocleſiano et Conſtantino magno, Tyri floruit epiſcopus, ſub Juliano coronatus eſt martyrio? an ſancto huic viro fidei expetit e vetuſtioribus adminiculum? quod paſſum videtur dicere in Britannia, quem alii longius apud Perſas? Ego in examine non morabor.

De S. Jacobo.

IV. Tranſeo quae de adventu S. Jacobi in Hiberniam et Britannicas inſulas nonnulli ſuggerunt: cum vetuſtiorum nemo (quod ſciam) hoc affirmaverit: et ab inferioribus non videatur aliunde proditum, quam Hibernos et Hiberniam male ſubſtituentibus pro Hiberis et Hiberia (i. Hiſpania) quibus et ubi Jacobus praedicaſſe multi aſſerunt, priuſquam Hieroſolymis redierat, cum ab Herode Agrippa interfectus eſſet. Hiberniam tamen (quam et tunc Scotiam appellabant) crepuſculum evangelici luminis obtinuiſſe ſub primis his ſeculis, evincunt aliquot teſtimonia; ſplendentes licet undequaque radios, neque alias, neque prius quam a S. Patricio aſſecuta fuerit, ut inferius ſuo loco demonſtrabitur.

De adventu D. Pauli apoſtoli in Britanniam.

V. Aſſerunt autem (et non incondite) divum Paulum (quem apud Theodoretum *σκυτοτόμον* vocant) profectionem (quam in Hiſpanias eſt pollicitus) exequentem, Britanniam etiam ſalutaſſe. [h] Theodoretus hoc implicite. "Quando (inquit) appellatione uſus, Romam a Feſto miſſus eſt, defenſione audita, abſolutus, et in Hiſpaniam profectus eſt, et ad alias gentes excurrens, eis doctrinae lucem attulit." Alibi paulo expreſſius [i]: "In Hiſpanias pervenit, et inſulis, quae in mari jacent, utilitatem attulit." At nunc, quibus inſulis? Reſpondet poeta vetus chriſtianus Venantius Honorius.

> Tranſiit oceanum, vel qua facit inſula portum,
> Quaſque Britannus habet terras, quaſque ultima Thule.

[b] Ego lib. hunc non vidi, ſed e Foxio citatum refero. Act. et Mon. p. 107. a. Quaere ſi forte non idem ſit, qui in Vaticana biblioth. MS. Hiſtoria Anglorum a Baronio dicitur hic infra num. 8. [c] In Ezech. Hom. 4. [d] De curand. Graecorum affectib. Ser. 9. [e] Niceph. lib. II. cap. xl. [f] V. Baron. an. 44. num. 39. [g] Ann. Chr. 44. num. 38. [h] Com. in 2. Tim. iv. [i] In Pſal. cxvi. Lib. III. de vita Martini.

Imo

Imo reſpondet et ipſe Theodoretus (ut mihi ſuggerunt [k] Magdeburgenſes) expreſſe dicens: "Paulum e priori captivitate Roma dimiſſum, Britanniis et aliis in occidente evangelium praedicaſſe." Addunt illi praeterea: "Idem fere tradit Sophronius Hieroſolymitanus patriarcha." Locum haud nominant, ſed vide librum ejus De peregrinatione Petri et Pauli: et ſermonem De natali apoſtolorum. Auctor quidam alius ipſum adventus ſui annum indicat: quartum ſcil. Neronis, id eſt, Chriſti LIX. quem [l] Godwinus praeſul arguens, accidiſſe mavult in anno Chriſti LXI. id eſt, Neronis ſexto. Convenit igitur ab utroque Paulum veniſſe Britanniam circa quinque vel ſeptem annos ante annum duodecimum Neronis (quo, relicta Britannia, Petrus dicitur (ut mox infra) Romam rediiſſe) fidemque igitur Paulum praedicaſſe in Britannia aliquot annos ante Petrum, ni hunc moratum dixerint in Britanniis per quinquennium totum vel ſeptennium: ſed Paulum inſuper referunt Britannis fidem annunciaſſe in ipſa Roma: et nominatim Claudiae Rufinae nobiliſſimae Britannae inter captivos hinc abductae ſub Neronis imperio, Martialiſque carmine celebratae, ſed felicius multo in ſecunda epiſtola Pauli ad Timotheum, ſi eadem plane ſit Claudia, quod multi aſſerunt, nec inique convenit ſynchroniſmus.

De adventu S. Petri in Britanniam.

VI. Sunt et qui D. Petrum vehementius contendunt, ſacro irrigaviſſe flumine noſtram Britanniam, auctoritate nixi [m] Metaphraſtis Graeci auctoris, Innocentii Romani pontificis, et Gildae Britonis myſtiloqui. Metaphraſtis fidem in multis quidem aliis arguit Baronius; in hoc tamen habere videtur Metaphraſtes Gildam noſtrum quodammodo, quem teſtem laudet, ut mox perſpexeris: audi Metaphraſtem, qui ait, Petrum veniſſe in Britanniam, "et longo tempore moratum fuiſſe, multaſque gentes non nominatas attraxiſſe ad fidem," monitumque angelica viſione, "oportere eum ire Romam: in qua, cum mortem per crucem ſuſtinuiſſet, acciperet mercedem juſtitiae:" Ἐπιμείνας τε (inquit Graecus codex) ἐν Βρετανίᾳ ἡμέρας τινὰς, καὶ πολλοὺς τῷ λόγῳ φωτίσας τῆς χάριτος, ἐκκλησίας τε συστησάμενος, ἐπισκόπους τε, καὶ πρεσβυτέρους, καὶ διακόνους χειροτονήσας, δωδεκάτῳ ἔτει τοῦ Καίσαρος Νέρωνος αὖθις εἰς Ῥώμην παραγίνεται. Ἔνθεν καὶ τὸν Λῖνον τελειωθέντα εὑρηκὼς, τὸν Κλήμεντα ἀντ' αὐτοῦ κεχειροτόνηκεν ἀπαινόμενον, καὶ τὴν προστασίαν παραιτούμενον· ὃν καὶ λόγοις ἱκανοῖς πείσας, καὶ θαῤῥεῖν προτρεψάμενος ἐπὶ τὸν αὐτὸν τῶν λόγων ἀναβιβάζει καθέδραν. Id eſt, "Poſtquam manſiſſet in Britannia dies aliquot, et multos verbo gratiae illuminaſſet, eccleſias ſtatuiſſet, epiſcopoſque, preſbyteros et diaconos ordinaviſſet, anno XII. Caeſaris Neronis Romam iterum reverſus eſt, et inveniens Linum moriturum, Clementem in locum ejus elegit recuſantem, et eam praefecturam deprecantem: quem ſermone ille condigno perſuadens, et eum bono eſſe animo hortans, in cathedra doctrinae ſuae collocavit." Haec ille: Quid Innocentius [n]? "Manifeſtum (eſt) in omnem Italiam, Hiſpaniam, et Africam atque Siciliam, inſulaſque interjacentes nullum inſtituiſſe eccleſias, niſi eos, quos venerabilis apoſtolus Petrus, aut ſucceſſores ejus conſtituerunt ſacerdotes." Non ait, inſulas adjacentes, ſed interjacentes; et num Britannia his concluditur terminis? De Petro etiam abſolute dictum, ne gloſſa quidem intelligit. "Petrus apoſtolus" (inquit [o] Gloſſa) "vel aliquis ex ejus mandato, ut Paulus: nam Petrus Paulo dedit licentiam praedicandi auctoritate Domini, dum dicit, Segregate mihi Paulum et Barnabam." Gloſſam audis: ad Gildam [p] tranſeo, de clero gentis ſuae conquerentem: "Multos habere ſuam Britanniam, praecepta Chriſti ſpernentes, et ſuas libidines votis omnibus implere curantes, ſedem Petri apoſtoli immundis pedibus uſurpantes, ſed merito cupiditatis in Judae traditoris peſtilentem cathedram decidentes." Godwinus praeſul dictum intelligit allegorice, ad perſtringendum clerum Britannicum, vel quod eſſent hypocritae et ignavi in opere Domini: vel quod Nicolai immundi haeretici ſucceſſores viderentur, potius quam Petri aut alicujus apoſtoli. Parſonius et alii, hiſtorice; et Petrum non ſolum evangelii lumen hic accendiſſe, ſed et cathedram pariter hic collocaſſe epiſcopalem. Tempus etiam ejus adventus ponit id, quo Claudii Caeſaris edicto Judaei omnes Roma pulſi ſunt. Haec ſigillatim omnia redarguit Godwinus et alii: tu, cujus in re fuerit, colluctationes intuere, mihi aliud eſt in manibus.

VII. Refert praeterea Dorotheus non tantum Simonem (quem diximus) Zelotem Britanniam veniſſe, ibidemque occiſum et ſepultum: ſed et Ariſtobulum, cujus Paulus meminit in epiſtola ad Romanos [q], praedicandi evangelium cauſa huc etiam miſſum eſſe, et Britanniae factum epiſcopum. Huic e Menologio Graecorum aſtipulatur [r] Baronius. Et cum de receſſu ejus nihil ſit proditum, vitam hic finiviſſe exiſtimatur.

VIII. Illud denique vulgatiſſimum, quod de Joſepho Arimathaeae et ſociis ſuis perhibetur. Dictum eſt in Actis Apoſtolorum, diſcipulos poſt lapidatum Stephanum diſperſos eſſe, verbi ſemen (ut cum Athanaſio dicam) per orbem univerſum delaturos. "Colligere poſſumus" (inquit [s] Baronius e manuſcripta hiſtoria Anglorum in Bibl. Vaticana) "hoc quoque tempore Lazarum, Mariam Magdalenam [t], Martham, et Marcellam pediſſequam, in quos Judaei majori odio exardeſcebant, non tantum Hieroſolymis pulſos eſſe, ſed una cum Maximino diſcipulo, navi abſque remigio impoſitos, in certum periculum mari fuiſſe creditos, quos divina providentia Maſſiliam tradunt appuliſſe: comitemque ferunt ejuſdem diſcriminis Joſephum ab Arimathaea nobilem decurionem, quem tradunt ex Gallia in Britanniam navigaſſe,

[k] Cent. 1. l. II. ca. ii. in fin. ex Theod de cur. Graec. affect. ſer. 9. [l] De Praeſul. ca. i. [m] Ann. 44. Sect. 54. et 38. [n] Epiſt. ad Decent. diſt. 11. c. Quis neſciat? [o] Ibid. col. 49. [p] In epiſt. de excid. Britan. [q] Ca. 16. 10. [r] In Martyrol. 15. Mar. [s] Tom. I. an. 35. num. 5. [t] In act. Magdal. et ſociorum.

gaſſe,

gaſſe, illicque, poſt praedicatum evangelium, diem clauſiſſe extremum," Et cum haec diſperſio circa an. Chr. XXXVI. evenerit (tunc enim lapidatus eſt S. Stephanus) recte dixiſſe videatur Gildas loco priori citato, Britanniam recepiſſe fidem ſub anno noviſſimo Tiberii Caeſaris, i. infra quinquennium paſſionis Chriſti: ſed an hoc ipſo tempore, ſeu poſterius venirent Joſephus ab Arimathaea et Simon Zelotes, ego non definiam; nec in diſpari componendo calculo (vitio ſeculi) deſudabo. Veniendi autem cauſa ſic exponitur. Cum Philippus (apoſtolum dixeris, an evangeliſtam, nam confundi ſolent iſtorum res geſtae) in Gallia praedicans, graviſſime a Druidis oppugnaretur, intelligeretque eorum diſciplinam (ut [v] Caeſar indicat) in Britannia vicina inſula repertam eſſe et florentem; mittendos in Britanniam cenſuit XII. concionatores, qui conculcatis Druidarum ſuperſtitionibus, evangelii radiis illuminaret populum. Coetui praefeciſſe referunt [x] Joſephum Arimathaeum; venienteſque omnes, opus Domini fideliter navaſſe: et rem apud Arviragum regem adeo promoviſſe, ut licet cauteriatum avita ſuperſtitione, eum totum expedire nequeunt, quaſſum tamen reddunt et benignum. Petentibus igitur quandam inſulam in finibus ſuae regionis paludibus ſeptam, rubiſque horridam et nemoribus, habitandam conceſſit. Dicebatur tunc a Britannis indigenis Iniſuuitrim, id eſt, inſula glacialis, a Saxonibus poſtea ſuperioribus eodem ſenſu Glaſteie, ab inferioribus vero (cum aedificiis reſplenderet clarioribus) Glaſtenbury, hoc eſt, vel curia, vel oppidum in inſula glaciali. Sed ut e meo nihil proferam: mallem enim cum [y] Hieronymo, aliena verecunde dicere, quam mea imprudenter ingerere: narrationem integram a Guilielmo Malmeſburienſi, qui libellum De antiquitate Glaſtoniae 500. hinc annis compoſuit, referemus. Sic autem ille pro more et religione ſui ſeculi.

Willielmus Malmeſbur. de antiquitate Glaſtonienſis eccleſiae. Quomodo XII. *diſcipuli ſanctorum Philippi et Jacobi apoſtolorum primo eccleſiam Glaſton. fundaverunt.*

IX. "Poſt dominicae Reſurrectionis gloriam, aſcenſionis ſuae triumphum, ac Spiritus paracleti de ſupernis miſſionem, qui diſcipulorum corda temporalis adhuc poenae formidine trepidantia replevit, ſcientiam omnium linguarum tribuendo; "erant omnes credentes ſimul cum mulieribus, et Maria matre Jeſu," ut Lucas enarrat evangeliſta, "et verbum Dei diſſeminabatur, creſcebatque numerus credentium quotidie, eratque omnibus cor unum ac anima una." Invidiae ergo accenſi facibus ſacerdotes Judaeorum, cum Phariſaeis et Scribis, concitaverunt perſecutionem in eccleſia, interficiendo protomartyrem Stephanum, et fere a finibus ſuis omnes procul pellentes.

X. Hac igitur perſecutionis procella ſaeviente, diſperſi credentes petierunt diverſa regna terrarum a Domino ſibi delegata, verbum ſalutis gentibus propinando. Sanctus autem Philippus, ut teſtatur Freculfus lib. II. ca. 4. regionem Francorum adiens gratia praedicandi, plures ad fidem convertit et baptizavit. Volens igitur verbum Chriſti dilatari, duodecim ex ſuis diſcipulis elegit, et ad evangelizandum verbum vitae miſit in Britanniam, quibus (ut ferunt) chariſſimum amicum ſuum Joſeph ab Arimathaea, qui et Dominum ſepelivit, praefecit. Venientes igitur in Britanniam anno ab incarnatione Domini LXIII. ab [z] aſſumptione beatae Mariae XV. fidem Chriſti fiducialiter praedicabant.

Rex autem barbarus cum ſua gente tam nova audiens et inconſueta, omnino praedicationi eorum conſentire renuebat, nec paternas traditiones commutare volebat. Quia tamen de longe venerant, vitaeque eorum exigebat modeſtia, ad petitionem eorum quandam inſulam ſylvis, rubis, atque paludibus circumdatam, ab incolis Yniſwitrin nuncupatam, in lateribus ſuae regionis ad habitandum conceſſit. Poſtea et alii duo reges, licet pagani, ſucceſſive comperta eorum vitae ſanctimonia, unicuique eorum unam portionem terrae conceſſerunt, ac ad petitionem eorum ſecundum morem gentilium dictas xii. hidas eiſdem confirmarunt, unde xii hidae per eos adhuc, ut creditur, nomen ſortiuntur.

Praedicti itaque ſancti in eodem deſerto converſantes, poſt puſillum temporis viſione archangeli Gabrielis admoniti ſunt, eccleſiam in honorem ſanctae Dei genitricis et virginis Mariae in loco caelitus eis demonſtrato conſtruere, qui divinis praeceptis non ſegniter obedientes, ſecundum quod eis fuerat oſtenſum, quandam capellam inferius per circuitum virgis torquatis muros perficientes conſummaverunt anno poſt paſſionem Domini XXXI. poſt aſſumptionem glorioſae virginis XV. ex deformi quidem ſchemate, ſed Dei multipliciter adornatam virtute. Et cum haec in hac regione prima fuerat, ampliori eam dignitate Dei filius inſignivit, ipſam viz. in honorem ſuae matris dedicando. Duodecim igitur ſancti ſaepius memorati in eodem loco Deo et beatae virgini devota exhibentes obſequia, vigiliis, jejuniis, et orationibus vacantes, ejuſdem virginis auxilio ac viſione (ut credi pium eſt) in omnibus neceſſitatibus refocillabantur. Haec autem ita ſe habere tum ex charta beati Patricii, tum ex ſcriptis ſeniorum cognoſcimus, quorum unus Britonum hiſtoriographus, prout apud ſanctum Edmundum, itemque apud ſanctum Auguſtinum Anglorum apoſtolum vidimus, ita exorſus eſt. Eſt in confinio occidentalis Britanniae quaedam regalis inſula, antiquo vocabulo Glaſtonia nuncupata, latis locorum dimenſa finibus; piſcoſis aquis, ſtagneiſque circumdata fluminibus et plurimis humanae indigentiae apta uſibus, atque ſacris (quod maximum eſt) dedicata muneribus. In ea ſiquidem primi catholicae legis neophyti antiquam Deo dictante repererunt eccleſiam nulla hominum arte, ut ferunt, conſtructam, imo humanae ſaluti a Deo paratam, quam poſtmodum ipſe

[v] Bel. Gal. lib. VI. [x] Capgrav. in vita Joſephi. [y] Epiſt. ad Paulin. [z] Haec non habentur in Freculfo. De hac nihil certi apud auctores proditum, et de tempore, monſtroſa (inquit Baronius) diſcrepantia. An. 48. § 4.

caelorum

caelorum fabricator multis miraculorum geſtis, multiſque virtutum myſteriis ſibi ſanctaeque Dei genitrici Mariae ſe conſecraſſe demonſtravit. Sed de his poſtea: nunc autem ad incepta redeamus.' Sancti igitur memorati in eodem eremo ſic degentes, effluentibus multis annorum curriculis, carnis ergaſtulo ſunt educti, idemque locus coepit eſſe ferarum latibulum, qui prius fuerat habitatio ſanctorum, donec placuit beatae virgini ſuum oratorium redire ad memoriam fidelium.

XI. Laborat haec narratio (quod in aliis ſolet) fermento monachorum, et Joſephi igitur aevo ita male in quibuſdam conſonat, ut ipſum ejus adventum in dubitationem trahat, qui ducentos pene ſupra mille annos veterum teſtimonio inolevit. Non moror quae [a] Capgravius refert: "Librum de antiquitate Glaſton. et de ſancto Joſepho ab Arimathaea extractum fuiſſe de libro quodam per Theodoſium imp. invento in praetorio Piti [forte Pilati] in Hieruſalem." Nec quae in charta ſuggeruntur Glaſtonienſi, ſub nomine S. Patricii, eam tamen librum eſſe cenſeo, quem [b] Balaeus refert Patricium ſcripſiſſe De antiquitate Avalonica. Sed vulgatam fuiſſe hanc de Joſepho et ſociis ſuis traditionem ante an. Dom. DL. ex eo conſtat, quod Melkinus Avalonius, qui tunc floruit vates inter Britannos celeberrimus (quantumvis alias fabuloſus) de hac meminiſſe dicitur copioſe. Mihi non obvenit quidpiam operum ejus, ſin [c] Balaei valeat atteſtatio; refert ille Melkinum "in libro de antiquitatibus ſuae gentis plura tradidiſſe de primis in Britannia Chriſti teſtibus, et de patrum coemeterio ſacro. Avalonia (inquit Melkinus) funerum avida, millia dormientium accepit, inter quos Joſeph ab Arimathaea dictus, ſomnum ſub marmore diuturnum coepit, etc. Claruit [Melkinus] anno Chriſti DL. ſub rege Vortuporio." Haec Balaeus, quae (et plura ex eodem) Capgravius: et videtur hic eſſe Britonum ille hiſtoriographus, ad cujus ſcripta in coenobiis S. Edmundi Burienſis, et S. Auguſtini Cantuarienſis conſervata, inter ſeniorum alia ſupra provocat Malmeſburius. Sed multo his antiquius eſt, quod de adventu Joſephi retulit Gildas ille Albanicus, ut ſupra videas in ſect. ii.

XII. Rex autem barbarus, quem Malmeſburius hic dicit inſulam Yniſwitrin, id eſt, Glaſtoniam, duodecim diſcipulis a Philippo in Britanniam miſſis, habitandam conceſſiſſe; a [d] Capgravio praedicto (Lennenſi noſtro monacho) Arviragus nominatur; et alii duo reges pagani (qui unicuique eorum unam portionem terrae ſucceſſive conceſſerunt) Marius et Coillus. "Comperta" (inquit XII. illorum) "vitae ſanctimonia, alii duo reges licet pagani, Marius Arviragi filius, et Coillus Marii filius, unicuique eorum unam hidam terrae conceſſerunt, et pariter confirmaverunt: unde et adhuc duodecim hidae per eos [e] nomen ſortiuntur." Mire diſcrepare videtur haec narratio a Malmeſburii illa, quam ſub fine hujus tractatus ſum daturus, ubi ait: "Anno Incarnationis DCI. id eſt, adventus beati Auguſtini quinto, rex Domnoniae [i. Devoniae et Cornubiae] terram, quae appellatur Ineſwithrin, ad eccleſiam vetuſtam conceſſit, quae ibi ſita eſt, ad petitionem Worgret abbatis in quinque caſſatis. Ego Mawron epiſc. hanc chartam conſcripſi. Ego Worgret ejus loci abbas ſubſcripſi. Sed perſpicuum eſt ex ipſo hoc loco, fuiſſe jam antea in inſula Ineſwithrin, ſeu Glaſtonia, duas eccleſias, unam prae nimia antiquitate vetuſtam appellatam; quae et alteram ſupponit recentiorem (illam ſcilicet a S. Davide circiter an. Dom. ....., conditam) et ab ampliori ſtructura majorem dictam. Fuiſſe hic etiam monaſterium nobile, cui (a S. Patricio annos plus minus CLX. anterius inſtituto) Worgret abbas nunc praeſidebat. Totam igitur inſulam ſeu terram Iniſwithrin a rege Domnoniae jamjam dari, non eſt cogitandum; ſed vicinam aliquam portionem, id eſt, quinque caſſatas, quas alii hidas vocant, et carucatas terrae. Sed et illud intelligendum eſt, quod in antiqq. etiam regum chartis "conceſſiſſe" ſaepe dicitur de re ab altero prius data, pro "confirmaſſe."

De lamina aenea haec atteſtante, olim in columna Glaſtoniae affixa.

Allata mihi fuit circiter hinc quinquennium priſcae cujuſdam laminae inſcriptio, Glaſtoniae (ut ferebatur) effoſſae, iſtas breviter perhibentis antiquitates. Sed cum laminam ipſam nequaquam viderim, ad aeneam illam tranſeo, quae in columna vetuſtiſſimae ibidem eccleſiae affixa, ad manus D. Thomae Hugonis equ. aurati poſtea devenit, et filii ſui beneficio apud me ſpectabilis jam habetur. Crebra ab auctoribus noſtris fit ejuſdem mentio, a nullis tamen (quod ſciam) integre; et a quibuſdam parum candide. Extra fucum igitur ut rem ponam, ſpecimen ejus omnibus ſuis numeris et apicibus abſolutum, ab ipſiſſima illa aenea lamina (ſcabroſa, uti videas, et impolita) curavi imprimendum: ut de re ſub oculis tuis exiſtente, tute ipſe judicium feras, ſemota jam antiquitatis larva.

Sequitur laminae iconiſmus, in quo foramina quae per circuitum marginis conſpiciuntur, ſuſcipiebant clavos, quibus lamina ad columnam figebatur. Lineam vero, quae per extremitatem marginis circumducitur, nos inſculpi fecimus, ne alioquin non appareret margo in impreſſis interdum paginis. Conſtat lamina a duabus partibus, ut in exemplo vides.

[a] In vita S. Joſeph. [b] Cent. 1. c. 44. [c] Cent. 1. c. 57. [d] In vita S. Joſeph. ab Arimathaea. [e] XII. hidarum, non ſingulorum diſcipulorum.

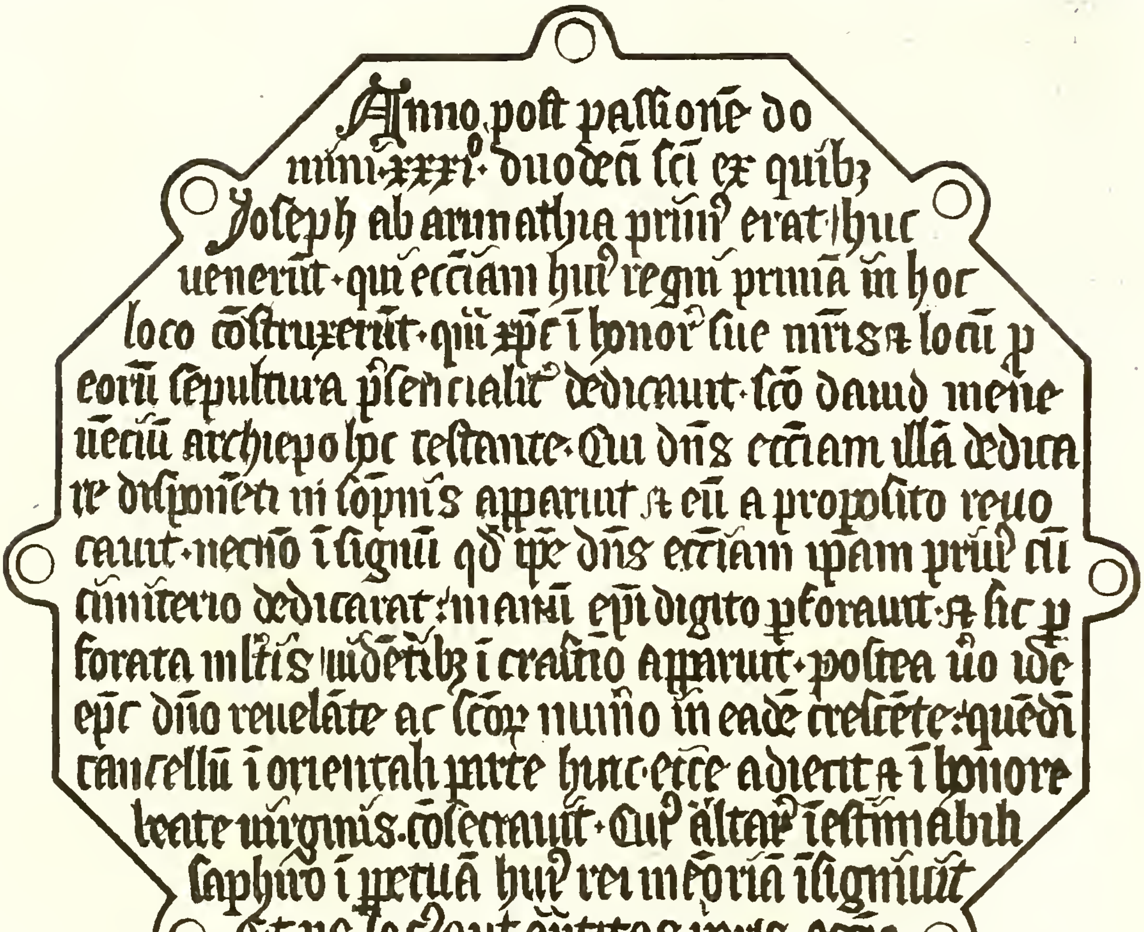
Exemplar primum ab ipſa lamina ſuſceptum ſiniſtrorſum.



Laminae inſcriptio ſic legitur.

ANNO poſt paſſionem Domini XXXI. duodecim ſancti, ex quibus Joſeph ab Arimathia primus erat, huc venerunt; qui eccleſiam hujus regni primam in hoc loco conſtruxerunt, quam Chriſtus in honorem ſuae matris et locum pro eorum ſepultura praeſentialiter dedicavit, ſancto David Menevencium archiepiſcopo hoc teſtante. Cui Dominus eccleſiam illam dedicare diſponenti in ſompnis apparuit, et eum a propoſito revocavit, necnon in ſignum quod ipſe Dominus eccleſiam ipſam prius cum cimiterio dedicarat, manum epiſcopi digito perforavit, et ſic perforata multis

Exemplar ſecundum a primo redditum dextrorſum.



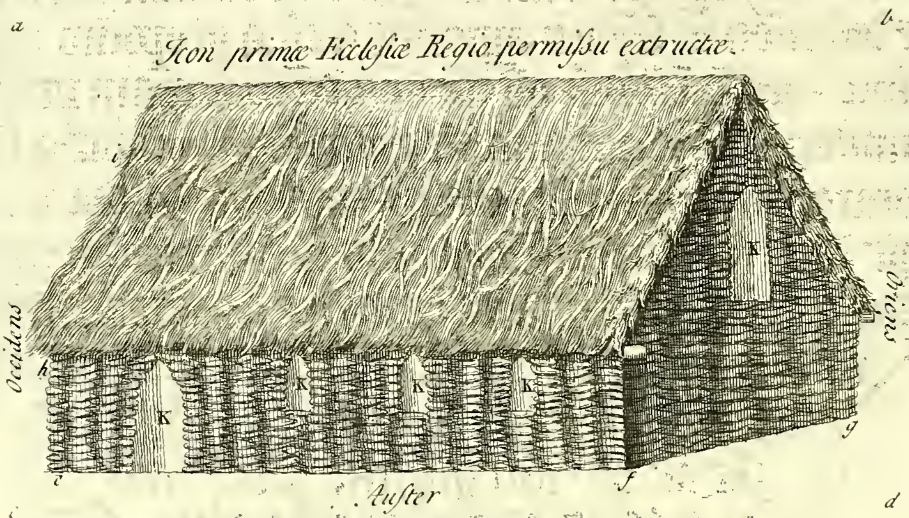
multis videntibus in craſtino apparuit. Poſtea vero idem epiſcopus, Domino revelante, ac ſanctorum numero in eadem creſcente, quendam cancellum in orientali parte huic eccleſiae adiecit, et in honore beatae virginis conſecravit, cujus altare inaeſtimabili ſaphiro in perpetuam hujus rei memoriam inſignivit. Et ne locus aut quantitas prioris eccleſiae per tales augmentationes oblivioni traderetur, erigitur haec columpna in linea per duos orientales angulos ejuſdem eccleſiae verſus meridiem protracta, et praedictum cancellum ab ea abſcindente. Et erat ejus longitudo ab illa linea verſus occidentem lx. pedum, latitudo vero ejus xxvi. pedum, diſtantia centri iſtius columpnae a puncto medio inter praedictos angulos xlviii. pedum.

Quid

Quid obſervandum in lamina.

XIV. Non vetuſta hic quidem litera, nec quae tertium abhinc ſeculum excedit, ſi (quod dubito) eouſque attigerit. E legendarum etiam ſomniis eſt narratio: et licet alicubi alias evenerit (quod difficile eſt probatu) eccleſias ſub hac tempeſtate fuiſſe conditas; cingi tamen pro more hodierno ſuis coemeteriis non conſtabit. Multae ſiquidem erant in urbibus Britannicis eccleſiae mox a primis religionis chriſtianae ſeculis; nullum autem coemeterium, uſquedum Cuthbertus, decimus ab Auguſtino Cantuariae archiepiſcopus (qui obiit circa ann. Dom. DCCXCVIII.) privilegium habendi in urbibus coemeteria a Romano pontifice reportavit. Quis etiam antiquorum affirmaverit ullos ſub primis his ſeculis in eccleſiis ſepultos eſſe, aut in primo ſeculo eccleſias ſanctis dedicatas, aut beatam ipſam virginem a coaevis ſuis jam tum cultam eſſe et invocatam? Sed de dedicatione iſta obſervandum eſt, nihil innotuiſſe ſub tempore conſtructionis ipſius eccleſiae (quae fuiſſe traditur anno XXXI. poſt paſſionem Chriſti) nec in toto aevo Joſephi Arimathaei, aut per annos plus minus D. poſtea; donec S. David, qui Menevenſis factus eſt archiepiſcopus ann. Dom. DXIX. eamque ſedem tenuit LXV. annos (nam vixiſſe fertur annos CXLV.) haec e ſomnio primitus intellexerat.

XV. *Formam primae iſtius eccleſiae totius orbis vetuſtiſſimae, qua ex ſupradictis auctoritatibus et conjecturis aſſequi poſſimus probabilibus hic intuere.*



a b c d. Ambitus coemeterii incertae dimenſionis, ſed quod " millia dormientium " (inquit [f] Melkinus, qui floruit an. Dom. DL.) accepit. Inter quos Joſeph. ab Arimathaea, etc. juxta meridianum angulum oratorii.

e f. Longitudo eccleſiae lx. pedum, juxta laminam.

f g. Latitudo eccleſiae xxvi. pedum juxta laminam.

h. Parietes eccleſiae ex virgis contortis, juxta Malmeſburium, fabricati; more ſcilicet priſco illo, quo et aedes ipſae aliquando regiae. Sic rex totius Walliae ſub an. Dom. DCCCCXL. Hoelus Dda domum voluit aedificari virgis albis in hoſpitium ſibi ad venandum, quando ad partes Demetiae veniret, et ideo vocatur Ti guyn, id eſt, domus alba: ut enim a plebeis innoteſceret, virgas (pro faſtu regio) voluit decorticari. Texebantur et e virgis ipſa caſtra. " Pembrochiae caſtrum [inquit [g] Giraldus Cambrenſis] Arnulphus de Montgomery ſub Anglorum rege Henrico I. ex virgis et ceſpite tenui ſatis exile conſtruxit." Et humiles quidem fuiſſe parietes, priſca docet Angloſaxonum conſuetudo: qui ut parvulorum ſuorum indolem experirentur, ponere eos ſolebant ſuper imam tecti partem (quam ſubgrundam Varro nuncupat) et ſi timide inhaererent aut ejularent, puſillanimes fore pronunciabant; ſi vero comprehenſo ſtramine alacriter prorepſerint, futuros illos ꞅꞇouꞇheꞃeꞅ (i. magnanimos) acclamabant. Innuit autem haec conſuetudo parietes domorum adeo humiles fuiſſe, ut manu quidem ſubgrunda tangeretur. Virgeas hujuſmodi domos paſſim vidimus in Hibernia, ſaepe etiam et in Anglia.

i. Tectum: cujus deſideratur hic notitia, ideoque e communi Britannorum uſu ſtramineum facio, vel pro natura paludoſae illius regiunculae, e foeno potius, vel e ſcirpis, [h] Beda ſuffragante. " Accenſo (inquit) grandi igne in medio [domus] contigit volantibus in altum ſcintillis, culmen domus, quod erat virgis contextum et foeno tectum, ſubitaneis flammis impleri." Sic olim aliquando ipſum Capitolium, teſte [i] Ovidio.

" Quae fuerat noſtri ſi quaeras regia nati,
Aſpice de canna ſtraminibuſque domum."

k k k k. Oſtium et feneſtras e conjectura poſui.

[f] Apud Capgr. in vita Joſephi. [g] In Itin Camb. l. I. ca. xii. [h] Hiſt. l. III. c. x. [i] Faſt. lib. III. Mart.

Lucius rex Britannicus fidem ſopitam ſuſcitat et amplectitur.

XV. Mortuis (ut praedictum eſt) caeleſtium radiorum primis latoribus, ingens lucis evangelicae ſubſecutum eſt deliquium. E crepuſculo autem et ſcintillis alias atque alias ſparſim remanentibus, auditiſque chriſtianorum Romae, et in aliis regionibus fama, pietate, et miraculis, lucem concipit et ardorem caeleſtis regni Lucius ipſe rex Britannicus. Legatos igitur Romam mittit Eluanum et Meduinum, viros probitate ſpectabiles, et in ſcripturis eruditos; contenditque per epiſtolam a Romano praeſule Eleutherio chriſtianus fieri, ductoreſque et doctores dari, qui ſemetipſum populumque ſuum ſacro mundarent fonte, et caeleſtis regni tramitem edocerent. Annuit feſtinanter Eleutherius, et baptizatos prius Eluinum in epiſcopum, Meduinum in doctorem ordinat, et Britanniam relegat. Adjungit autem ad vineam Domini ſincerius excolendam a latere ſuo clericos duos celeberrimae eruditionis, Faganum et Deruvianum, quorum praedicatione rex ipſe Lucius, una cum uxore, fidei imbuitur lavacro, et exemplo ejus undique concurrentes populi. Coruſcat jam tam Britannia caeleſtibus radiis, et luce nova repletus Lucius, tenebroſas paganorum explodit ſuperſtitiones, deletiſque idolis et falſorum numinum ſimulachris, templa purgat ab his ſordibus, et ad veri Dei cultum diligenter inſtruit.

De gentilium flaminibus et archiflaminibus in epiſcopos et archiepiſcopos mutatis.

XVI. Quae ſequuntur, accipe a [l] Galfrido (ut vocant) Arturio, primum Monumetenſi archidiacono, poſtmodum (anno ſcil. MCLI.) Eluenſi, hoc eſt, Aſſaphenſi epiſcopo. "Beati ergo doctores cum per totam fere inſulam paganiſmum deleviſſent, templa, quae in honore plurimorum deorum fundata fuerant, uni Deo ejuſque ſanctis dedicaverunt, diverſiſque ordinatorum coetibus repleverunt. Fuerunt tunc in Britannia octo et viginti flamines, necnon et tres archiflamines, quorum poteſtati caeteri judices morum atque phanatici ſubmittebantur. Hos etiam ex praecepto apoſtolici idololatriae eripuerunt: et ubi erant flamines, epiſcopos, ubi erant archiflamines, archiepiſcopos poſuerunt. Sedes autem archiflaminum in tribus nobilioribus civitatibus fuerant, Londoniis videlicet atque Eboraci et in urbe Legionum; quam ſuper Oſcam fluvium in Glamorgantia veteres muri et aedificia ſitam fuiſſe teſtantur. His ergo tribus evacuata ſuperſtitione, octo et viginti epiſcopi ſubduntur, diverſis quoque parochiis. Subjacuit metropolitano Eboracenſi Deira et Albania, quas magnum flumen Humbri a Loegria ſecernit. Londonienſi vero metropolitano ſubmiſſa eſt Loegria et Cornubia. Has duas provincias ſejungit Sabrina a Cambria, id eſt, Gualia, quae urbi Legionum ſubjacuit.

Denique reſtauratis omnibus, redierunt antiſtites Romam, et quae fecerant, a beatiſſimo papa confirmari impetraverunt. Confirmatione vero facta, reverſi ſunt in Britanniam, compluribus aliis comitati; quorum doctrina gens Britonum in fide Chriſti in brevi corroborata fuit. Eorum nomina et actus in libro reperiuntur, quem Gildas de victoria Aurelii Ambroſii inſcripſit. Quod autem tam lucido tractatu paraverat, nullatenus opus fuit ut inferiori ſtylo renovaretur." Haec ille.

Qui et quales erant iſti flamines, et de converſione eorum in epiſcopos.

XVII. Vidiſſemus utinam Gildae hunc librum. Bene autem res ſe habet, ſi vel Gaufridus ipſe, vel, quem interpretatus eſt, auctor ſuus Britannicus aliquando viderit. De Gaufrido enim nec tam auſtere, ut Neubrigenſis olim, nec tam leviter, ut jam inde Polydorus, cenſeo: facile tamen haud credam reperiri uſpiam apud veteres flaminum iſtam atque archiflaminum per provincias diſtributionem; aut ſub Lucii aevo in uſu eſſe voces archiflamines et archiepiſcopi: exortaſve juriſdictiones metropoliticas, aut pallii ceremoniam. Quippe flamines [m] apud Romanos alii non erant quam ſacerdotes; ſic autem dicti a filo (inquit Varro) quo cingebantur capita, quaſi filamines: ut alias a pileo (juxta Plutarchum) pileamines, et a ſacrificando, vulgariter ſacrificuli. Et cum ſingulorum ſinguli navarent deorum miniſteria, unuſquiſque a deo ſuo nomen reportavit. Primum tres tantummodo: Jovis, qui flamen Dialis; Martis, qui flamen Martialis; Quirini, qui Flamen Quirinalis appellatus eſt. Deinde caeteri omnes cujuſcunque dei. Vulcanalis, Floralis, Volturnalis, Pomalis, Furinalis, Falacer, etc. Demum ipſorum Caeſarum, quos in deos evexerant, divi Julii Caeſaris flamen; divi Marci, Heli, Antonini, et aliorum.

Nec obtinuit iſtorum aliquis ſacerdotalem juriſdictionem per certam aliquam provinciam, aut ſolus in una aliqua curia miniſtrabat. Sed cum triginta olim ſub Numa (poſtea triginta ſex) in urbe Roma haberentur curiae (quas parochias appellemus) ſingulae praeponebantur bini flamines. Nec ſubjiciebantur iſti ſuperiori alicui flamini, qui exinde archiflaminis aut protoflaminis inſigniretur nomine, ſed toti pontificum collegio, ejuſdemque praeſidi pontifici maximo, non archiflamini. Agnoſco tamen flamines alios dici majores, alios minores; at hoc non a poteſtate, ſed ab antiquitate: quod tres illi primi a Numa et e patriciis inſtituerentur; caeteri poſtea e plebeis. Sic et qui curiarum erant flamines, curiales appellati ſunt, alii non item. Haec in gentilium Romanorum hierarchia, parum ad Britannicam illam, de qua Gaufridus, nuſquam (quod ſciam) alibi inventam.

[l] l. IV. c. xix, xx. edit. Heidelb. MDLXXXVII.

[m] Flamines inferioris imperii aevo per provincias occidentis fuere, qui majora ſacerdotia gerebant; et archiflamines eorum primates. Eorum flaminum mentio inconcilio Eliberitano et apud Iſidor. Mercator. in epiſtolis paparum decretalibus, quas ipſe commentus eſt. De his etiam flaminibus et archiflaminibus gentilium, quibus comparant epiſcopos et archiepiſcopos gentilium, nos ad illud conciliumplura. SALMAS.

Gaufrido autem atque aliis, qui flaminum, archiflaminum, et protoflaminum commento capiuntur, impoſuiſſe videtur Gratiani auctoritas, epiſtolis munita S. Lucii et ipſius Clementis, Petrum apoſtolum rei laudantis auctorem, Feneſtellae etiam veteris Romani hiſtoriographi ſub imp. Tiberio. Certe epiſtolae illae, ut aliae aliquot decretales ſub larva antiquitatis diu latitantes, fictitiae tandem comprehenduntur, cedentibus (et ingenue) quibuſdam pontificiis, nec tum propugnante Baronio ipſo, vel Bellarmino. Libellus vero, qui ſub [n] Feneſtellae nomine hodie proſtat, plane non illius eſt. Quomodo enim is, qui obiit (ut refert Plinius) noviſſimo Tiberii Caeſaris principatu, hoc eſt, anno a reſurrectione Chriſti IV. futuros Romanae eccleſiae gradus, epiſcopum, archiepiſcopum, cardinalem, patriarcham, metropolitanum, et recentiora alia praedicaret? Vidit et admonuit, qui Baſileae primus impreſſit Valentinus Curio, librum hunc non eſſe Feneſtellae: et qui ibidem poſtea anno Dom. MDXXX. illuſtratiorem reddidit Matthias Bredebachius: ſed comperto tandem auctore, Plantinus eum in octavo Antverpiae edidit, ſub nomine Dominici Flacci Florentini, ut Geſnerus perhibet, annum licet, in quo floruit Flaccus iſte, non expreſſerit. Undecunque autem in Gaufridi hiſtoriam devenit flaminum iſta atque archiflaminum ſuggeſtio, aut latuiſſe videtur aequalem ſuum Guilielmum Malmeſburienſem, et mox Giraldum Cambrenſem, aut ab eiſdem non ſatis lucide confirmata. Tractantes enim ambo Lucii converſionem, de his neuter meminit: ſed nec primus quidem de epiſcopis, et alter aliter de epiſcopatibus. Placeat ut quid uterque prodidit recitemus, nam e latibulis nec efferuntur iſti codices, nec nobis contigit vidiſſe integros. Subſequitur autem in Malmeſburii (quem diximus) commentario in hunc modum.

Quomodo ſancti Phaganus et Deruvianus Britannos ad fidem converterunt, et in inſulam Avalloniae venerunt.

XVII. Tradunt bonae credulitatis annales, quod Lucius rex Britannorum ad Eleutherium, XIII. loco poſt beatum Petrum, miſerit orans ut Britanniae tenebras luce chriſtianae praedicationis illuſtraret, etc. Venerunt igitur, Eleutherio mittente, praedicatores Britanniam duo viri ſanctiſſimi, Faganus videlicet atque Deruvianus, prout charta beati Patricii et geſta Britannorum teſtantur. Hi igitur verbum vitae evangelizantes, regem cum ſuo populo ſacro fonte abluerunt an. Dom. CLXVI. Hinc praedicando et baptizando Britanniae partes peragrantes, in inſulam Avalloniae, more Moyſi legiſlatoris interiora deſerti penetrantes, ſunt ingreſſi, ubi antiquam, Deo dictante, repererunt eccleſiam manibus diſcipulorum Chriſti, ut ferunt, conſtructam, et humanae ſaluti a Deo paratam: quam poſtmodum ipſe caelorum fabricator multis miraculorum geſtis, multiſque virtutum myſteriis ſibi ſanctaeque Dei genitrici Mariae ſe conſecraſſe demonſtravit.

XVIII. Fluxerunt autem ab adventu diſcipulorum ſancti Philippi in Britanniam, uſque ad adventum ſanctorum memoratorum CIII. anni. Igitur praedicti ſancti Faganus et Deruvianus, oratorio illo ſic reperto, ineffabili ſunt referti gaudio, ibidem in Dei laudibus moram pertrahentes diuturnam, per novem videlicet annos. Locum etiam diligenter perſcrutantes, figuram noſtrae redemptionis, aliaque ſigna manifeſta repererunt, quibus bene cognoverunt quod chriſtiani prius locum inhabitaverunt. Poſtea caeleſti perpendentes oraculo, quod Dominus ipſum locum prae caeteris Britanniae ſpecialiter elegerit ad nomen glorioſae genitricis ſuae ibidem invocandum. Omnem etiam narrationem in antiquis ſcriptis invenerunt, qualiter ſanctis apoſtolis per univerſum orbem diſperſis, ſanctus Philippus apoſtolus, cum multitudine diſcipulorum in Franciam veniens, duodecim ex ipſis in Britanniam miſit ad praedicandum. Qui praedictam capellam, angelica docti revelatione, conſtruxerunt, quam poſtmodum Filius altiſſimi in honorem ſuae matris dedicavit. Ipſiſque duodecim tres reges, licet pagani, duodecim portiones terrae dederunt ad eorum ſuſtentationem.

Inſuper geſta eorum ſcripta invenerunt, ideoque locum prae caeteris dilexerunt, qui etiam in memoriam primorum duodecim, ex ſuis ſociis duodecim elegerunt, et in praefata inſula, rege Lucio conſentiente, habitare fecerunt. Qui poſtea in diverſis locis, ſicut anachoretae, manſerunt ibidem, in eiſdem videlicet locis, in quibus primi duodecim primitus habitaverunt. In vetuſtam tamen eccleſiam ad divina obſequia devotius complenda crebro convenerunt quotidie. Et ſicut tres reges pagani dictam inſulam cum adjacentiis ſuis duodecim primis Chriſti diſcipulis dudum conceſſerant, ita praedicti Faganus et Deruvianus iſtis duodecim ſociis, atque aliis inpoſterum ſecuturis, ab eodem rege Lucio liberam eandem confirmari impetrabant. Sic autem multi aliis ſuccedentes, ſemper tamen in numero duodenario per multa annorum curricula, uſque ad adventum ſancti Patricii Hibernenſium apoſtoli, in memorata inſula permanſerunt. Huic etiam eccleſiae ſic repertae aliud dederunt ſancti neophytae opere lapideo oratorium, quod Chriſto ſanctiſque apoſtolis Petro et Paulo dedicaverunt." Ex antiquo exemplari ſcripto de antiquitate Glaſton. etc.

XX. Malmeſburium audiſti: reſtat ut Giraldum Cambrenſem pariter exhibeamus, qui in hunc modum ſuam complectitur narrationem.

Phaganus et Deruvianus miſſi ab Eleutherio, fidem ferunt, quinque metropolites, et duodecim ſingulis epiſcopatus ſtatuunt, Saxones irruunt.

Ad inſtantiam itaque Lucii regis Britonum miſſi ſunt ab Eleutherio epiſcopo Romano, qui quaſi quartuſdecimus fuit a beato Petro, duo nobiles praedicatores in Britanniam majorem, Faganus ſcilicet et Deruvianus, qui fidem

[n] Feneſt. l. I. ca. v.

Chriſti

Chriſti per univerſam inſulam a mari uſque ad mare plantaverunt. Et juxta provinciarum numerum, quas tempore gentilitatis habuerat inſula, quinque metropoles; ſingulas, duodecim urbes, ſicut olim habuerat, et ſuffraganeas eccleſias totidem ſubjectas habentes, ordine et numero competenti diſtinxerunt. Juxta tomum enim Anacleti epiſcopi Romani, ſicut in pontificalibus Romanorum geſtis, et imperialibus continetur, directum Galliarum epiſcopis, juxta ſtatum gentilium ante Chriſti adventum, Britannia habuit provincias numero quinque, Britanniam primam, Britanniam ſecundam, Flaviam, Maximiam, Valentiam. Prima dicta eſt occidentalis pars inſulae, quia primum in illo Britones, Bruto et Corineo ducibus, applicuerunt, eaque primo a Corineo et ſuis occupata eſt, et inhabitata. Britannia ſecunda, Cantia, quia ſecundo a Bruto et ſuis inhabitata fuerat. Tertia, Flavia, hoc eſt, Flava, quae dicitur et Mercia, quaſi mercibus abundans, cujus caput eſt London. Quarta, Maximia, id eſt, Eboraca, ab imperatore Maximo dicta. Quinta, Valentia, ab imperatore Valente nuncupata Albania, ſcilicet quae nunc abuſive Scotia dicitur. Sicque ordinatum a viris ſanctis praedictis duobus fuerat, ut in occidentali inſulae parte, quae et nunc adulterino vocabulo Wallia dicitur, proprie vero Cambria a Cambro Bruti filio dicta, urbs Legionum [o] metropolis fuerat, duodecim ſuffraganeos habens. Dorobernia, quae nunc Cantuaria dicitur, a (Dur) Britannico, quod eſt aqua, quoniam aquis abundat, ſic nuncupata, metropolis ab auſtrali Thamiſiae fluvii parte, duodecim ſuffraganeos habens. Lundonia metropolis, duodecim ſuffraganeos habens. Eboraca, quae nunc dicitur Eboracum, metropolis, duodecim ſuffraganeos habens. Et urbs quae nunc ſancti Andreae forſan dicitur, totidem ſuffraganeos habens, olim Alba dicta, unde et Albania dicta provincia, vel potius ab Albanacto Bruti filio nuncupata.

Cumque hoc ordine diſtincta ducentis annis et pluribus Britannica eccleſia floruiſſet, ſupervenit gens Saxonica, quae nunc Anglica dicitur, a Britonibus invitata, ut eis contra Pictos et Scotos, qui boreales inſulae partes occupaverant, Britonum ſtipendiis militarent. Tandem vero cum viribus et numero creviſſent, juncto cum hoſtibus foedere, et ipſi quoque pejores hoſtes effecti, miris praedationibus incolas uſque ad occiduas partes inſulae propulerunt, totamque terram reſiduam, quam et Angliam poſtea vocaverunt, a natali ſuo Saxoniae ſolo, quod lingua eorum Engelont vocabatur, i. angularis terra, Britanniam occupatam ſic nominantes, necnon et Scotiae partem non modicam, deſtructis eccleſiis, ritu gentilitatis, quia gentiles erant, foedaverunt: Britonibus nihilominus Chriſti fidem in occiduis inſulae finibus inconcuſſe ſervantibus." Hactenus Giraldus.

XXII. Haec Giraldus: qui licet ſingulis Britanniae provinciis ſingulos dari aſſerit ſub Lucii aevo metropolitanos epiſcopos, juxta priſcam inſulae diviſionem a Romanis ante adventum Chriſti factam, et ab Anacleto, ut is perhibet, poſtea deſignatam: nihil hic tamen vel de flaminum, vel archiflaminum ditione, vel de gentilium quidpiam hierarchia prodidit. Eum tamen haud latuit vox archiflamen: nam Helenum Priami filium alias agens, archiflaminis titulo donat. Sed quid ad Giraldum, aut Gaufridum, aut Malmeſburienſem, virum certe gravem et modeſtum, in tantarum antiquitatum caligine, abſque ſeniorum ſuffragio provocamus: Gaufridum praeſertim et Giraldum, qui in gente ſua Britannica efferenda, nihil non egregium, nihil humile ſpirant aut inglorium?

In hac quidem narratione haud minus luxuriare videtur Giraldus Cambrenſis, quam in altera Gaufridus ipſe Monumethenſis. Quis enim quintuplicis hujus Britanniae diviſionis Lucii meminit ſeculo? aut quis quinquies duodecim urbes epiſcopales unquam in Britannia numeravit? Fatetur Giraldus in his diviſionibus, unam Flaviam dici: aliam Maximiam (rectius Maximam) atque hanc a Maximo imp. tertiam, Valentiam, a Valente nominatam: cum Maximus imperium non ſuſceperit ante ann. Domini CCCLXXXIII. Valens non ante CCCLXVII. et Flavia perhibetur dicta a Flavio Theodoſio imp. Valentis filio, qui purpuram non adeptus eſt ante annum CCCLXXXVIII. Multo hi omnes poſt mortem Lucii. Sed mutaſſe forſan eos dixeris provinciarum nomina, potius quam provincias ipſas conſtituiſſe. Eſto: et jam tum audi [p] Pancirollum, virum ſane egregie verſatum in Romana hiſtoria. "Conſtantinus magnus quinque ejus [Britanniae] provincias feciſſe dicitur; eam quae poſtea Maxima Caeſarienſis eſt dicta, Valentiam, Britanniam primam, Britanniam ſecundam, quae antea fuerant, et Flaviam Caeſarienſem, a ſe, qui Flavius Conſtantinus vocabatur, appellatam." Habemus jam ergo quinariae iſtius diviſionis exordium, et hanc quidem ſupra centum et viginti annos poſt exceſſum Lucii: nam imperii et Britanniae ſuſcepiſſe regimen Conſtantinus dicitur circa an. Dom. CCCXI. Lucius obiiſſe circa an. CLXXXI. De metropolitibus igitur, et archiepiſcopatuum, epiſcopatuumque ſedibus, et numero ſub rege Lucio inſtitutorum, cautius ſtatuendum cenſeo: praeſertim cum [q] Guilielmus Malmeſburienſis, epiſcopalium noſtrarum antiquitatum D. ab hinc annos rimator ſolertiſſimus, nec archiepiſcopatus ſedem Cantuaria vetuſtiorem noviſſe videtur, nec ubi locorum inter Britannos poneretur, reperit. "Ibi, ſcil. Cantuariae, prima," inquit, "ſedes archiepiſcopi habetur, qui eſt totius Angliae primas et patriarcha. Caeterum ubi fuerit archiepiſcopatus tempore Britonum, cognitio labat; quia vetuſtas conſumpſit noſtri ſeculi memoriam." Loqui videtur de Britonibus, non ſolum ſub Lucii ſeculo, ſed et de inferioribus aliis. Et ſufficit quidem plurimos hic fuiſſe epiſcopos, etiam et metropolitanos aliquos, vel ſub ipſo Lucio, vel mox ab aevo ejus, licet de ipſorum

[o] Giraldus de ſedis Menevenſis dignitate apud D. Joh. Priſeum pa. 73.

[p] In Notit. Dignit. p. 158.

[q] In prologo ad lib. I. de Geſt. Pont.

ſedibus

I

ſedibus atque numero lucide ſatis non conſtiterit.

Haec mihi concinnanti, delati ſunt a reverendiſſimo patre D. Jacobo Armachano archiepiſcopo quaterniones aliquot libri ſui, jam tum ſub praelo, " De primordiis eccleſiarum Britannicarum :" in quibus noſtrum hoc argumentum docte adeo et copioſe, adeo per omnia exquiſite rimatus eſt et illuſtravit, ut injuriam tibi inferrem, lector, ſi te ocyus illuc non legarem. Habebis enim illic omnia ad Lydium lapidem examinata, quae nos tanti impares, et aliud proſequentes inſtitutum, hic percurrimus ut occurrunt apud ipſos auctores, diſputationum non morantes retinacula.

Alia eademque uberior de rebus iſtis ſub Lucio rege, et mox inde geſtis Malmeſburii narratio lib. I. *Geſt. Reg. c.* ii.

XXIII. Malmeſburii librum, quem " De antiquitate Glaſtoniae " is ipſe refert ſe condidiſſe, et e quo praedictae narrationes perhibentur ſumptae, ego vel omnino non vidi, vel acephalum ſane, et hac parte mutilum. Obvenit autem mihi in exemplari quodam libri ſui " De regibus Anglorum," cc. circiter abhinc annos, bellis literis, ſed mendoſe pluries, et malefide exarato, diverſa in nonnullis, et in aliis luculentior admodum commemoratio; Malmeſburii tamen labium atque genium apprime reſonans. Quaeſitis igitur antiquis aliis ejuſdem exemplaribus manuſcriptis, duo reperi Cantabrigiae[r]; collatiſque una iſtis omnibus, et loco toto, prout poterat, redintegrato: aequum cenſui e tenebris ſuſcitatum in lucem dare; tum quod huic convenit argumento, et antiquae hiſtoriae; tum quod in impreſſo [s] Malmeſburii codice, ideo forte quod ad regum geſta parum attineret, praetermiſſum ſit. Sic autem ille in omnibus his manuſcriptis, lib. I. ca. ii. poſt haec verba, " per eadem tamen cucurrit veſtigia."

XXIV. Sed quia Kenewalchii tempora attigimus, et Glaſtonienſis coenobii ſe obtulit locus, ejuſdem eccleſiae exortum et proceſſum, quantum e ſtrue monumentorum corradere potero, repetens ab origine pandam.

Tradunt bonae credulitatis annales, quod Lucius rex Britannorum ad Eleutherium XIII. loco poſt beatum Petrum papam miſerit, oratum ut Britanniae tenebras luce chriſtianae praedicationis illuſtraret. Mactus animi rex, magnae prorſus laudis factum adorſus, ut fidem, quam tunc temporis pene omnes reges et populi perſequerentur exhibitam: ipſe ultro appeteret vix auditam. Venerunt ergo, Eleutherio mittente, praedicatores Britanniam, quorum in aevum duravit efficacia, quamvis longae ſitus aetatis conſumpſerit nomina. Horum fuit opera, vetuſta in Glaſtonia ſanctae Mariae eccleſia, ſicut fidelis per ſuccidua ſecula non tacuit antiquitas. Sunt et illae non exiguae fidei literae in nonnullis locis repertae ad hanc ſententiam: " eccleſiam Glaſtoniae non fecerunt aliorum manus, ſed ipſi apoſtoli Chriſti eam aedificarunt." Nec abhorret a vero, quia ſi Philippus apoſtolus Gallis praedicavit, ſicut Freculfus lib. II. cap. iv. dicit, poteſt credi quod et trans oceanum ſermonis ſemina jecit. Sed ne videar per opinionum naenias lectorum expectationem fraudare, illis, quae diſcrepant, in medio relictis, ad ſolidae veritatis geſta enarranda ſuccingar.

XXV. Eccleſia, de qua loquimur, quae pro antiquitate ſui celebriter ab Anglis Ealde cyrce, id eſt, vetuſta eccleſia, nuncupatur, primo virgea, neſcio quid divinae ſanctitatis jam inde a principio redoluit, ſpiravitque in omnem patriam, quamvis ex deformi, grandis reverentia, cultu. Hinc confluentium illuc populorum totis callibus undae: hinc opulentorum depoſita pompa conventus: hinc religioſorum, et literatorum frequens perendinatio. Nam ſicut a majoribus accepimus, Gildas, neque inſulſus, neque infacetus hiſtoricus, cui Britanni debent, ſi quid notitiae inter caeteras gentes habent, multum annorum ibi exegit, loci ſanctitudine captus. Eſt ergo eccleſia illa omnium, quas quidem noverim, in Anglia vetuſtiſſima, et inde cognomen ſortita. In ea multorum ſanctorum (quorum aliquot in proceſſu notabimus) corporales ſervantur exuviae, nec a beatorum cineribus vacat ullus fani ambitus: adeo pavimentum lapide conſtratum: adeo altaris latera, ipſumque altare ſuper et infra reliquiis confertiſſimis aggeruntur. Ubi etiam notare licet in pavimento, vel per triangulum, vel per quadratum lapides altrinſecus ex induſtria poſitos et plumbo ſigillatos, ſub quibus quiddam arcani ſacri contineri, ſi credo, injuriam religioni non facio.

XXVI. Antiquitas et ſanctorum congeries excivit reverentiam loco, ut vix ibi quis noctu praeſumat excubias agere: vix interdiu excreſcens flegma projicere: illuſoriae foeditatis conſcius toto cohorreat corpore. Nullus inter contiguum coemeterium, vel avem venatoriam advexit, vel quadrupedes induxit, qui ſui vel rei poſſeſſae indemnis abierit. Ferro vel aqua examinandi, ſi orationem ibi depoſuerint, omnes quos praeſens memoria complectitur, uno excepto, de ſalute ſua tripudiarunt. Si quis e vicino aliquod aedificium locandum putaſſet, quod obumbratione ſua lucem invideret eccleſiae, patuit ruinae. Satiſque conſtat homines illius provinciae nullum ſanctius vel crebrius juramentum habere, quam per veterem eccleſiam; nihil magis vitantes, metu celeris vindictae, quam pejerare. Labantem veritatem dictorum, quae propoſuimus in libro, quem de antiquitate ejuſdem eccleſiae ſcripſimus pro ſucceſſu annorum, teſtimoniis fulciemus.

XXVII. Interim palam factum eſt merito dici caeleſte in terris ſanctuarium, tot ſanctorum reconditorium. Quantum vero is locus fuerit etiam primatibus patriae venerabilis, et ad ſepulturam deſiderabilis, ut ibi potiſſimum ſub protectione Dei genitricis operirentur diem reſurrectionis, multa ſunt indicio, quibus pro cautela faſtidii abſtineo. Illud quod clam pene

[r] 1. in Bibl. pub. 2. in Bibl. col. S. Trin.

[s] Francof. an. MDCI. p. 13. l. xx.

omnibus

omnibus eſt, libenter praedicarem, ſi veritatem exculpere poſſem, quid illae pyramides ſibi velint, quae aliquantis pedibus ab eccleſia illa poſitae, coemeterium monachorum praetexunt. [Vid. Uſſerii Primordia p. 112, 121, 122.] Procerior ſane et propinquior eccleſiae, habet quinque tabulatus, et altitudinem xxvi. pedum. Haec prae nimia vetuſtate, etſi ruinam minetur, habet tamen antiquitatis nonnulla ſpectacula, quae plane poſſunt legi, licet non plene poſſint intelligi. In ſuperiori enim tabulatu eſt imago pontificali ſchemate facta. In ſecundo imago regiam praetendens pompam, et literae Heꞃ. Sexi. et Bliꞅpeꞃ. In tertio nihilominus nomina Pencꞃeꞅꞇ. Banꞇomc. Ƿineꞇpeᵹn. In quarto Baꞇe. Ƿulꝼꞃeꝺ. et Eanꝼleꝺ. In quinto, qui et inferior, eſt imago, et haec ſcriptura, Loᵹoꞃ. Ƿeaꞅlicaꞅ. et Bꞃeᵹꝺen. Spelpeꞅ. Lupuᵹenꝺeꞅ. Beaꞃm. Altera vero pyramis habet xviii. pedes, et quatuor tabulatus, in quibus haec leguntur: Lenꞇepine Heꝺꝺe. Epc̄. Bꞃeᵹoꞃeꝺ. et Beoꞃmaꞃꝺ. Quid haec ſignificent non temere definio, ſed ex ſuſpicione colligo eorum interius in cavatis lapidibus contineri oſſa, quorum exterius leguntur nomina. Certe Leꞅopoꞃꞇ is pro vero aſſeritur, de cujus nomine quondam Loꞅpeꞃieꞅ beꞃiꞇh dicebatur, qui nunc Mons Acutus vocatur. Bꞃeᵹꝺen a quo Bꞃienꞇacnol et Bꞃinꞇimeꞃiꞅ. Bꞃeᵹoꞃeꝺ et Beoꞃpaꞃꝺ abbates ejuſdem loci tempore Britonum, de quibus caeteris, quae occurrere poterint, exhinc liberiori campo exultabit oratio. [V. Uſſer. l. c. p. 1054.] Jam enim abbatum ſeriem, et quid, cuique, et a quo rege monaſterio delegatum ſit, ſermo explicare contendet.

XXVIII. Ac primum de beato Patricio, a quo monumentorum ſeries eluceſcere coepit, pauca libabimus. Saxonibus enim Britannorum infeſtantibus pacem, et Pelagianis eorum expugnantibus fidem, ſanctus Germanus Antiſſidorenſis contra utroſque ſuppetias tulit. Illos enim Alleluatico cantu fudit, et iſtos evangelicis et apoſtolicis tonitrubus fulminavit. Inde in patriam meditatus reditum, Patricium ad familiare contubernium aſcivit, eundemque poſt aliquot annos Hibernenſibus, jubente Coeleſtino papa, praedicatorem miſit. Unde ſcriptum eſt in chronicis anno dominicae Incarnationis quadringenteſimo xxv. ſanctus Parricius ordinatur a Coeleſtino papa in Hiberniam. Item ccccxxxiii. anno Hibernia inſula convertitur ad fidem Chriſti, praedicante ſancto Patricio, cum multis mirabilibus. Ille igitur munus injunctum gnaviter executus, et exrremis diebus in patriam revertens, ſuper altare ſuum Cornubiam appulit, quod uſque hodie apud incolas magnae venerationis eſt, tum propter ſanctitudinem, et utilitatem, tum propter infirmorum ſalutem.

Ita Glaſtoniam veniens, ibique monachus et abbas factus, poſt aliquot annos naturae ceſſit. Cujus aſſertionis omnem abſolvit ſcrupulum viſio cujuſdam fratris, qui poſt obitum beati viri, jam nutante memoria utrum ibi monachus et abbas fuerit, cum de hoc frequens verteretur quaeſtio, tali confirmatus eſt oraculo. Reſolutus enim in ſoporem, miſſus eſt audire quendam legentem poſt multa ejus miracula haec verba: "Hic igitur metropolitani pallii decoratus eſt ſanctitate: poſtmodum vero hic monachus et abbas factus eſt." Adjecit etiam ut non integre credenti, literis aureis quod dixerat, ſcriptum oſtenderet.

Exceſſit ergo Patricius anno aetatis cxi. incarnationis Domini ccccLxxii. qui fuit annus, ex quo in Hiberniam miſſus eſt, quadrageſimus ſeptimus. Requieſcit in dextero latere altaris vetuſtae eccleſiae, in pyramide ſaxea, quam argento veſtivit poſterorum diligentia. Hinc Hibernenſibus mos inolitus, ad exoſculandas patroni reliquias, locum frequentare: unde et ſanctum Indractum et beatam Brigidam, Hiberniae non obſcuros incolas, huc olim commeaſſe celeberrimus ſermo eſt. Brigida relictis quibuſdam ſuis inſignibus, monili viz. pera et textrilibus armis, quae adhuc pro ſanctitatis memoria oſtentantur, et morbis diverſis medentur, utrum domum reverſa, an ibi acceperit pauſam, incertum. Indractum juxta Glaſtoniam martyrizatum, cum ſociis ſeptem poſtmodum in veterem tranſlatum eccleſiam liquebit per narrationis conſequentiam.

XXIX. Succeſſit Patricio in abbatis regimine Benignus, ſed quot annis incertum. Quis autem fuerit et quomodo patria lingua dictus non facete verſus exprimunt, qui in epitaphio apud Forramerum ſcripti fuerunt.

Hoc patris in lapide Beonnae ſunt oſſa locata,
Qui pater extiterat monachorum hic tempore priſco.
Hunc fore Patricii dudum fortaſſe miniſtrum
Fantur Hibernigenae, et Beonnam de nomine dicunt.

Quantae apud Deum gratiae fuerit et ſit, et veteris quondam vitae, et novae in majorem eccleſiam tranſlationis praeconantur magnalia.

XXX. Jam vero quanti hunc locum penderit magnus ille David, Menevenſium archiepiſcopus, celebrius eſt, quam ut noſtro indigeat illuſtrari relatu. Ille antiquitatem et ſanctitudinem eccleſiae divino comprobavit oraculo. Dedicationi enim ejus intendens, cum epiſcopis ſeptem, quorum primas erat, ad locum venit, paratis autem omnibus, quae officii uſus expoſceret: nocte preceſſura, ut putabat, feſtivitatem, ſomno indulſit. Omnes ergo ſenſus in quietem ſolutus, vidit Dominum Jeſum aſſiſtere, cauſam adventus blande ſciſcitantem: quam cum ille incunctatus aperuiſſet, revocavit eum a ſententia Dominus hoc dicto. Dedicatam a ſe dudum eccleſiam in honorem matris ſuae iteratione humana ſacramentum temerari non oportere, ſimulque cum dicto, volam digito terebrare viſus, haec ſubjicit, hoc haberet ſignum, repeti non debere, quod ipſe anticipaſſet facere. Sed quia intentionis illius non tam fuerit audacia quam devotio, poenam non prologandam. Denique mane futuro cum in miſſa, " cum ipſo, et per ipſum, et in ipſo " dicturus eſſet, plenum ei ſalutis vigorem reſundendum. His terroribus antiſtes ſomno excuſſus, ſicut tunc ulceroſa ſanie impalluit, ſic poſtea

poſtea veritati propheticae applauſit. Sed ne nihil videretur egiſſe, aliam eccleſiam citato fecit et dedicavit opere. De hoc ſane egregio et incomparabili viro, utrum ibi obierit, an in ſede propria vitam finierit, incertum habeo. Nam viri religioſi, recordatione digni, eum cum beato Patricio eſſe affirmant, et Wallenſes omni frequentatione et multiplici ſermone proculdubio affirmant et corroborant, illud in medium proferentes, Bernardum epiſcopum ſemel et ſecundo eum quaeſiſſe, et multis reclamantibus non inveniſſe. Hoc de beato David dixiſſe ſufficiat.

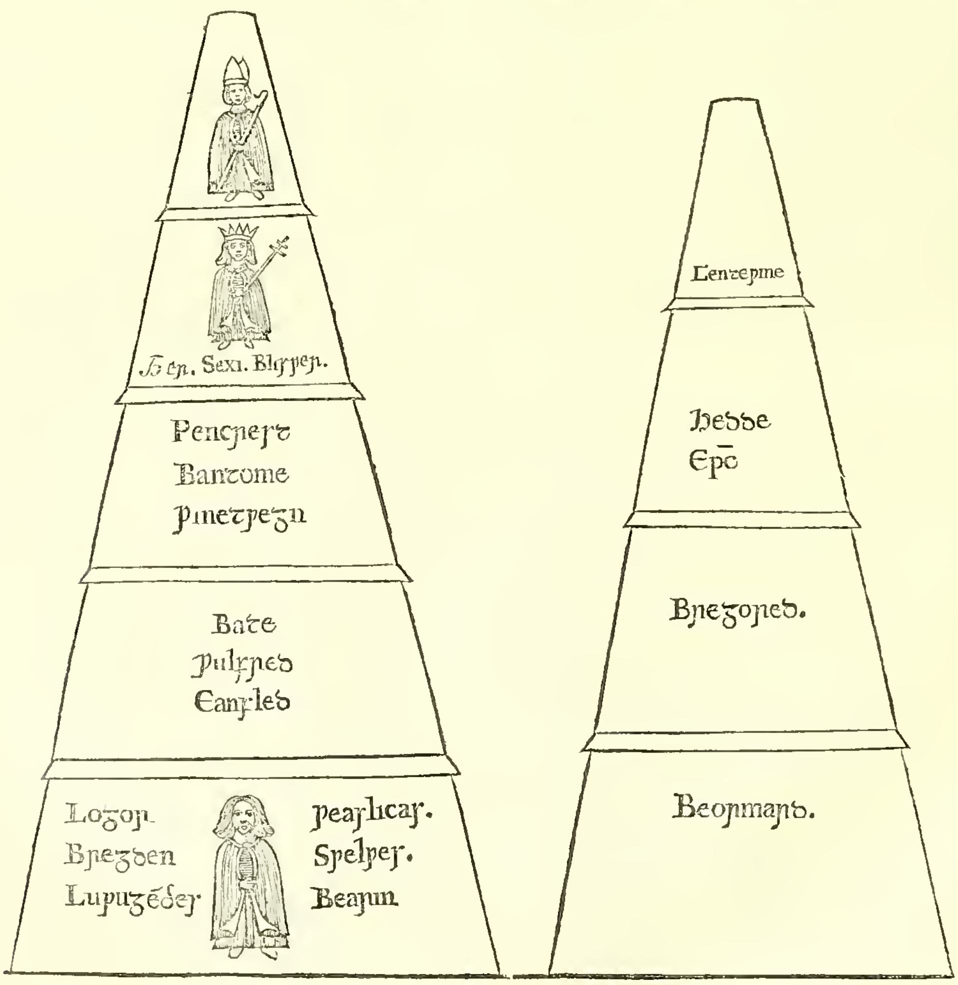
XXXI. Multum temporis in medio, venit in Britanniam ſanctus Auguſtinus a beato Gregorio directus, anno incarnationis Domini DXCVI. cujus praedicationis commilitonem Paulinum ex archiepiſcopo Eboracenſi Roffenſem epiſcopum, aſſerit majorum traditio, eccleſiae contextum dudum, ut diximus, virgeae, ligneo induiſſe tabulatu, et plumbo a ſummo uſque deorſum cooperuiſſe. Egit nimirum praedicabilis viri ſolertia, ut nihil decederet ſanctitati, et plurimum accederet ornatui. Et certe ſolet eccleſiarum cultus auguſtior quaſlibet brutas mentes ad orandum illicere, quamlibet cervicoſitatem ad ſupplicandum inflectere.

XXXII. Anno Incarnationis DCI. id eſt, adventus beati Auguſtini quinto, rex Domnoniae terram, quae appellatur Ineſwithrin, ad eccleſiam vetuſtam conceſſit, quae ibi ſita eſt, ob petitionem Worgret abbatis in quinque caſſatis. Ego Mawron epiſcopus hanc chartam conſcripſi. Ego Worgret ejus loci abbas ſubſcripſi.

Quis iſte rex fuerit, ſchedulae vetuſtas negat ſcire, veruntamen quod Britannus fuerit, hinc praeſumi poteſt, quia Glaſtoniam ſua lingua Ineſwithrin appellavit: ſic enim eam Britannice vocari apud eos conſtat. Illud quoque animadvertere par eſt, quantae antiquitatis ſit eccleſia, quae tunc etiam dicebatur vetuſta. Fuerunt ſane ejuſdem abbates Britannicam barbariem nominibus praetendentes, praeter Worgret, Lademund, et Bregoretd: praelationis eorum tempora ſunt in obſcuro, ſed nomina illorum et dignitates in majori eccleſia, prodente ſecus altare pictura, ſunt in propatulo. Felices igitur ejus loci habitatores, quos ipſa ſanctuarii reverentia ad morum compoſitionem invitat. Nullum de his crediderim deperire caelis, quos egreſſos corpore, tot patronorum excipit laus vel excuſatio.

XXXIII. Anno dominicae Incarnationis DCLXX. Kenwald, qui et Kenwalchius, regni ſui XXIX. dedit Berthwaldo Glaſtonienſi abbati Ferramere, ii. hidas, archiepiſcopo Theodoro interveniente. Hic idem Berthwaldus, renuente rege et dioeceſis epiſcopo, Glaſtoniae renuncians, ad regimen monaſterii Raculfs receſſit, quocirca Berthwaldus et fama religionis nominatiſſimus, et gentis nobilitate praeclarus, quippe fratris Ethelredi regis Merciorum filius, loci opportunitate Cantuariae proximus, Theodoro archiepiſcopo decedente, illius ſucceſſit cathedrae. Haec de Glaſtonienſis antiquitate eccleſiae me dixiſſe ſufficiat.

Pyramidum dictarum ſpecimen juxta Malmeſburii deſcriptionem.



De primis Britannorum metropolitanis praeſulibus, quos inferior aetas archiepiſcopos appellavit.

Adjungam ad caliginoſa iſta ſecula pertinentia, analecta quaedam de metropolitanis Britonum praeſulibus, qui poſt Lucii aetatem, ſed ante Auguſtini primi Cantuarienſis archiepiſcopi adventum, in hiſtoriis noſtris deprehenduntur, ſecundum triplicem provinciarum diviſionem a Monumetenſi poſitam, viz. Londinenſem, Eboracenſem, et urbis Legionum. De his autem, ſicut et de ipſa religione, poſt Lucii ſeculum, rara apud auctores mentio, graviſque ea plerunque et lugubris. Agitantibus enim hic imperii clavum Romanis infidelibus; ſaevienteque interea furore Diocleſiano, quo martyrio coronatur S. Albanus, abſorpta pene eſt eccleſia, et ſub modio poſitum lumen evangelii. Licet etiam reſpiraret aliquantiſper Conſtantini magni beneficio, novus tamen mox ſe ingerit inimicus. Abductis enim a Maximo, imperatore hic conſtituto, pube potiore et praeſidiario milite in militiam tranſmarinam, atque eis nunquam remeantibus, ſed in Gallia Armorica, quae ab ipſorum nomine Britannia poſtea nuncupata eſt, ſedes ſuas collocantibus, natale eorum ſolum indigenis ſpoliatur defenſoribus; et a Romanis haud multo poſtea abdicatum, hoſti derelinquitur et praedonibus. Populantur jam tum omnia Pictus atque Scotus: et cum adverſus ſaevos iſtos lupos, immaniores a Britannis invocarentur tigrides illi, in auxilium, Saxones; ambo tandem hoſtes fiunt, graſſanteſque pariter in imbellem populum, ſacra rapiunt et profana, excidiumque inferunt funeſtiſſimum. Fugiunt interea Britanni miſeri, cautes, nemora, loca aſpera atque devia quaeritantes. Catervatim nobiles in latebroſam Walliam quo et duces ipſi chriſtianae militiae, Eboracenſis et Londinenſis archiepiſcopi, cum toto ſuo clero ſe proripiunt. Repetit jam omnia, ut ex poſtliminio, gentiliſmus, ovatque triumphato evangelio, uſque cauſam ſuam in ſe ſuſcipiens Deus miſericors, Aethelbertum regem, victoreſque Saxones, vincenti omnia ſubegit Chriſto.

De archiepiſcopis Eboracenſibus ante Auguſtinum. Circa an. Dom. CCVIII. Spartian. Cambden. Cod. lib. III.

De archiepiſcopis igitur Eboracenſibus eo obſcurior eſt notitia ſub his ſeculis, quo urbs ipſa Eboracum emicuit clarior ſub Romanis. Erat autem non ſolum totius regni caput, ut Albinus refert, ſed et Britannici orbis Roma altera, palatium, curia, et praetorium Caeſaris; quo Severus ipſe imp. legem dictavit, peractiſque, inopinate in Bellonae templo, ſacris ethnicis, vitam brevi exhalavit. Nullum igitur profligatae religioni chriſtianae in hac urbe tunc latibulum; nec deinceps quidem, cum exutis Romanorum faſcibus, eam pariter conterebat barbarorum jugum. Memorantur hic itaque quatuor tantum epiſcopi a Lucii aevo uſque ad adventum Auguſtini, hoc eſt, per totos CCCC. annos, licet prima videatur ſedes et Britanniarum patriarchatus, viz.

1. Sampſon, qui ab ipſo Lucio collocari dicitur primus hic epiſcopus. Suſpectam autem habet rei fidem Godwinus praeſul, quod nondum ſuſceptus eſſet apud veteres mos iſte Hebraeorum, ſanctorumve Chriſtianorum nomina uſurpandi. Cedo, ſed et Lucio ipſi obveniſſe videtur poſt converſionem ſuam mutatio nominis, ut alias memoravimus.

2. Taurinus, quem huc tranſlatum ferunt e mandato Conſtantii Chlori imp. qui purpuram ſumpſit circa an. Dom. CCCIV. [Godwin. de praeſ. Eborac.]

3. Pyramus, ab inclyto Arthuro rege, qui floruit anno DXX. conſtitutus.

4. Tödiacus, veterum Britannicorum archipraeſulum hic noviſſimus; qui abducens una ſuum clerum, in Cambriam profugit cum Theona, archiepiſcopo Londinenſi, A. D. DLXXXVI. Nec Eboraci poſtea quiſquam ſedit epiſcopus, vel archiepiſcopus uſque an. DCXXV. quo Paulinus Saxones ibidem degentes ad fidem convertit, et eorum denuo fit archiepiſcopus.

Exiguo autem huic quatuor epiſcoporum catalogo a Godwino praeſule exhibito; ego quintum addere, et forte aliis certiorem, non dubitabo. Eborium ſcil. qui in concilio Arelatenſi I. an. Chr. CCCXIV. inter alios Britanniae epiſcopos et praelatos adſuit, primuſque, et ut videtur primas, ſubſcripſit in hunc modum.

Eborius, epiſcopus de civitate Eboracenſi, provincia Britanniae.

Reſtitutus, epiſcopus de civitate London. provincia ſupradicta.

Adelfus, epiſcopus de civitate Colonia Londonenſium. Exinde ſacerdos preſbyter Arminius diaconus. [Vide hoc concil. hic infra in an. CCCXIV. et nota Eboracenſem epiſcopum praeponi Londinenſi.

De archiepiſcopis Londinenſibus ante Auguſtini adventum.

Collegit horum nomina (unde neſcio, nec quam antique) Furnalenſis quidam monachus, Jocelinus: tenui ſane memoratione, ut apud Stouum videas, et, quod in re caliginoſa ſolet, dirupta ſerie et imperfecta. Quae fortuito igitur nobis obvenerunt huc pertinentia, nos appoſuimus.

1. Theanus, inquit Furnius, primus fuit Londini archiepiſcopus, tempore Lucii regis; et eccleſiam S. Petri Londini condidit, in loco, qui vocatur Cornehill, id eſt, mons frumentarius, ope Citani, protopincernae Lucii regis, et in eadem fixit archiepiſcopatus ſui ſedem. Sic ille. Tabula vero MS. neque pridem, nec antique in eadem eccleſia appenſa, haec ad ipſum Lucium refert; et manſiſſe illic metropolitanam dignitatem CCCC. annos, hoc eſt, ad adventum Auguſtini, a Gregorio miſſi, perhibet.

2. Eluanus [Bal. Cent. I. ca. XXVII.] ſecundus fuit: qui a Lucio rege cum Medvino ſocio ſuo Romam miſſus ad Eleutherium pontificem, fidei doctrinam, quam ab Arimathaeanis patribus

bus in Avalanenſi collegio didicerat, confirmatam reportavit et auctiorem reddidit: fluctuantem regem, Druidarumque plurimos eadem imbuit, et prope eccleſiam antedictam bibliothecam condidit. Floruit anno clxx.

3. Cadar.

4. Obinus.

5. Conan.

6. Palladius.

7. Stephanus.

8. Iltutus, al. Iltuta, ex temporis diſcrepantia non videtur idem fuiſſe Iltutus, qui Morganenſis dictus eſt, et S. Germani Altiſiodorenſis diſcipulus.

9. Theodwinus, al. Dedwin.

10. Theodredus.

11. Hilarius.

12. Reſtitutus, quem ne nominavit Furnius, e Britannia vocatus ad Arelatenſe in Galliis concilium ſub Conſtantino mag. quod Binius repoſuit in an. Dom. cccxxviii. Baronius [v] in cccxiv. mendoſe Godwinus ſub Conſtantio, et in anno cccl. eidem ſubſcripſit in hunc modum. "Ex provincia Britanniae, civitate Londinenſi Reſtitutus epiſcopus." Vide. Referunt Godwinus et Balaeus hunc fuiſſe hominem conjugatum, redeuntemque a concilio Arelatenſi anno Chriſti cccl. attuliſſe ſecum in Britanniam concilii illius canones, inter quos hunc unum numerat Balaeus. "Si diaconi in ordinatione ſua proteſtentur ſe uxores ducturos, ut liceat illis id ipſum facere, atque ſimul in miniſterio permanere." Non reperitur hodie in impreſſis exemplaribus. Vide infra notas noſtras ad hoc concilium in an. Chr. cccxiv.

13. Inter Reſtitutum iſtum, clarum an. Dom. cccxxviii. et, qui ſequitur, Guitelinum, florentem an. ccccxxxv. tantum habetur temporis intervalli, ut medios aliquot fuiſſe epiſcopos, non eſt dubium, licet minime conſtet de nominibus. Veriſimile etiam eſt, ut e pluribus Britanniae epiſcopis, qui Ariminenſi ſynodo interfuerunt anno Chriſti ccclix. Londinenſis unus fuit, eorumque unus, cui de ſuo proprio ita luculenter competebat, ut oblatam ab imperatore annonam recuſaret, cum tres alii e Britannia epiſcopi eam ex inopia receperunt: de quo Severus (apud Baronium an. ccclix. § ii.) lib. II. "Ita miſſis per Illyricum, Italiam, Africam, Hiſpanias, Galliaſque magiſtris officialibus, acciti atque tracti quadringenti, et aliquot amplius occidentales epiſcopi, Ariminum convenere, quibus omnibus annonas et cellaria dari imperator praeceperat. Sed id noſtris, id eſt, Aquitanis, Gallis, et Britannis indecens viſum; repudiatis fiſcalibus, propriis ſumptibus vivere maluerunt: tres tamen ex Britannia, inopia proprii, publico uſi ſunt, cum oblatam a caeteris collationem reſpuiſſent; ſanctius putantes fiſcum gravare quam ſingulos." Ex his perſpicuum eſt, multos fuiſſe e Britannia (noſtra, non tranſmarina, quae id nomen nondum aſſecuta fuit) in hac ſynodo epiſcopos, tantarumque omnes facultatum, ut praeter tres oblatam ab imperatore annonam recuſarent.

14. Faſtidius, [Bal. Cent. I. ca. xli.] alias dictus Faſtidius Priſcus, apud Britannos natus, chriſtianiſque imbutus moribus, in exponendis ſcripturis feliciter claruit, et Londinenſis factus, ut perhibent, metropolites, per univerſam Britanniam evangelium dicendi majeſtate praedicavit. "Faſtidius," inquit Gennadius Catal. vir. illuſtr. p. 321. qui floruit anno ccccxcii. "Britanniarum epiſcopus, ſcripſit ad Fatalem quendam de vita chriſtiana librum unum; et alium de viduitate ſervanda, ſana et Deo digna doctrina." Claruit ſub Honorio et Theodoſio an. Chriſti ccccxx. corruente ex quotidianis diſſidiis Britannorum republica.

15. Vodinus fraude Hengiſti Saxonis clam peremptus eſt an. ccccxxxvi. quod inſtar Johannis Baptiſtae, Vortigerno regi Britanniae, tum adhuc conjugato, nobiliſſimiſque tribus filiis ex uxore gaudenti, Rowenam Hengiſti filiam prohiberet ducendam.

16. Theonus, Gloceſtrenſis hic epiſcopus, inquit Godwinus, Londinum tranſlatus fertur anno dliii. anno vero dlxxxvi. aſſumpto ſecum univerſo clero, in Walliam dicitur ad populares ſuos profugiſſe, una cum Thadiaco Eboracenſi archiepiſcopo, ut ſupra memoravimus.

De archiepiſcopis Meneveńſibus ante adventum Auguſtini.

E bellorum miſeria, temporumve edacitate fieri videtur, ut ſi Lucii regis aevo Legionum urbs in Cambria ſuum acceperit archiepiſcopum, nomen ejus (etiam et ſucceſſorum uſque ad Dubricium) oblivione interierit.

1. Dubricius autem, magnus ille, et inter divos poſtea celebratus, cum verbum Dei infracta ſedulitate diu praedicaſſet, Pelagianamque haereſin vehementius contriviſſet, Landavenſis primum fit epiſcopus, et auctoritate ſynodi ſub an. Dom. dxii. ad urbis Legionum archiepiſcopatum promovetur, cathedramque ejus metropolitanam inde tranſtulit ad Landaviam. Dicitur duodecim monaſteria conſtituiſſe, monachoſque docuiſſe, ut e labore manuum victum quaererent, quod, more orientalium et Africanorum, eos feciſſe conſtat in priſco MS. codice de vitis ſanctorum Cambriae. Ait autem Matthaeus Florilegus: "S. Sampſonem Eboracenſem archiepiſcopum, et S. Dubricium urbis Legionum archiepiſcopum in Britannia floruiſſe anno gratiae dvii." hoc eſt, quinque annos ante praedictam ſynodum. Alii etiam eum factum eſſe illius provinciae archiepiſcopum perhibent a SS. Germano et Lupo; confirmante hoc rege Aurelio Ambroſio: poſt cujus mortem Dubricius fertur Utherum primo, et Arthurum poſtea regni inſigniviſſe diademate, et exutis jam tum infulis archiepiſcopalibus eremiticam ambiviſſe ſolitudinem.

2. S. David protinus conſtituitur ſucceſſor ejus, anno ſcil. dxvi. licentia et Arthuri regis, archiepiſcopatus ſedem, quam Dubricius ab urbe Legionum tranſtulerat ad Landaviam, ille

[v] Baron. an. cccxiv. 35. in archiep. London.

vexit

vexit in Meneviam: eademque tenuit, ut Giraldus ait, 65. annos; hoc eſt, uſque an. Dom. DLXXXI. qui praeceſſit adventum Auguſtini 16. annis. Hic idem David fuit, quem Cambrenſes hodie tanti faciunt.

3. Cenac, alias Kinotus, diſcipulus, ut videtur, Dubricii, a Paternenſi epiſcopatu quodam Cambriae, poſt mortem S. Davidis, in archiepiſcopatum Meneviae transfertur.

4. Eliud, qui etiam Teliaus, ſeu Theliaus appellatur, Dubricii item diſcipulus, et in Landavenſi eccleſia ſucceſſor: poſt condiſcipuli ſui Kinoti exitum, ad Menevenſem promovetur cathedram. Clarus inter ſanctos Landavenſes, ut ſupra videas in illis ſynodis.

Incertum eſt quamdiu rexerit hanc provinciam aut Cenac ſupradictus, aut Eliud iſte ſeu Theliaus: ſub tempore autem alterius eorum veniſſe in Britanniam cenſeo Auguſtinum: qui licet a Gregorio Magno, Romano pontifice mitteretur, et praecepto ejus ab Etherio Arelatenſi epiſcopo (ut Bonifacius papa et Beda noſter referunt) Anglorum ordinaretur epiſcopus, et ab eodem Gregorio pallio donaretur plenae inſigni poteſtatis, cui et omnes ſubjecit Britanniae ſacerdotes, ut vol. I. dicitur in epiſtola ejus XXIV. retinuit tamen et tuebatur eccleſia Menevenſis, ſeu Caerlegionis, priſtinam ſuam dignitatem, ſubdique noluit aut Auguſtini cathedrae, aut Romani ipſius archipraeſulis. Satis de hoc liquet apud ipſum Bedam, luculenter autem in reſponſione abbatis Banchorenſis ad ipſum Auguſtinum petentem ſubjectionem eccleſiae Romanae: quem ſupra vide.

5. Tuebantur et epiſcopi ſucceſſores ſuam hanc Meneviae metropoliticam juriſdictionem uſque ad Sampſonem illic archiepiſcopum, qui floruit circa an. Dom. DCCCC. Graſſante vero ſub eodem in illa patria funeſtiſſime morbo epidemico, qui ingentem plebis numerum devoraverat; pars cleri maxima ſibi metuentes, archiepiſcopo ſuo auctores extiterunt, ut ad conſanguineos ſuos in Britannia Armoricana una cum ipſis commigraret. Quod cum feciſſet, ille brevi apud eos conſtitutus eſt Dolenſis epiſcopus, palliumque, quod abſtulerat Menevenſe, ſuis illic dereliquit ſucceſſoribus: qui poſt longam litigationem eo uti a papa prohibentur. Orbati in hunc modum ſuo pallio Menevenſes antiſtites, et praeterea preſſi egeſtate, ab archiepiſcopali titulo deciderunt: eam tamen auctoritatem ſemper retinuerunt, ſuffraganeos ſuos epiſcopos conſecrantes, et alia munia obeuntes, nulla profeſſione eccleſiae Cantuariae facta uſque ad tempus regis Henrici I.

Tunc autem Bernardo exiſtente epiſcopo Menevenſi, Hubertus, Cantuarienſis archiepiſcopus, potentia et auxilio regis fretus, crucem interdum ſibi praeferri per Cambriae fines attentaverat, eandemque aſſerens ad ſuam pertinere ditionem, litem defert ad Remenſe concilium: ubi cadens Bernardus inops, ſubjectionem Cantuariae eccleſiae, reclamans licet, coram Eugenio papa profiteri cogitur. De hoc inter alia multa, ſic Giraldus [apud Godw. in epiſc. Men. de Bernard. pa. 606.] Menevenſis poſtea et ipſe epiſcopus. "De duabus autem ſedibus iſtis, de quibus facta eſt mentio, Cantuarienſi videlicet et Menevenſi, quod mihi videtur juxta moderna tempora, paucis ediſſeram. Illinc hodie regum favor, opum affluentia, ſuffraganeorum antiſtitum opulenta numeroſitas, literatorum et juriſperitorum copia multa. Hinc autem omnium iſtorum defectus et jus remotum. Quapropter niſi per regnorum forte mutationes, rerumque viciſſitudines magnas, quae variis et inopinatis eventibus accidere ſolent, difficilis erit antiqui juris recuperatio."

Sed nec iſtis, quae in Remenſi concilio acta ſunt, ſedata eſt quaeſtio. Giraldus enim in epiſcopum Menevenſem electus, Romam petit anno MCC. Et ſolicite illic tractans de metropolitano ſuae eccleſiae jure contra Hubertum, Cantuariae archiepiſcopum, ad ejus invectiones in pleno conſiſtorio reſpondet, ſed (pecunia, ut ſupponitur, intercedente) cauſa cadit et dignitate; et bis victi jam Menevenſes praeſules, in arenam ultra non prodierunt.

Extinctus jam eſt igitur Britannicorum metropolitarum radius ultimus, qui CCCC. uti fertur, annos ante ingreſſum Auguſtini, et DC. poſtea, florens alias, alias fluctuans et oppreſſus perduravit. Perdurabant etiam una cum eodem inter lolia et corruptae eccleſiae ſubſequentis zizania puri tritici ſpicae plurimae, uſque in permulta ſecula, ut ſuperius in hoc opere ſparſim videris, et hae quidem a primaevis patribus, etiam ab apoſtolis ipſis, aut diſcipulis ſuis ſeminatae: quae licet inimici hominis falce ſaepiſſime ſint detonſae et exciſae, repullulaverunt denuo, et vireſcunt hodie, Deo gratias, florentiſſime.

6. Placeat ut ad memoriam et honorem vetuſtiſſimae iſtius metropoliticae eccleſiae, quae a triplici ſede, primum Caerlegionenſis, poſtea Landavenſis, et mox inde Menevenſis ſanctique Davidis nuncupata eſt, ea referam, quae ad finem belle manuſcripti codicis annalium Giſburnenſium deprehendi, in hunc modum, viz. "Ab urbe Legionum," vulgo olim Caerleon, "uſque ad Meneviam, quae eſt ad occidentem Demetiae ſupra mare Hibernicum ſita, tranſlata eſt ſedes metropolitana tempore S. David archiepiſcopi per regem Arthurum: ubi ſteterunt 13. archiepiſcopi uſque Sampſonem. Hic etiam ingruente flava peſte per Cambriam, quam ictericiam vocant, ſumpto ſecum pallio, Armoricam Britanniam adiit: et ſede Dolenſi praeſedit; a quo tempore uſque ad tempus Henrici I. regis Anglorum, ſederunt Meneviae, quae nunc David dicitur, undecim epiſcopi pallio carentes (forte paupertatis cauſa) cum tamen uſque ad hoc tempus epiſcopi Meneviae a ſuis ſuffraganeis Wallenſibus ibidem fuerunt conſecrati; nulla penitus profeſſione vel ſubjectione facta alteri eccleſiae. Caeteri ſuccedentes epiſcopi, regio urgente mandato, Cantuariae conſecrationem ſuſcipiunt, in cujus ſubjectionis ſignum Bonifacius, Cantuariae archiepiſcopus, tempore Henrici II. in eccleſiis cathedralibus Kambriae, primus omnium Cantuarienſium archiepiſcoporum miſſam ſolenniter celebravit: ita quod hodie in tota Anglia duo tantum ſunt primates, ſcil. Cantuarienſis et Eboracenſis."

7. Reſtat ut iſtius archiepiſcopatus extenſionem, et quos epiſcopos habuit ſuffraganeos, referamus. Memorantur fuiſſe ſeptem numero: ſed hi aliter ſub introitu Auguſtini, aliter ſub egreſſu Sampſonis, Menevenſis archiepiſcopi, in Britanniam Armoricanam, recitantur. Primores habes in notis noſtris ad Auguſtini ſynodum an. Dom. DCI. ubi intelligendum eſt Viccenſem dioeceſim, quae tunc e ſeptem illis uni paruit antiſtiti, in quinque poſtea diviſam eſſe epiſcopatus: viz. Lichfeldenſem, Dorceſtrenſem, Legeceſtrenſem, Sidnaceſtrenſem, et Wigornenſem. E quo liquet, hanc Meneviae, alias Caerlegionis, archiepiſcopalem provinciam, tantum olim poſſediſſe territorii, quantum ad duodecim, ex [x] Gregorii vetuſtiorumque inſtitutione, ſuffraganeos epiſcopos alendum ſufficeret. De poſterioribus autem ſeptem epiſcopis ſuffraganeis, qui huic ſedi, ſancti, ut vocant, Sampſonis tempore floruere, haud bene convenit apud auctores: aliter enim iſtos recitat Roge. Hovedenus: aliter ex archivis Godwinus praeſul, ſed Hovedeno potius fidem adhibens.

En una, cum vetuſtioris, tum recentioris temporis epiſcopales ſedes, Caerlegionenſi Menevenſive metropolitano ſubditas, viz.

Tempore introitus Auguſtini, primi Cantuariae archiepiſcopi, an. Dom. DXCVII.	Tempore Sampſonis praedicti, hoc eſt, circa an. Dom. DCCCCXX. Juxta Hovedenum.	Juxta Archiva.
Herfordenſis.	Landavenſis.	Landavenſis.
Tavenſis, al. Lantavenſis.	Paternenſis.	Bangorenſis.
Paternenſis.	Bangorenſis.	Aſſavenſis.
Banchorenſis.	Aſſaphenſis.	Exunienſis.
Clucenſis, al. Elvienſ.	Ceſtrenſis.	Bathonienſis.
Uniacenſ. al. Wiccenſ.	Herefordenſis.	Herefordenſis.
Morganenſis.	Wigornenſis.	Fernenſis in Hibernia.

Harum intra Cambriam trans Sabrinam ſitae ſunt praeter Menevenſem ipſum, et quae in hanc coaluit, poſt occiſum a plebe ſuum praeſulem Paternenſem, Landavenſis, Banchorenſis, et Aſſaphenſis ſedes: extra vero in confiniis apponebantur Ceſtrenſis, Herefordenſis, et Wigornenſis epiſcopatus. Vide plura apud Hovedenum in fine anni Domini MXCIX. Johannis regis primo: et epiſtolam ibidem Eugenii papae de dignitate metropolitanae eccleſiae S. David, quae etiam habetur in II. tomo iſtius operis, ſub praedicto anno.

Hujus archiepiſcopatus memoriam libentius colo, quod ante adventum Auguſtini eximia polleret antiquitate: nullamque vel ab eo, vel ejus ſucceſſoribus ordinationem acceperit, ſubjectionemve eiſdem praeſtiterit uſque ad tempus, ut diximus, Henrici I. qui cum Walliae principatum ſuae ſubjugaſſet ditioni, Walliae clerum ſuo etiam ſubdi voluit archipraeſuli. Nihil autem ut ſileam, quod ad alterius utriuſque eccleſiae praerogativam ſpectet; perhiberi fateor, Oudoceum, tertium Landaviae epiſcopum, non a metropolitano ſuo Menevenſi conſecrationem accepiſſe, ſed ab archiepiſcopo quodam Doroberniae: a noverca ſcil. non a matre. Quis autem iſte fuerit archiepiſcopus, magna me tenet dubitatio. Non agnoſcunt enim hiſtorici noſtri archiepiſcopum Doroberniae, hoc eſt, Cantuariae, ante Auguſtinum: quem probatiores non fuiſſe ordinatum ferunt ante an. Dom. DXCVIII.

Qui igitur fiat ut Oudoceum ille conſecraret, non ariolor. De tempore etiam nihil comperi. Sed poſt tranſlationem S. Dubricii, protopraeſulis Landaviae, ad archiepiſcopatum Meneviae, auctoritate ſynodi an. Dom. DXII. Theliaus ſecundus illic epiſcopus continuo ſurrogatur, ſucceditque tertius Oudoceus, ſed incerto tempore. [V. Balaeus cent. I. ca. lviii.] Quaerendum igitur quamdiu Theliaus ſedit. Coepiſſe dicitur ſub an. Dom. DXII. et ſenex claruiſſe an. DL. quibus etiamſi X. praeterea addiderimus, epiſcopatu exiiſſe videbitur circa XL. annos ante ipſius Auguſtini conſecrationem. Cogitabimuſne Landavenſem cathedram toto hoc vacaſſe tempore, aut Oudoceum non interea conſecratum eſſe? Minime. Ego eum fuiſſe epiſcopum circa an. Dom. DLX. opinatus ſum, hac adductus ratione: quod a Dorobernia rediens conſecratus, recipi dicitur a Mourico rege Glamorgantiae, una cum regina, proceribus, clero, etc. et ſolenni proceſſione in eccleſiam deduci [y], Quin et Mouricum regem [z] epiſcopo dediſſe aedes epiſcopales Mahern dictas circa an. Dom. DLX. refert Godwinus praeſul, reor e Landavenſi codice, in vita Oudocei.

Hic fuſius haereo, ut quae de Oudocei aevo obiter poſui in ſequentibus conciliis, iſtis, ſi feliciter, tuear rationibus. Non habeo tamen, quod de Doroberniae jam tum adferam archiepiſcopo, niſi in Cantio archiepiſcopalem ſedem (temere) cum Giraldo ponerem ſub Britonibus. Haud videtur ſane veriſimile, ut ingens adeo ſidus in Britannica eccleſia, Oudoceum dico, quem inter majores numerabant ſanctos, relicto clero patrio, ab inimico extero et longe diſſito conſecrationem peteret, et apud ſuos denuo verſaretur. Penes doctiores ſit judicium: ego, pace tua, lector haec in apparatu ſuggero, quae in ipſo opere praetermiſi.

[x] V. ſupra XXIV. Greg. epiſt. [y] Godwin. in epiſc. Menev. [z] Intelligo Oudoceo.

Sed

Sed ut me recipiam: periit, ſicut diximus, poſt Henrici I. regis ſeculum, Menevenſis iſte archiepiſcopatus: et in craſſas una abiit caligines omnis pene notitia veterrimae eccleſiae Britannicae: quae tribus olim metropolitanis florens cathedris [a] "nullius ſubdebatur patriarchae legibus: ſed in orbe ſuo hoc Britannico, dignitatem illam prae ſe ferebat. Non caecutivit igitur [b] Malmeſburius, cum Cantuarienſem archipraeſulem ex antiquo ritu patriarcham dixerit. Nec fateri dedignatus eſt quodammodo Romanus ipſe pontifex Urbanus II. qui cum Anſelmum Cantuariae archiepiſcopum ad Barrenſe concilium an. Dom.... fortuito venientem, Graecorum errorem, Spiritus Sancti proceſſionem a Deo Filio denegantium, ſtrenue refellentem audiviſſet, laetus de adventu ejus, dixiſſe fertur apud [c] Malbeſburium, includamus hunc in [d] orbe noſtro, quaſi alterius orbis papam. Vel ut [e] alii pluribus: "Hunc," inquit Urbanus, "pro magiſtro teneamus et quaſi comparem, veluti alterius orbis apoſtolicum et patriarcham jure venerandum cenſeamus. [f] Levatus igitur ab aſſidentibus ad conſeſſum papae Anſelmus ducitur, et ſedere juſſus eſt juxta Romanum archidiaconum, cui ante papam ſedere moris fuit. Vide quae praeterea de hoc libavimus in notis noſtris ad reſponſionem abbatis Banchorenſis an. Dom. DCI. et ad leges etiam Hoeli Dda in an. DCCCCXL.

[a] E MS. Berneſii doctoris pontificii § iii. [b] In prolo. lib. de Geſt. Pont. [c] Geſt. Pont. lib. I. in vita Anſelmi. [d] Al. *corona* i. circuitus, quo papa ſedebat. [e] Capgrav. et Antiq. Brit. eccl. ca. de privileg. Cant. [f] Malmeſ. qua ſupra.

Epiſtola Lucii regis ad Eleutherium, epiſcopum Romanum, qua ſe expetit chriſtianum fieri. [Circ. an. Dom. CLXXXV. ex Spelm. vol. I. p. 31.]

NUSQUAM, quod ſciam, extat haec epiſtola; de ea autem ſic Beda meminit. "Anno ab incarnatione Domini CLVI. Marcus Antoninus Verus, decimus quartus ab Auguſto, regnum cum Aurelio Commodo fratre ſuſcepit. Quorum temporibus cum Eleutherius, vir ſanctus, pontificatui Romanae eccleſiae praeeſſet, miſit ad eum Lucius, Britannorum rex epiſtolam, obſecrans ut per ejus mandatum chriſtianus efficeretur: et mox effectum piae poſtulationis conſecutus eſt, ſuſceptamque fidem Britanni uſque in tempora Diocleſiani principis inviolatam, integramque quieta pace ſervabant." Haec Beda, cui adjungam illa Mariani Scoti "ſub an. Dom. CLXXVII. duodecimus ab apoſtolis ſuccedit Eleutherius XVI. anno Antonini Veri." Hucuſque, inquit ille, Methodius; et de ſuo addit: "Lucius Britanniae rex ab Eleutherio papa per epiſtolam chriſtianum ſe fieri impetrat." Sic alii quamplurimi.

De tempore ſcriptionis hujus epiſtolae et converſionis Lucii multipliciter diſcrepatum eſt inter auctores, ut mox infra videas in notis ad epiſtolam Eleutherii. Sed cum omnes alii Lucium unanimiter ferunt ſuſcepiſſe fidem ab Eleutherio, Nennius ille ſive Gildas quartus, qui ſenex floruiſſe dicitur anno Dom. DCCCLX. Euariſtum papam rei ponit auctorem, LX. pene annos ante pontificatum Eleutherii martyrio coronatum. "Lucius," inquit, "Britannicus rex cum univerſis regulis totius Britanniae, baptiſmum ſuſceperunt, miſſa legatione ab imperatoribus Romanorum, et a papa Romano Euariſto." Irrepſit forte ſcriptoris vitio Euariſto pro Eleutherio: ſed numquid plures tunc imperatores, aut chriſtianis aliquis non infeſtus? An illud voluit, quod baptiſmum ſuſceperunt eo tempore, quo imperatores Romani legationem alia de cauſa miſerunt in Britanniam? Flocci penditur, fabulator enim iſte habitus, et a Polydoro quidem egregius.

Eleutherius Faganum et Deruvianum legat in Britanniam. Hi fidem ferunt: regem Lucium, et cum regulis populum baptizant: clerum ordinant: tres metropolitanos, et viginti octo epiſcopos inſtituunt. [Circa an. Dom. CLXXXV. Ibid. p. 32.]

ALIAS nec ſemel hoc prius dictum, ſed diverſis modis; poſtulat jam denuo locus iſte ex alio iterandum. Matt. Weſtmonaſterienſem audi.

"Anno gratiae CLXXXV. Eleutherius papa XV. ſedit in cathedra Romana annis 15. menſibus 6. et diebus 5. et ceſſavit ſedes diebus 6. Eodem tempore Lucius Britannorum rex ad eundem papam epiſtolas direxit, petens ab eo ut chriſtianus efficeretur. Beatus vero pontifex, comperta regis devotione, miſit ad illum doctores religioſos Faganum et Deruvianum, qui regem ad Chriſtum converterent, et lavacro ſalutari abluerent. Quod cum factum fuiſſet, concurrerunt ad baptiſmum nationes diverſae, exemplum regis ſequentes, ita ut in brevi nullus inveniretur infidelis. Beati igitur doctores, cum per totam Britanniam paganiſmum deleviſſent, templa, quae in honorem plurimorum deorum fundata fuerant, uni Deo, ejuſdemque ſanctis dedicaverunt, diverſiſque ordinatorum coetibus repleverunt. Conſtitueruntque in diverſis civitatibus regni viginti octo epiſcopos, qui tribus archiepiſcopis et ſedibus metropolitanis ſubmittebantur.

Prima ſedes Londini erat, cui ſubmiſſa eſt Loegria et Cornubia, quas provincias Sabrina a Cambria ſejungit.

Secunda

Secunda apud Eboracum, cui ſubmiſſa eſt Deira et Albania, quas magnum flumen Humbri a Loegria ſecernit.

Tertia in urbe Legionum, cui ſubjacuit Cambria, id eſt Wallia, quam Sabrina a Loegria ſecernit. Hanc urbem ſuper Oſcam fluvium in Glamorgantia olim fuiſſe ſitam, veteres muri et aedificia proteſtantur."

Eleutherius papa acta omnia a Fagano et Deruviano probat et confirmat. [Circa ann. Dom. CLXXXV. ex Spelm. p. 32.]

DESIDERATUR hujus confirmationis pagina, ſic autem, cum multis aliis, Mat. Weſtmonaſt. "Anno gratiae CLXXXVI. beati antiſtites Faganus et Deruvianus Romam reverſi, quae fecerant, impetraverunt a papa beatiſſimo confirmari. Quibus peractis redierunt in Britanniam praefati doctores cum aliis quamplurimis, quorum doctrina gens Britonum in fide Chriſti, in brevi fundata reſulſit. Iſtorum autem nomina et actus in libro reperiuntur, quem Gildas hiſtoricus de victoria Aurelii Ambroſii conſcripſit."

Rex Lucius eccleſias et viros eccleſiaſticos praediis donat: eccleſias etiam cum ſuis coemeteriis liberas facit, et confugientibus aſyla. [Ann. Dom. CLXXXVII. ibid. p. 33.]

MAT. Weſtmonaſt. "An. gratiae CLXXXVII. glorioſus Britonum rex Lucius, cum infra regnum ſuum verae fidei cultum magnificatum eſſe vidiſſet, poſſeſſiones et territoria eccleſiis et viris eccleſiaſticis abundanter conferens, chartis, et munimentis omnia communivit. Eccleſias vero cum ſuis coemeteriis, ita conſtituit eſſe liberas, ut quicunque malefactor ad illa confugeret, illaeſus ab omnibus remaneret. Deinde in dilectione Dei et proximi feliciter vivens, regnum ſuum in tranquillitate maxima moderabatur."

Huc etiam pertinere videatur, quod e Malmeſburio ſupra proditur. "Et ſicut tres reges pagani" intellige Arviragus, Marius, et Coillus, "dictam inſulam cum adjacentiis ſuis XII. primis Chriſti diſcipulis dudum conceſſerunt, ita praedicti Faganus et Deruvianus iſtis XII. ſociis, quos ipſi tempore Lucii ibidem conſtituerunt, atque aliis inpoſterum ſervituris, ab eodem rege Lucio confirmari impetrabant."

Epiſtola Eleutherii, Romani epiſcopi, ad Lucium, regem Britanniae, leges Romanas et Caeſaris petentem. Ex legibus S. Edovardi regis et confeſſoris, ubi ſic inſcribitur: Epiſtola domini Eleutherii Lucio regi Britanniae. Collat. cum MS. Gildae Londin. [Ann. Dom. CLXXXV. ibidem p. 34.]

ANNO [a] CLXIX. a paſſione Chriſti, dominus Eleutherius papa Lucio regi Britanniae ſcripſit [b] ad petitionem regis et procerum regni Britanniae. Petiſtis a nobis leges Romanas et Caeſaris vobis tranſmitti, quibus in regno Britanniae uti voluiſtis. Leges Romanas et Caeſaris ſemper [c] reprobare poſſumus, legem Dei nequaquam. Suſcepiſtis enim nuper miſeratione divina in regno Britanniae legem et fidem Chriſti, habetis penes vos in regno utramque paginam, ex illis Dei gratia, per concilium regni veſtri, ſume legem, et per illam Dei potentia veſtrum [d] reges Britanniae regnum. Vicarius vero Dei eſtis in regno, juxta prophetam regem [Pſal. xxiii. 1.] "Domini eſt terra et plenitudo ejus, orbis terrarum, et univerſi qui inhabitant in eo:" et rurſum juxta prophetam regem [Pſ. xliv. 9.] "Dilexiſti juſtitiam, et odiſti iniquitatem, propterea unxit te Deus tuus oleo laetitiae prae conſortibus tuis:" et rurſum juxta prophetam regem [Pſal. lxxi. 1.] "Deus judicium tuum," etc. Non enim judicium neque juſtitia Caeſaris, filii enim regis gentes chriſtianae et populi regni ſunt, qui ſub veſtra protectione, et pace, et regno [e] degant et conſiſtant, juxta evangelium [Mat. xxiii. 37.] "Quemadmodum gallina congregat pullos ſub alis," etc. Gentes vero regni Britanniae et populi veſtri ſunt, et quos diviſos debetis in unum ad concordiam, et pacem, et ad fidem, et ad legem Chriſti, et ad ſanctam eccleſiam congregare, revocare, fovere, manutenere, protegere, regere, et ab injurioſis, et malitioſis, et ab inimicis [f] defendere. "Vae regno, cujus rex puer eſt, et cujus principes mane comedunt [Eccl. x. 16.] Non voco regem [g] propter parvam et nimiam aetatem, ſed propter ſtultitiam, et iniquitatem, et inſanitatem, juxta prophetam regem [Pſal. liv. ult.] "Viri ſanguinum et doloſi non [h] dimidiabunt dies ſuos," etc. per comeſtionem intelligimus gulam, per gulam luxuriam, per luxuriam omnia turpia

[a] Al. CLVI. et in Stowi exemplari CCII. [b] MS. Gil. Lond. *ad correctionem.* [c] *recuperare*, vel *retropare*, quod vulgo [illegible] ...us *retronare.* SALMAS. [d] MS. G. L. *rege.* [e] MS. G. L. *degunt et conſiſtunt.* [f] MS. G. L. *ſemper* addit. [g] MS. G. L. addit *puerum.* [h] MS. G. L. *dimicabunt.*

et

[i] et multa mala, juxta Salomonem regem [Sap. i.4.] "In malevolam animam non introibit ſapientia, nec habitabit in corpore ſubdito peccatis." Rex dicitur a regendo, non a regno. Rex eris dum bene regis; quod niſi feceris, nomen regis non in te conſtabit, et nomen regis perdes, quod abſit. Det vobis omnipotens Deus regnum Britanniae ſic regere, ut poſſitis cum eo regnare in aeternum, cujus vicarius eſtis in regno praedicto, qui cum Patre et Filio, etc.

[i] MS. G. L. addit *et perverſa.*

Animadverſiones in hanc epiſtolam. Ex Spelm. vol. I. p. 35.

NONNULLI viri docti pluris faciunt hanc epiſtolam. Auctor Antiq. Britan. eccl. auguſtam vocat, et, ut naevos ſolet, tuetur quidem vehementius. Abſit ut patriae meae monumentis, quibus excolendis aſſidue ſemper deſudavi, injuriam vel tantillam inferam. Prae omnibus tamen excolenda veritas, et cum in ſecularibus univerſis, tum in his praecipue ad rem eccleſiae pertinentibus. Candide igitur, ut me exhibeam, epiſtolam pono, ſed et pariter annotanda cenſeo, quae eam, nec immerito, vocent in ſuſpicionem. Tu deinde, lector, tuo utere arbitrio.

Primo haud feliciter hic ſe habet ſynchroniſmus. Alias enim ſcribi dicitur anno Domini CLXIX. alias, ut in notulis, anno CLVI. et convenit quidem neuter numerus Eleutherii pontificatui, ſi probatos magis auctores inſequamur. Nam licet Beda [in Breviar.] eum factum ait Romae praeſulem an. Dom. CLXVII. Euſebius tamen in ſuo Chronico pontificatus ipſius initium refert ad an. XVI. Antonini imp. id eſt, Domini noſtri CLXXIX. et conſultius in hiſtoria ſua ad ſequentem Antonini annum, qui eſt Domini noſtri CLXXX. Huic etiam ſententiae accedit Baronius, confirmatque martyrum Lugdunenſium literis ad Eleutherium ipſum datis. Porrigitur a nonnullis aliis ad annum Dom. CLXXXI. et a Matthaeo Weſtmonaſterienſi ad annum gratiae CLXXXV. Cum autem annus ille, qui eſt in fronte epiſtolae, non ab ipſo Eleutherio, ſed ignoto quopiam aſcribatur, et ſaepiſſime hallucinari ſoleant auctores in annis Chriſti ad illa ſecula coaptandis, non enata adhuc, nec diu poſtea, Chriſti epocha, nos, ſi caetera bene quadrent, iſtud non morabimur.

Secundo, differt hic petitio Lucii ab illa, quam et Beda, et alii omnes auctores ponunt. Petiiſſe nempe ab Eleutherio Lucium, ut ſuo munere fide imbueretur chriſtiana: et refert haec epiſtola nihil peti praeter leges Caeſaris et Romanas. Hoc utique parum moror, cum bis forte ſcripſerit, pro fide primo, et pro legibus denuo. Innuit idem ipſa epiſtola, ubi dicit, Suſcepiſtis enim nuper miſeratione divina in regno Britanniae legem et fidem Chriſti, etc.

Tertio, non opus erat ut Lucius Romam mitteret ad Eleutherium pro Romanis legibus adferendis, cum has domi a Romano praeſide, nec fugiendas quidem, obtineret. Nam a tempore Claudii imp. qui Britanniam pene totam ſubjugavit, Romanae in Britannia reſonabant leges, etiam per Brigantes ipſos tractu habitantes boreali, prout Seneca, Carm. Anapaeſt. in ludo de morte Cl. Caeſar.

Ille Britannos ultra noti littora ponti
Et caeruleos Scuta Brigantas[a] Dare Romuleis
Colla catenis Juſſit, et ipſum nova Romanae
Jura ſecuris Tremere oceanum.

Imo ſtatuit in coloniis Romanas curias et tribunalia centum circiter annos ante Lucii regimen, ut e Tacito [Annal. lib. XIV.] liqueat, ea referente quae in colonia Cameloduni ſub Paulino Suetonio Britanniarum praeſide contigere. "Externos," inquit, "fremitus in curia eorum auditos." Hoc idem Dio Caſſius, et praeterea Eutropius: "Colonia," inquit, "Camelodunum ducitur valida, veteranorum manu in agros captivos, ut eſſet ſubſidium verſus rebelles, et imbuendis ſociis ad officia legum." Adeo etiam celebre fuit mox ab exceſſu Lucii inter Brigantes tribunal Romanorum Eboraci, ut Aemilius Paulus Papinianus J. C. ſuae et multarum aetatum nominatiſſimus jura in eodem adminiſtraſſe perhibetur: et conſulti ex eodem imp. Severus et Antoninus imperialem conſtitutionem edixiſſe de rerum venditione, quae habetur Cod. lib. III. tit. 32. Sed quid demum leges ſeculares peteret Lucius rex a ſacerdote et viro ſancto, qui harum ſtudio penitus renunciaſſet, ut ſe Dei legibus totum mancipa-ret?

Quarto, non agnoſcit haec epiſtola Romanorum in Britannia dominationem, cum Lucium tanquam regem abſolutum, et, contra morem ſeculi, monarcham late imperantem alloquatur; non Romano coercitum praeſide, ut apud Judaeos Herodes rex Pilato, Agrippa rex Felice et Feſto, et ut in provinciis in uſu fuit. "Vicarius vero," inquit, "Dei eſtis in regno; non Claudii Caeſaris, non imperatoris alicujus." et mox infra: "Gentes vero regni Britanniae, et populi veſtri ſunt," etc. [Lib. de Pontificib. Roman.] Lucius proculdubio erat rex Britannicus, ut in vita Eleutherii recte appellatur: hoc eſt, regionis alicujus Britanniae, non totius inſulae, vel totius partis illius quae a Scotia muro diſterminata, Romano paruit. In hac tamen parte ſuam ſub Romanis exercuiſſe ditionem, ut Herodes et Agrippa in Judaea, [Luc. i. 5.] non eſt dubitandum. Nec difficile eſt locum deſignare ſuae ditionis [Balaeus cent. 1. ca. xxiii. Hect. Boet. lib. III. fol. 39. et 53. Hollinſh.

[a] Vera eſt, inquit Salmaſius, Scaligeri conjectura, *Scotto Brigantas* pro *Scuta Brigantas.*

lib. IV. cap. iii. et plures alii] cum filius et ſucceſſor eſſet Coili regis, Coilus Marii, Marius Arviragi, quem alii Tegenum fuiſſe perhibent, alii eundem ipſum quem Tacitus Praſutagum regem Icenorum nominat. Icenos autem, quos et Tegenos perperam vocant, eam Britanniae partem habitaſſe certum eſt, quae Eaſtangliam ſub Saxonibus, hodie Norfolciam, Suffolciam, aliquando et Cantabrigiam complexa eſt: eorumque regiam Ventam Icenorum fuiſſe, quae nunc Caſtor in Norfolcia dicitur, Norwico civitati in vicinia. Sed haec quidem a Glaſtonia Belgarum vicula in regno occidentalium Saxonum, quam Arviragum aſſerunt Joſepho Arimathaeo et ſociis ſuis contuliſſe, longiſſime eſt diſſita: quod altius igitur expendendum. Nam Arviragum potius regem fuiſſe innuit Belgarum et Dobunorum, id eſt, occidentalium Saxonum, quam Icenorum. Et ſententiam promovet, quod in tractu iſto plurimum is verſatus fuerit, et Claudioceſtriae ſepultus, ſi Gaufrido fides. Haeſitationem tollit (ni et de ipſo dubitaveris) Hector Boethius Scotus, qui Hiſtor. l. III. Arviragum indicat natione fuiſſe Icenum, et a Claudio imp. ſubſtitutum eſſe Britanniae regem. Perinde et Icenos primum ſuſcepiſſe Chriſtum in Britanniam.

Quinto, habetur hic vox manutenere, Eleutherii ſeculo, ut antiquior item manucapere, non in uſu, ſed Normanicam plane Latinitatem redolens; a qua in jus noſtrum irrepſit municipale[f]. Dimidicare etiam non legitur.

Sexto, loca quae e ſacra ſcriptura hic citantur, ſumpta ſunt e tranſlatione divi Hieronymi, qui cc. pene annos poſt Eleutherium floruit, vel e recentiori vulgari.

Septimo et ultimo, non reperitur haec epiſtola uſquam gentium infra mille annos poſt exceſſum Eleutherii; et e quo latibulo demum prodiit, incertum eſt. Typis inter primos dedit auctor Conſuetudinum Londinenſium an. 12 Hen. VIII. Clarius poſtea Guilielm. Lambardus in legum regis Edovardi Confeſſoris auctario, diſtincte tamen in Italica litera, ut pro adventitia cognoſcatur. In veteri noſtro MS. exemplari nequaquam cernitur, nec in illo quidem ab Hovedeno prodito annis ab hinc cccc. Sed, quod maxime animadvertendum eſt, non reperitur apud Hovedeni coaetaneum Gaufridum ipſum Monumethenſem, qui Britannicarum antiquitatum non ſolum fuit ſolertiſſimus indagator, ſed novitatum etiam ſtrenuus praedicator. Exemplar utique, quod habetur in MS. codice Guildae London. ducentos annos non videtur ſalutaſſe.

His addit Usser. in not. MSS. ad locum: " I know not of what antiquitye that copye of Lucius his epiſtle is, which is now to be ſeen in Guild-hall: but that which was there of old, and now is in Sir Thomas Cotton's library, appeareth to have been written in the dayes of Edward I. as I have noted in my book De Britan. eccleſ. primordiis pag. 101."

[b] MS. Guil. Lond. *dimicare*

De obitu Lucii regis, quem ab accepta fidei luce, Britanni Lever-maur, i. lucem magnam appellabant. [Circa ann. Dom. cci. ex Spelm. vol. I. p. 36. ſeq.]

Mat. Weſtmonaſt. " Anno gratiae cci. inclytus Britannorum rex Lucius in bonis actibus aſſumptus, Claudioceſtriae ab hac vita migravit ad Chriſtum, et in eccleſia primae ſedis honorifice ſepultus eſt. Quo defuncto, diſſidium inter Britones ſurrexit, quia abſque haerede deceſſit, et Romana poteſtas infirmata eſt. Manſit itaque Britannia in diſſidio uſque ad adventum Severi, qui eam poſtea Romanae reſtituit dignitati. Nam, ut inquit idem auctor, mox infra, anno gratiae ccv. Severus imperator in partes Britannicas bellum transfert, ubi gravibus praeliis ſaepe geſtis maximam inſulae partem ſibi ſubjugavit, muroque fortiſſimo communivit.

Iſte autem rex Lucius, ut habet Nennius in Eulogio Britanniae, propter fidem, quae in ejus tempore venit, a Britannis Lever-maur agnominatus eſt, quod in uno exemplari MS. princeps magnae gloriae interpretatur: in alio vero, et verbo propius, magni ſplendoris; Llever enim lucem ſignificat; maur magnam ſeu grandem.

Britannia fidem retinet. [Ann. Dom. ccii. et ſeqq. Ibidem.]

Quid in eccleſiis Britannicis actum ſit poſt deceſſum Lucii uſque ad Diocleſianam perſecutionem (i. per annos lxxx. vel paucos ſupra) nihil, quod ſciam, in hiſtoriis noſtris proditum. Ab Origene [in Ezec. Hom. IV.] autem, qui eo floruit intervallo (nam obiiſſe dicitur an. Dom. cclx.) religionem etiam et hic floruiſſe intelligas, referente tunc ipſo, Britanniam in unius Dei conſentire religionem. Loquitur de celebri illa jam tum in Britannia eccleſia publica, ſub Lucio Rege inſtituta: ſed initium hanc coepiſſe oſtendit Gildas tempore ſummo Tiberii Caeſaris, et (licet per meatus aliquando tenues et obſcuros) propagatam tamen floruiſſe uſque ad perſecutionem Diocleſiani tyranni, quam et late ibidem ipſe deſcribit.

Usserius in MSS. not. ad locum ſequentia ſubjungit. Ab Origene Hom. IV. in Ezechielem affirmari aegre quis admiſerit; Britanniam eo tempore in unius Dei conſenſiſſe religionem, qui nihilminus quam de Luciana converſione tum cogitaverat. H. I.

Perſecutio Diocleſiana, qua S. Albanus, Aaron, Julius, et plures alii martyrio coronantur. [Circa ann. Dom. ccc. ex Spelm. vol. I. p. 37. ſeq.]

GILDAE narrationis partem primam ſupra poſuimus in apparatus noſtri exordio, ubi cum dixiſſet, " tempore ſummo Tiberii Caeſaris radios ſuos primum indulget, id eſt, ſua praecepta [in Britannia] Chriſtus: adjungit immediate prout ſequitur. Sect. vii. Quae licet ab incolis tepide ſuſcepta ſunt, apud quoſdam tamen integre, et alios minus, uſque ad perſecutionem Diocleſiani tyranni novennem: in qua ſubverſae per totum mundum ſunt eccleſiae, et cunctae ſacrae ſcripturae, quae inveniri potuerunt, in plateis exuſtae, et electi ſacerdotes gregis Domini cum innocentibus ovibus trucidati: ita ut ne veſtigium quidem (ſi fieri potuiſſet) in nonnullis provinciis chriſtianae religionis appareret permanere. Tunc quantae fugae, quantae ſtrages, quantae diverſarum mortium poenae, quantae religionis apoſtatarum ruinae, quantae glorioſiſſimorum martyrum coronae, quanti perſecutorum rabidi furores, quantae e contrario ſanctorum patientiae fuere, eccleſiaſtica hiſtoria narrat ita ut agmine denſo certatim (relictis poſt tergum mundialibus tenebris) ad amoena caelorum regna, quaſi ad propriam ſedem tota feſtinaret eccleſia. Sect. viii. Magnificavit igitur miſericordiam ſuam Deus nobiſcum, volens omnes homines ſalvos fieri, et vocans non minus peccatores, quam eos qui putant ſe eſſe juſtos, qui gratuito munere ſupradicto (ut cognoſcimus) perſecutionis tempore, ne craſſa atrae noctis caligine Britannia obfuſcaretur, clariſſimas lampades ſanctorum martyrum nobis accendit, quorum nunc corporum ſepulturae et paſſionum loca, ſi non lugubri divortione barbarorum, quamplurima ob ſcelera noſtra civibus adimerentur, non minimum intuentium mentibus ardorem divinae charitatis incuterent: ſanctum Albanum Verolamenſem, Aaron, et Julium Legionum urbis cives, caeteroſque utriuſque ſexus diverſis in locis ſumma magnanimitate in acie Chriſti perſtantes dico. Quorum prior poſtquam charitatis gratia confeſſorem alium perſecutoribus inſectatum, et jam jamque comprehendendum (imitans et in hoc Chriſtum " animam pro ovibus ponentem ") domo primum ac mutatis dein mutuo veſtibus occuluit, et ſe diſcrimini in fratris ſupradicti veſtimentis libenter perſequendum dedit: ita Deo placens inter ſacram confeſſionem cruoremque, coram impiis Romana tum ſtigmata cum horribili phantaſmate praeferentibus, ſignorum miraculis mirabiliter adornatus eſt, ut oratione fervente illi Iſraeliticae arenti viae minuſque tritae, ſtante diu arca prope glareas teſtamenti in medio Jordanis canali [Bed. lib. I. c. vii.] ſimile iter ignotum trans nobilis fluvii alveum cum mille viris ſicco ingrediens pede, ſuſpenſis utrinque modo praeruptorum fluvialibus montium gurgitibus aperiret, et priorem carnificem tanta prodigia videntem in agnum ex lupo mutaret, et una ſecum triumphalem martyrii palmam ſiſtere vehementius, et excipere fortius faceret. Caeteri vero ſic diverſis cruciatibus torti ſunt, et inaudita membrorum diſcerptione lacerati, ut abſque cunctamine glorioſi in egregiis Hieruſalem veluti portis, martyrii ſui trophaea defigerent: nam qui ſuperfuerant, ſylvis ac deſertis, abditiſque ſpeluncis ſe occultavere, expectantes a juſto rectore omnium Deo carnificibus ſevera quandoque judicia, ſibi vero animarum tutamina."

Suſcitatur eccleſia: involat Ariana haereſis. [Ann. Dom. cccxiv. ibid. p. 38. ſeq.]

" IGITUR," adhuc Gildam audis, " biluſtro ſupradicti turbinis nec dum ad integrum adimpleto, emarceſcentibuſque, nece ſuorum auctorum nefariis edictis, laetis luminibus omnes Chriſti tirones, quaſi poſt hyemalem ac prolixam noctem, temperiem lucemque ſerenam aurae caeleſtis excipiunt, renovant eccleſias ad ſolum uſque deſtructas, baſilicas ſanctorum martyrum fundant, conſtruunt, perficiunt, ac velut victricia ſigna paſſim propalant, dies feſtos celebrant, ſacramenta mundo corde oreque conficiunt, omnes exultant filii, gremio acſi matris eccleſiae confoti. Sect. ix. Manſit namque haec Chriſti capitis membrorumque conſonantia ſuavis, donec Ariana perfidia atrox, ſeu anguis tranſmarina, nobis evomens venena, fratres in unum habitantes exitiabiliter faceret ſejungi, ac ſic quaſi via facta trans oceanum omnes omnino beſtiae ferae mortiferum cujuſlibet haereſeos virus horrido ore vibrantes, letalia dentium vulnera patriae novi ſemper aliquid audire volenti, et nihil certi ſtabiliter obtinenti infigebant. "

Notae. Gildae haec omnia, et tantundem ſaepe verbis, in eccleſiaſticam ſuam hiſtoriam tranſcripſit Beda lib. I. cap. vi. vii. viii. ſuſius etiam et multo lucidius. Nos ideo tamen Gildam exhibemus, quod annos plus minus CXL. Bedam praeceſſerat, et occurrit rarior libellus ejus, cum paſſim habeantur Bedae opera.

Conci-

Concilium Arelatenſe I. *Conſtantini Magni juſſu, M. Caeciliani, epiſcopi Carthaginenſis, et Donatiſtarum cauſa celebratum, Voluſiano et Anniano coſſ. anno Chriſti* CCCXIV. *Silveſtri papae primo; Conſtantini ejuſdem Auguſti nono, cum Marinus ejus urbis* [*Arelati*] *eſſet epiſcopus.* Ex Spelm. vol. I. p. 39. ſeqq.

Synodi ejuſdem vulgata editio ſolos canones et epiſcoporum nomina complectens.

SYNODUS epiſcoporum qui in civitate Arelatenſium apud Marinum epiſcopum eccleſiae catholicae, temporibus Conſtantini Auguſti Voluſiano et Anniano coſſ. convenerunt.

Breviarium epiſtolae.

Domino ſanctiſſimo, fratri Silveſtro, Marinus et coetus epiſcoporum, qui adunati fuerunt in oppido Arelatenſi. Quid decreverimus communi concilio, charitati tuae ſignificavimus, ut omnes ſciant quid in futurum obſervare debeant.

Canones.

I. *Ut uno die et tempore Paſcha celebretur.* De conſ. diſt. 3. de obſervatione Paſchae.

Primo loco de obſervatione Paſchae dominici, ut uno die et uno tempore per omnem orbem a nobis obſervetur, et juxta conſuetudinem literas ad omnes tu dirigas.

II. *Ut ubi quiſque ordinatur ibi permaneat.*

De his qui in quibuſcunque locis ordinati fuerint miniſtri, in ipſis locis perſeverent.

III. *Ut qui in pace arma projiciunt excommunicentur.* Ivo p. 2. c. 112.

De his qui arma projiciunt in [a] pace, placuit abſtineri eos a communione.

IV. *Ut aurigae dum agitant excommunicentur.*

De agitatoribus qui fideles ſunt, placuit eos quamdiu agitant a communione ſeparari.

V. *Ut theatrici quamdiu agunt excommunicentur.*

De theatricis, et ipſos placuit, quamdiu agunt, a communione ſeparari.

VI. *Ut in infirmitate converſi manus impoſitionem accipiant.*

De his qui in infirmitate credere volunt, placuit eis debere manum imponi.

VII. *De fidelibus qui praeſides fiunt, vel rempublicam agere volunt.*

De praeſidibus qui fideles ad praeſidatum proſiliunt, placuit ut cum promoti fuerint, literas accipiant eccleſiaſticas communicatorias, ita tamen ut in quibuſcunque locis geſſerint, ab epiſcopo ejuſdem loci cura de illis agatur, et cum coeperint contra diſciplinam agere, tum demum a communione excludantur. Similiter et de his qui rempublicam agere volunt.

VIII. *De baptiſmo eorum qui ab haereſi convertuntur.* De conſ. diſt. 4. de Arianis.

De Afris quod propria lege ſua utuntur ut rebaptizent, placuit ut ſi ad eccleſiam aliquis ab haereſi venerit, interrogent eum ſymbolum, et ſi perviderint eum in Patre, et Filio, et Spiri-Sancto eſſe beptizatum, manus ei tantum imponatur ut accipiat Spiritum Sanctum. Quodſi interrogatus non reſponderit hanc Trinitatem, baptizetur.

IX. *Ut qui confeſſorum literas afferant, alias accipiant.*

De his qui confeſſorum literas afferunt, placuit ut ſublatis eis literis, accipiant communicatorias.

X. *Ut is cujus uxor adulteravit, aliam illa vivente non accipiat.* Ivo p. 8. c. 258.

De his qui conjuges ſuas in adulterio deprehendunt, et iidem ſunt adoleſcentes fideles et prohibentur nubere, placuit in quantum poſſit conſilium eis detur, ne viventibus uxoribus ſuis, licet adulteris, alias accipiant.

XI. *De puellis quae gentilibus junguntur.*

De puellis fidelibus quae gentilibus junguntur, placuit ut a communione aliquanto tempore ſeparentur.

XII. *Ut clerici foeneratores excommunicentur* [b].

De miniſtris qui foenerant, placuit eos juxta formam divinitus datam a communione abſtineri.

XIII. *De iis qui ſcripturas ſacras, vaſa dominica, vel nomina fratrum tradidiſſe dicuntur.*

De his qui ſcripturas ſacras tradidiſſe dicuntur, vel vaſa dominica vel nomina fratrum ſuorum, placuit nobis ut quicunque eorum ex actis publicis fuerit detectus, non verbis nudis, ab ordine cleri amoveatur. Nam ſi iidem aliquos ordinaſſe fuerint deprehenſi, et de his quos ordinaverint ratio ſubſiſtit, non illis obſit ordinatio. Et quoniam multi ſunt, qui contra eccleſiaſticam regulam pugnare videntur, et per teſtes redemptos putant ſe ad accuſationem admitti debere, omnino non admittantur niſi, ut ſupra diximus, actis publicis docuerint.

[a] *bello* al. [b] 14. q. 4. *miniſtri qui foenerant.*

XIV. *Ut*

XIV. *Ut qui falſo accuſant fratres ſuos uſque ad exitum excommunicentur.*

De his qui falſo accuſant fratres ſuos, placuit eos uſque ad exitum non communicare.

XV. *Ut diacones non offerant.*

De diaconibus quos cognovimus multis locis offerre, placuit minime fieri debere.

XVI. *Ut ubi quiſque ſit excommunicatus, ibi communionem conſequatur.*

De his qui pro delicto ſuo a communione ſeparantur, placuit ut in quibuſcunque locis fuerint excluſi, eodem loco communionem conſequantur.

XVII. *Ut nullus epiſcopus alium conculcet epiſcopum.*

Ut nullus epiſcopus alium epiſcopum conculcet. Ivo p. 5. c. 228.

XVIII. *De diaconibus urbicis, ut ſine preſbyterorum conſcientia nihil agant.*

De diaconibus urbicis, ut non ſibi tantum praeſumant, ſed honorem preſbyteris reſervent, ut ſine conſcientia eorum nihil tale faciant.

XIX. *Ut peregrinis epiſcopis locus ſacrificandi detur.* Ivo p. 5. c. 216.

De epiſcopis peregrinis qui in urbem ſolent venire, placuit eis locum dari ut offerant.

XX. *Ut ſine tribus epiſcopis nullus epiſcopus ordinetur.*

De his qui uſurpant ſibi, quod ſoli debeant epiſcopos ordinare, placuit ut nullus hoc ſibi praeſumat niſi aſſumptis ſecum aliis ſeptem epiſcopis: ſi non potuerit ſeptem, infra tres non audeat ordinare.

XXI. *Ut preſbyteri, aut diacones qui ad alia loca ſe transferunt, deponantur.* Ivo p. 6. c. 172.

De preſbyteris aut diaconibus qui ſolent dimittere loca ſua in quibus ordinati ſunt, et ad alia loca ſe transferunt, placuit ut eis locis miniſtrent quibus praefixi ſunt. Quod ſi relictis locis ſuis ad alium ſe locum transferre voluerint, deponantur.

XXII. *De apoſtatis qui in infirmitate communionem petunt.*

De his qui apoſtatant, et nunquam ſe ad eccleſiam repraeſentant, ne quidem poenitentiam agere quaerunt, et poſtea infirmitate arrepti petunt communionem, placuit eis non dandam communionem, niſi relevaverint et egerint dignos fructus poenitentiae.

Nomina epiſcoporum cum clericis ſuis, quinam et ex quibus provinciis ad Arelatenſem ſynodum convenerint.

Chreſtus epiſcopus, Florus diaconus, ex civitate Syracuſanorum, provincia Sicilia.

Proterius epiſcopus, Agrippa et Pinus diacones, de civitate Capuenſium, provincia Campania.

Pardus epiſcopus, Creſcens diaconus, de civitate Arpienſium, provincia Apulia.

Theodorus epiſcopus, Agathon diaconus, de civitate Aquileienſi, provincia Dalmatia.

Claudianus et Vitus preſbyteri, Eugenius et Cyriacus diacones, ex urbe Roma miſſi a Silveſtro epiſcopo.

Merocles epiſcopus, Severus diaconus, de civitate Mediolanenſi, provincia Italia.

Oreſius epiſcopus, Nazarius lector, de civitate Maſſilienſi, provincia Viennenſi.

Marinus epiſcopus, Salamas preſbyter, Nicaſius, Afer, Urſinus, et Petrus diacones, de civitate Arelatenſium, provincia Viennenſi.

Verus epiſcopus, Bedas exorciſta, de civitate Viennenſi, provincia Viennenſi.

Daphnus epiſcopus, Victor exorciſta, de civitate Vaſenſi, provincia Viennenſi.

Fauſtinus preſbyter, de civitate Arauſicorum, provincia quae ſupra.

Innocentius diaconus, Agapius exorciſta, ex portu Nicaenſi.

Romanus preſbyter, Victor exorciſta, de civitate Aptenſium.

Item de Gallis.

Imbetauſius epiſcopus, Primigenius diaconus, de civitate Rhemorum.

Avitianus epiſcopus, Nicetius diaconus, de civitate Rothomagenſium.

Reticius epiſcopus, Amandus preſbyter, Philomatius diaconus, de civitate Auguſtodunenſium.

Vocius epiſcopus, Petulinus exorciſta, de civitate Lugdunenſium.

Maternus epiſcopus, Macrinus diaconus, de civitate Agrippinenſium.

Genialis diaconus, de civitate Gabalum, provincia Aquitanica.

Orientalis epiſcopus, Flavius diaconus, de civitate Burdegalenſi.

Agraecius epiſcopus, Felix exorciſta, de civitate Trevirorum.

Mamertinus epiſcopus, Leontius diaconus, de civitate Eloſatium.

Eborius, epiſcopus de civitate Eboracenſi, provincia Britannia.

Reſtitutus, epiſcopus de civitate Londinenſi, provincia ſupradicta.

Adelfius, epiſcopus de civitate Colonia Londinenſium, exinde Sacerdos preſbyter, Arminius diaconus.

Liberius epiſcopus, Florentinus diaconus, de civitate Emerita, provincia Hiſpania.

Sabinus, preſbyter de civitate Baetica.

Natalis preſbyter, Cytherius diaconus, de civitate Urſolenſium.

Probatius preſbyter, Caſtorius diaconus de civitate Tarracone.

Clementius preſbyter, Rufinus exorciſta, de civitate Caeſarauguſta.

Termatius preſbyter, Victor, lector de civitate Baſtigenſium.

Fortunatus epiſcopus, Deuterius diaconus, de civitate Caeſarienſi, provincia Mauritania.

Quintaſius epiſcopus, Ammonius preſbyter, de civitate Caralis, provincia Sardinia.

Item provincia Africa.

Caecilinianus, epiſcopus de civitate Carthaginenſium, cum ipſo Sperantius diaconus.

Lampadius, epiſcopus de civitate Utina.

Victor, epiſcopus de civitate Utica.

Anaſtaſius, epiſcopus de civitate Beneventina.

Fauſtus, epiſcopus de civitate Tuborbitana.

Surgentius, epiſcopus de civitate Pocoſeltis.

Victor, epiſcopus de civitate Legiſvoluminì, provincia Numidia.

Vitalis, epiſcopus de civitate Verenſium.

Gregorius, epiſcopus de loco qui eſt in portu Romae.

Epictetus, epiſcopus a Centumcellis.

Leontius et Mercurius, preſbyteri ab Oſtiis.

Notae. Hoc concilium quoad locum ſeſſionis, Gallicum eſt; quoad conſcriptionis occaſionem, ad conterendas ſcilicet impias quorundam Africanorum opiniones, Africanum. Congregatum autem juſſu Conſtantini magni, qui tunc Britanniis imperabat. Aderant igitur e Britannia celebriores, ut videtur, tres epiſcopi, nempe Eboracenſis, Londonienſis, et de civitate Colonia Londinenſium, quae alias dicitur Camelodunum, et colonia Cameloduni, una cum ſacerdote, preſbytero, et diacono; qui et canones aſſenſu ſuo approbabant, et, in Britanniam redeuntes, ſecum deferebant obſervandos. Eoſdem itaque in noſtro hoc conciliorum ſyllabo exhibemus, ut videas, lector, quibus ſub antiquo illo ſeculo eccleſia Britannica moderabatur regulis. Epiſtolas et reſcriptum Conſtantini circa hoc concilium et epiſtolam ipſius concilii ad Silveſtrum papam apud Sirmondum intuere.

Binius hoc concilium refert ad an. Dom. CCCXXVI. alii ad CCCXXVIII. Balaeus noſtras ad CCCL. Baronius et Sirmondus, quos libentius ſequor, ad CCCXIV. In eo autem acta et judicata eſt cauſa Caeciliani: aderatque, ut vides, e Britannia Reſtitutus, Londinenſis epiſcopus, et decretis ejuſdem in hunc modum, ut habet Binius, verbis Sirmondi e codice Corbeienſi inverſis ſubſcripſit. "Ex provincia Britanniae, civitate Londinen. Reſtitutus epiſcopus." Differt et in aliis ejus editio. Sed redeuntem in Britanniam Reſtitutum, canones hujus concilii ſecum detuliſſe refert ex Balaeo Godwinus, et inter eos unum olim hunc fuiſſe.

"Si diaconi in ordinatione ſua proteſtentur ſe uxores ducturos, ut liceat illis id ipſum facere, atque ſimul in miniſterio permanere.

Ego locum hunc non reperi, ſed in eandem ſententiam ſic idem Balaeus in append. 2. ad cent. I. ca. XXXIX. "Reſtitutus Britannus, Londinenſis archiepiſcopus uxoratus, et Hilario Pictavienſi pariter conjugato notus, Arelatenſem in Galliis ſynodum adiit religionis gratia, anno Domini CCCL. in qua liberis diaconorum conjugiis, etiam poſt ſuſceptos, ut tunc erant, ordines, cum caeteris et ipſe conſenſit, eaque ſtatutis legibus pacificavit.

Sub hoc etiam tempore Kibius Corinnius, filius Salomonis ducis Cornubiae, et epiſcopus Angleſiae, populum Angleſiae, et ſeptentrionalis Walliae, fidei documentis imbuit. Chron. Angl. part. I. an. CCCLX.

Epiſtola Conſtantini Magni, Britanniae imperantis, ad omnes eccleſias, de rebus Nicaeni concilii, et unanimi Paſchatis obſervatione. Qua etiam oſtendit ampliorem jam nunc eſſe in Britanniis eccleſiarum numerum, eaſdemque communiter ſentire cum reliquis orbis eccleſiis. Ex Nicephor. lib. VIII. *ca.* XXV. [Ann. Dom. CCCXXX. ex Spelm. vol. I. p. 43. ſeqq.]

IDEM Conſtantinus et ad epiſcopos, qui ad conventum (Nicaenum) venire non potuerunt, et ad omnes ubique eccleſias, quae acta ibi eſſent declarans, ad hunc modum ſcripſit:

Experientia edoctus per rerum publicarum proſperitatem, quanta ſit divinae poteſtatis gratia, illum mihi propoſitum eſſe debere finem judicavi, ut a beatiſſimis catholicae eccleſiae populis fides una, et ſincera charitas, conſentienſque in Deum pietas ſervetur. Sed enim quum aliter omnino fieri non poſſet, ut ordo ſtabilis et firmus conſtitueretur, niſi ſimul omnes, aut certe plures epiſcopi convenirent, et de re qualibet ad ſanctiſſimam religionem pertinente dijudicarent, ejus rei gratia, quam fieri potuit plurimis coactis, me quoque perinde atque uno aliquo ex vobis, non enim negaverim quo maxime laetor, conſervum veſtrum me eſſe, praeſente, uſque adeo omnia in debitam ſunt diſquiſitionem vocata, quouſque rerum omnium inſpectori Deo placita ſententia ad conſentientis unitatis concordiam ſtabiliendam, in lucem eſt protracta, ita ut nihil jam quod ad diſſenſionem, aut profeſſionis fidei ambiguitatem facere poſſet, ſit relictum. Ubi quum de ſanctiſſimo etiam Paſchae die quaeſtio eſſet exorta, ſententiis omnium decretum eſt, convenire, ut id eodem tempore ab omnibus ubique peragatur. Quid enim nobis eſſe poteſt vel pulchrius, vel gravius, quam ſi is dies feſtus, unde ſpem immortalitatis percepimus, uno ordine et celebri ritu ab omnibus certo et inviolabiliter peragatur? Ac primum quidem indigna res fuit, ſanctiſſimum eum diem imitatione atque conſuetudine Judaeorum celebrare, qui manibus ſuis nefario flagitio contaminatis, non injuria quoque animis ſunt excaecati, homines ſcelerati. Quidni enim liceat, gente ea rejecta, rectiori veriorique ordine, quem a primo Paſſionis die hucuſque ſervavimus, ad futura quoque ſecula obſervationis hujus ritum tranſmittere? Itaque nihil vobis commune ſit cum infeſtiſſima

feſtiſſima Judaeorum turba. Aliam ſiquidem a Servatore accepimus viam: propoſitus eſt ſacratiſſimae religioni noſtrae ſuus curſus, et legitima quae illam deceat regula: quam unanimi conſenſu complectentes, noſipſos a foeda illa conſcientia et ſocietate retrahamus, fratres reverendiſſimi. Et profecto omnium abſurdiſſimum eſt, illos gloriando jactare, hiſce obſervandis nos ſufficere non poſſe, abſque illorum doctrina et praeſcripto. Quidnam vero illi recte ſentire et ſapere poſſunt, qui poſt illam Domini caedem mentibus capti, non ratione aliqua, ſed impotenti impetu, quocunque eos inſitus impellit furor, ducuntur. Quam ob cauſam, quum in hac quoque parte verum non perſpiciant, ſed, uti ſemper, affectu vitioſo tranſverſi rapiantur, potius quam errorem corrigant, eodem anno bis Paſcha peragunt. Qua igitur de cauſa eos ſequemur, qui gravi errore ſe implicatos eſſe confitentur? Bis equidem eodem anno Paſcha celebrare, haud unquam ſuſtinuerimus. Atque etiamſi haec vobis non exponerentur, conveniret tamen, vos, pro mentis veſtrae ſagacitate, ſemper et ſtudere et optare, ne cujuſpiam ſimilitudine et exemplo, puritatem animarum veſtrarum pollueretis, neve hominum modis omnibus malorum conſuetudinem imitari videremini.

Ad haec illud quoque conſiderandum venit, in re tanta, et tam ſolennibus religionis noſtrae feriis diſſenſionem extare aliquam, longe eſſe impiiſſimum. Unum namque nobis libertatis atque redemptionis noſtrae diem, ſanctiſſimae ſcilicet paſſionis ſuae, Salvator noſter dedit. Unam eſſe catholicam ſuam eccleſiam voluit: cujus tametſi partes in multis variiſque ſunt diſperſae locis, uno tamen Spiritu, hoc eſt, divino arbitrio fovetur. Conſideret porro ſanctitatis veſtrae ſolertia, quam grave ſit et indecorum, per eoſdem dies, alios quidem jejuniis intentos eſſe, alios vero conviviis vacare; et poſt Paſchae dies, hos quidem feriari et conquieſcere, illos autem ſtatis jejuniis macerari. Quapropter hanc rem, pro eo atque decet corrigi, atque ad unum inſtitutum formamque perduci, divina vult providentia: quantum equidem extra omnem affectum poſitus perſpicio. Itaque quum hoc ſic corrigere conveniat, ne quid nobis cum Domini percuſſoribus ſit commune, et decens extet ordo, quem omnes occidentalium, et meridionalium, ſeptentrionaliumque habitabilis orbis partium eccleſiae, et quibuſdam quoque in locis orientales obſervant, ea de cauſa in praeſentia omnibus convenire viſum eſt, ipſeque adeoque id ſolertiae veſtrae placiturum eſſe recepi, ut quod per urbem Romanam, Italiam, Africam omnem, Aegyptum, Hiſpanias, Gallias, Britannias, Libyam, cunctam Graeciam, Aſianam, atque Ponticam ditionem, et Ciliciam, uno atque conſentienti ſervatur conſilio, id libenter quoque prudentia veſtra ſuſcipiat: ſecum ipſa perpendens, non modo ampliorem eſſe eccleſiarum in eis quae diximus locis numerum, verum etiam idem communiter omnes ſentire et velle, eſſe quam ſanctiſſimum. Quin et ſtrictior ipſa atque exactior ratio flagitare videtur, ne qua ſit nobis cum Judaeorum perjurio communio. Et ut tandem ſummam rei breviter dicam: communi omnium judicio placuit, ſanctiſſimas Paſchae ferias uno eodemque die peragi. Minime namque decet in re tam ſancta aliquam extare diſſenſionem. Et pulchrius eſt eam ſequi ſententiam, in qua nulla ſit alieni erroris et peccati contagio. Ac cum ita ſe res habeat, libentibus animis caeleſte hoc et vere divinum ſuſcipite praeceptum. Quidquid enim in ſanctis epiſcoporum agitur conventibus, id ad divinam refertur voluntatem. Itaque eis quae ſcripſimus, omnibus dilectis fratribus noſtris ſignificatis, jam rationem hanc et obſervationem ſanctiſſimi diei ſuſcipere atque inſtituere debetis, ut quum in pietatis veſtrae, quod dudum mihi fuit in votis, conſpectum venero, uno eodemque die ſanctas vobiſcum ferias celebrare valeam, et rebus omnibus una vobiſcum animo delecter, feritatem diabolicam per vim divinam operibus noſtris ſublatam, veſtramque ubique fidem, pacem, et concordiam vigentem cernens. Deus vos ſervet, fratres dilecti.

Aequum etiam eſt, quae contra Arium et ejus ſectatores, omnibus paſſim epiſcopis et populis ſcripſit cognoſcere. Quum malignos et impios Arius ſibi imitandos duxerit, par eſt ut eandem cum illis ferat ignominiam. Quemadmodum igitur Porphyrius divinae pietatis hoſtis, iniquis de religione compoſitis libris, condignam reperit mercedem, per quam omnium futuris ſeculis probris obnoxius erit, plurimaque obruetur infamia, atque inſuper impia ejus abolita ſunt ſcripta: ita et nunc placitum nobis eſt Arium et Arii ſuffragatores, Porphyrianos quidem nominari, ut quorum imitati ſunt mores, eorum quoque obtineant appellationes. Si quod autem ſcriptum ab Ario compoſitum reperiatur, ut igni id tradatur volumus, ut non modo improba ejus doctrina abrogetur, verum etiam ne monumentum quidem aliquod ejus relinquatur. Illud equidem praedictum volo, ſi quis libellum aliquem ab Ario conſcriptum celare, nec continuo igni comburere, deprehenſus fuerit, ſupplicium ei mortis eſſe conſtitutum. Illico namque in crimine tali comprehenſus poenam ſuſtinebit capitalem.

Plures etiam alias adverſus eoſdem ad loca omnia miſit epiſtolas, verbis per ironiam ad ſimulationem compoſitis eis illudens, Nicomedienſibus itidem, contra Euſebium et Theognidem ſcripſit; Euſebium perſtringens, veluti Licinio aliquando faventem, ſibique inſidiantem, atque alium epiſcopum legere jubens: quod et factum eſt. Eas epiſtolas hoc loco apponere, ne longior eſſe videar, minus convenire putavi. Ac de his quidem hactenus.

Sardi-

Sardicenſis ſynodus. [Ann. Dom. CCCLI. ex Spelm. vol. I. p. 46.]

Hoc anno celebratum Sardicenſe eſt concilium in Dacia, contra Euſebianos, ubi coacti ſunt trecenti epiſcopi, ex triginta ſex provinciis, quarum unam eſſe Britanniam refert Athanaſius, apologia ſecunda contra Arianos, "In magno," inquit, "Sardico concilio noſtram innocentiam, plures quam trecenti epiſcopi ſuis calculis comprobarunt; qui ex multis provinciis Aegypti, Libyae, Pentapoleos, etc. Hiſpaniarum, Galliarum, Britanniarum, eo ſe ad concilium contulerant." Et in epiſtola quam dedit ad Jovinianum, ait, "Britannicas eccleſias idem in fide ſentire cum caeteris eccleſiis in Nicaeno concilio promulgata."

Quod Arcadio regnante, Pelagius Brito contra gratiam Dei ſuperba bella ſuſceperit. Bed. Hiſt. Eccl. lib. I. *cap.* x. [Ann. Dom. CCCXCIV. ibidem.]

Anno ab incarnatione Domini CCCXCIV. Arcadius, filius Theodoſii, cum fratre Honorio, quadrageſimus tertius ab Auguſto regnum ſuſcipiens, tenuit annos tredecim. Cujus temporibus Pelagius, Brito contra auxilium gratiae ſupernae venena ſuae perfidiae longe lateque diſperſit, utens cooperatore Juliano de Campania, quem dudum amiſſi epiſcopatus intemperans cupido exagitabat. Quibus ſanctus Auguſtinus, ſicut et caeteri patres orthodoxi, multis ſententiarum catholicarum millibus reſponderunt, nec eorum tamen dementiam corrigere valebant: ſed quod gravius eſt, correpta eorum veſania, magis augeſcere contradicendo, quam favendo veritati, voluit emendari. Quod pulchre verſibus heroicis Proſper rhetor inſinuat, cum ait:

Contra Auguſtinum narratur ſerpere quidam
Scriptor, quem dudum livor adurit edax.
Quis caput obſcuris contectum utcunque cavernis
Tollere humo miſerum propulit anguiculum?
Aut hunc fruge ſua * aequorei pavere Britanni
Aut huic † Campano gramine corda tument.

Aſſeruit enim hominem ſine gratia Dei poſſe ſalvari.

Unumquemque ſuis meritis propria voluntate ad juſtitiam regi.

Infantes ſine peccato originali naſci: et tam inſontes, quam inſons fuit Adam ante praevaricationem. Nec etiam baptizandos eſſe ut a peccato ſolvantur: ſed ut per adoptionem in regnum Dei admittantur. Qui etſi non baptizarentur, eſſe tamen eis extra regnum Dei aeternam beatam vitam.

Adam ſolum ſuo peccato laeſum eſſe: eumque mortuum eſſe non ex culpae merito, ſed ex conditione naturae, qui mortuus fuiſſet etiamſi non peccaſſet.

Mutas etiam dicebat orationes quae fiunt ab eccleſia, ſive pro infidelibus ſive fidelibus.

Arius autem preſbyter aſſeruit Filium Dei creaturam eſſe, et Spiritum Sanctum ab ea creatum.

Has autem haereſes Germanus Altiſiodorenſis epiſcopus praedicatione et miraculis extinxit anno Domini CCCCXLIX. Haec ille in vita S. Albani, Britannorum protomartyris.

Notae. **Aequorei Britanni*] Videtur Pelagii nomini alludere, quod in Cambria Britanniae parte aequorea ſeu pelagica natus ſit, et Pelagius inde nuncupatus, hoc eſt aequoreus; Cambrico forte idiomate Morgan: nam mor aequor, pelagus; gan apud vel juxta ſignificat.

† *Campano gramine*] Ideo dicit, quod auxilio Juliani de Campania, Capuani aliquando epiſcopi (Proſpero Eclanenſis poſtea nuncupati, ut corrigit Uſſer. in MSS. not. in locum) peſtiferae haereſeos ſuae vibraſſet jacula, et in divum Auguſtinum multa ſcripſiſſet virulenter. Abbas erat antiquiſſimi celeberrimique Britonum coenobii Bangorenſis, alias Banachorenſis dicti. Audiatur Johannes Capgragius Auguſtinenſium apud nos fratrum ſuo aevo celeberrimus. "Circa ann. inquit, quadringenteſimum quartum Pelagius Brito abbas illius famoſi monaſterii extitit: ubi duo millia monachorum et centum laboribus manuum vitam ſuam ducentium, ſub uno abbate militarunt. Hic Pelagius auxilio utens Juliani de Campania, nuper ab epiſcopatu expulſi, haereſim ſui nominis ſuſcitavit."

Cur rarius in Britannia habentur ſynodi et concilia ſub his ſeculis. Ibid. p. 47.

Deserta jam a Romanis Britannia, Pictiſque et Scotis omnia miſere depraedantibus, Saxones ipſi, qui Britannis primo in ſubſidium venerant, hoſtes fiunt infeſtiſſimi; et quotidie novas e Germania evocantes copias, ferro et flamma indigenas pellunt, eorumque brevi potiuntur ſedibus. Gens fera et barbara, paganorum etiam deliriis et ſuperſtitionibus omnino ebrii: monaſteria et eccleſias quas idolis ſuis non tranſponunt, incendunt, chriſtianorum ſacra diripiunt, miniſtroſque Dei conculcant, caedunt, et profligant. Tandem igitur imperatores ipſi chriſtianae militiae Theonus, Londinenſis archiepiſcopus, et Thadiocus, archiepiſcopus Eboracenſis, "Videntes eccleſias ſibi ſubditas ſolotenus deſtructas," diſperſumque per

rupes

rupes et cavernas gregem ſuum nuſquam apparere, cum reliquiis cleri ſui, quae in tanto ſuperſunt diſcrimine, in Cambriam confugerunt. Mat. Weſtm. an. DVI. Nullum hic interea eccleſiae ſpecimen, nec conciliis locus aut licentia. Exiguum etiam illud quod in eccleſia Britannorum geſtum eſt ante adventum Auguſtini, praeterit aut omnino Beda, aut delibavit parcius.

Vita S. Patricii. Ex Probo in vita Patricii. Sigebert. in ann. CCCCXXXII. Balaeo cent. I. c. XXXIV. Annal. Hollinſh. [Spelm. vol. I. p. 49.]

S. Patricius in baptiſmo Suchat, Beda Sochet, alias Succetus, quibuſdam Maun vel Manus, a S. Germano et Beda Magonius, pleriſque Magnus ab eximia miraculorum et virtutum magnitudine cognominatus, Patricii nomen in ordinatione ad epiſcopatum accepit a Matthaeo archiepiſcopo, inquit Florilegus, a Coeleſtino papa, ait Sigebertus, impoſtum.

Patrem Britonum habuit Calphurnium diaconum, Potiti preſbyteri filium: matrem (ut ferunt) e Pannonia, Concam et Conchen, Beda Conceſſam, S. Martini, Trevirenſis archiepiſcopi ſororem. Natus, inquit Beda, in villa Roſina, regionis Tiborniae (aliis Eiburniae) vel Neutriae, in vico Bannanae, Pembrochienſis agri ut quidam volunt, in marchiis Angliae et Scotiae, ut probabilius alii, an. Dom. CCCLXX. Quum eſſet puer tredecim annorum, cum fratre ſuo Ricthi, et ſorore Mila, aliiſque multis, ad barbarorum inſulam, puta Hiberniam, devectus eſt, et apud quendam gentilem immitem regem in ſervitute detentus, ut inquit Probus, qui librum unum, cui titulus eſt: "Beati Patricii primi praedicatoris et epiſcopi totius Britanniae vita et actus," de eo compoſuit. Multa illic, ut apud alios vitae ſuae ſcriptores, Nennium, Jocelinum, Bedam, Vincentium, Antoninum, Capgravium, etc. ejus leguntur miracula: quorum, cum e Nennio prodigioſa aliquot recitaſſet Matthaeus Weſtmonaſterienſis, qui et Florilegus nuncupatur, ita progreditur a Beda paululum circa patriam et captivitatem Patricii diſſentaneus.

In pueritia autem, cum eſſet natione Hibernenſis, a patre ſuo, cum duabus ſororibus ſuis, in Scotiam venditus eſt cuidam homini, qui Cuulcu dicebatur, et porcarius ejus erat. Denique ſeptendecimo aetatis ſuae anno a captivitate ad patriam ſuam reverſus eſt, et nutu Dei ſacris literis eruditus, atque tandem Romam veniens, ibidem tempus ſuum protrahebat, donec eruditior haberetur; ſanctaſque percurrens ſcripturas, divina myſteria penetravit. Dumque ibidem moraretur, miſſus eſt Palladius epiſcopus a papa Coeleſtino ad Scotos ad Chriſtum convertendos. Qui primo verbum Dei in Scotia praedicans, tandem ad Britanniam pervenit, et in terra Pictorum defunctus eſt. Audita vero morte Palladii, Patricius, Theodoſio, et Valentiniano imperantibus, a papa Coeleſtino, ad partes occiduas miſſus eſt, ut vexillum ſanctae crucis gentibus praedicaret. Cumque ad Britanniam perveniſſet, praedicavit ibi verbum Dei, et a gentibus incolis gratanter eſt ſuſceptus. Deinde ad Scotos ſe conferens, praedicavit verbum Dei, quod non potuit alligari. Tandem a Matthaeo archiepiſcopo ad epiſcopalem gradum promotus, hoc nomen Patricii in ordinatione ſuſcepit, qui Mannus antea vocabatur. Ordinati ſunt etiam cum eo Anſilius et Iſerninus, et caeteri nonnulli ad ordines inferiores, ut ſub ipſo duce Deo militarent. Tunc accepta benedictione in nomine ſanctae Trinitatis, navem aſcendit, et perveniens ad Britanniae inſulam, praedicavit ibi multis diebus. Deinde ad Hiberniam ſuccinctus ad evangelium, cum theſauris ſpiritualibus tranſcendens baptizavit eos, multos Deo lucrifaciens, et annis ibi octoginta evangelizans, ubi tandem ad culmen religionis provectus, plenus dierum, et virtutum ſignis clarus multimodis quievit in Chriſto.

Haec Matt. Weſtm. A Coeleſtino, inquit Sigebertus, archiepiſcopus Scottorum (ſic Hibernenſes olim vocabant) ordinatus ſexaginta annos, ſignis, ſanctitate, doctrina excellens, Hiberniam convertit ad Chriſtum.

De converſione Pictorum ad fidem. Ex Beda Hiſt. Eccleſ. lib. III. cap. IV. [Ann. Dom. DLXV. Ibidem p. 64. ſeq.]

Siquidem anno Incarnationis dominicae quingenteſimo ſexageſimo quinto, quo tempore gubernaculum Romani imperii poſt Juſtinianum Juſtinus Minor accepit, venit de Hibernia preſbyter, et abbas habitu et vita monachi inſignis nomine Columba, Britanniam, praedicaturus verbum Dei provinciis ſeptentrionalium Pictorum, hoc eſt, eis quae arduis atque horrentibus montium jugis ab auſtralibus eorum ſunt regionibus ſequeſtratae. Namque ipſi auſtrales Picti, qui intra eoſdem montes habent ſedes, multo ante tempore, ut perhibent, relicto errore idololatriae fidem veritatis acceperant, praedicante eis verbum Nyma, epiſcopo, reverendiſſimo et ſanctiſſimo viro de natione Britonum, qui erat Romae regulariter fidem et myſteria veritatis edoctus, cujus ſedem epiſcopatus, ſancti Martini epiſcopi nomine, et eccleſia inſignem, ubi ipſe etiam corpore una cum pluribus ſanctis requieſcit, jam nunc gens Anglorum obtinet. Qui locus ad provinciam Berniciorum pertinens, vulgo vocatur ad Candidam Caſam, eo quod ibi eccleſiam de lapide inſolito Britonibus more fecerit. Venit autem Britanniam Columbanus regnante Pictis Bridio, filio Meilochon rege potentiſſimo, nono anno regni ejus, gentemque illam verbo et exemplo ad fidem Chriſti convertit. Unde et praefatam inſulam

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inſulam ab eis in poſſeſſionem monaſterii faciendi accepit. Neque enim magna eſt, ſed quaſi familiarum quinque juxta aeſtimationem Anglorum, quam ſucceſſores ejus uſque hodie tenent, ubi et ipſe ſepultus eſt, cum eſſet annorum ſeptuaginta ſeptem, poſt annos circiter triginta et duos ex quo ipſe Britanniam praedicaturus adiit. Fecerat autem, priuſquam Britanniam veniret, monaſterium nobile in Hibernia, quod a copia roborum Dearmach lingua Scottorum, hoc eſt, campus roborum cognominatur. Ex quo utroque monaſterio perplurima exinde monaſteria per diſcipulos ejus et in Britannia et in Hibernia propagata ſunt. In quibus omnibus idem monaſterium inſulanum, in quo ipſe requieſcit corpore, principatum tenet. Habere autem ſolet ipſa inſula rectorem ſemper abbatem preſbyterum, cujus juri et omnis provincia, et ipſi etiam epiſcopi ordine inuſitato debeant eſſe ſubjecti, juxta exemplum primi doctoris illius, qui non epiſcopus, ſed preſbyter extitit et monachus. De cujus vita et verbis nonnulla a diſcipulis ejus feruntur ſcripta haberi. Verum qualiſcunque fuerit ipſe, nos hoc de illo certum tenemus, quod reliquit ſucceſſores magna continentia ac divino amore regularique inſtitutione inſignes. In tempore quidem ſummae feſtivitatis dubios circulos ſequentes, utpote quibus longe ultra orbem poſitis, nemo ſynodalia paſchalis obſervantiae decreta porrexerat, tantum ea quae in propheticis, evangelicis, et apoſtolicis literis diſcere poterant, pietatis et caſtitatis opera diligenter obſervantes: permanſit autem hujuſmodi obſervantia paſchalis apud eos tempore non pauco, hoc eſt, uſque ad annum dominicae Incarnationis ſeptingenteſimum decimum ſextum per annos centum quinquaginta. At tunc veniente ad eos reverendiſſimo et ſanctiſſimo patre et ſacerdote Egberto, de natione Anglorum, qui in Hibernia diutius exulaverat pro Chriſto, eratque doctiſſimus in ſcripturis, et longaeva vitae perfectione eximius, correcti ſunt per eum, et ad verum canonicumque Paſchae diem tranſlati. Quem tamen et antea non ſemper in luna quartadecima cum Judaeis, ut quidam rebantur, ſed in die quidem dominica, alia tamen quam decebat hebdomada, celebrabant. Sciebant enim, ut Chriſtiani, Reſurrectionem dominicam, quae prima Sabbati facta eſt, prima Sabbati ſemper eſſe celebrandam. Sed ut barbari et ruſtici, quando eadem prima Sabbati, ea quae nunc dominica dies cognominatur, veniret, minime didicerant. Verum quia gratia charitatis fervere non omiſerant, hujus quoque notitiam rei ad perfectum percipere meruerunt, juxta promiſſum apoſtoli dicentis: et ſi quid aliter ſapitis, et hoc quoque vobis Deus revelabit: de quo plenius in ſequentibus ſuo loco dicendum.

Vita et epiſtolae nonnullae S. Gregorii in cauſa Britannicae eccleſiae: ac primum vita ejus. [Ex Spelm. vol. I. p. *66.* ſeqq.]

JAM ad res geſtas S. Gregorii in converſione gentis Angloſaxonum pervenimus, et vitam ejus (ut a Beda lib. II. c. i. datur) praefigendam cenſemus. "De quo," inquit ille, "nos convenit, quia noſtram, id eſt, Anglorum gentem quae poteſtate ſatanae ad fidem Chriſti ſua induſtria convertit, latiorem in noſtra hiſtoria eccleſiaſtica facere ſermonem, quem recte noſtrum appellare poſſumus et debemus apoſtolum: quia cum primum in toto orbe gereret pontificatum, et converſis jamdudum ad fidem veritatis eſſet praelatus eccleſiis, noſtram gentem eatenus idolis mancipatam, Chriſti fecit eccleſiam, ita ut apoſtolicum illum de eo liceat nobis proferre ſermonem: quia etſi aliis non eſt apoſtolus, ſed tamen nobis eſt. Nam ſignaculum apoſtolatus ejus nos ſumus in Domino."

Erat autem natione Romanus, ex patre Gordiano, genus a proavis non ſolum nobile, ſed et religioſum ducens. Deinde Felix, ejuſdem ſedis apoſtolicae quondam epiſcopus, vir magnae gloriae in Chriſto et eccleſia ejus fuit atavus. Sed et ipſe nobilitatem religionis non minore quam parentes et cognati virtute devotionis exercuit. Nobilitatem vero illam, quam ad ſeculum videbatur habere, totam ad nanciſcendam ſupernae gloriam dignitatis divina gratia largiente convertit. Nam mutato repente ſeculari habitu, monaſterium petiit, in quo tanta perfectionis gratia coepit converſari, ut, ſicut ipſe poſtea flendo atteſtari ſolebat, animo illius labentia cuncta ſubtereſſent, ut rebus omnibus quae volvuntur emineret, ut nulla niſi caeleſtia cogitare ſoleret, ut etiam retentus corpore ipſa jam carnis clauſtra contemplatione tranſiret, ut mortem quoque, quae pene cunctis poena eſt, videlicet, ut ingreſſum vitae et laboris ſui praemium amaret. Hoc autem ipſe de ſe, non profectum jactando virtutum, ſed deflendo potius defectum, quem, ut referre conſueverat, ſibi per curam paſtoralem incurriſſe videbatur. Denique tempore quodam ſecreto, cum diacono ſuo Petro colloquens, enumeratis animi ſui virtutibus priſcis mox dolendo ſubjunxit; at nunc ex occaſione curae paſtoralis ſecularium hominum negotia patitur, et poſt tam pulchram quietis ſuae ſpeciem terreni actus pulvere foedatur. Cumque ſe pro condeſcenſione multorum ad exteriora ſparſerit, etiam cum interiora appetit, ad haec proculdubio minor rediit. Perpendo itaque quid tolero, perpendo quid amiſi, dumque intueor illud quod perdidi, fit hoc gravius quod porto. Haec quidem ſanctus vir ex magnae humilitatis intentione dicebat. Sed nos credere decet, nihil eum monaſticae perfectionis perdidiſſe, occaſione curae paſtoralis, imo potiorem tunc ſumpſiſſe profectum de labore converſionis multorum, quam de propriae quondam quiete converſationis habuerat, maxime quia et pontificali functus officio domum ſuam monaſterium facere curavit. Et dum primum de monaſterio abſtractus, ad miniſterium altaris ordinatus, atque Conſtantinopolim apocriſarius, ab apoſtolica ſede directus eſt,

eſt, non tamen in terreno converſatus palatio propoſitum vitae caeleſtis intermiſit. Nam quoſdam fratrum ex monaſterio ſuo, qui eum gratia germanae charitatis ad regiam urbem ſecuti ſunt, in tutamentum coepit obſervantiae regularis habere, videlicet ut eorum ſemper exemplo, ſicut ipſe ſcribit, ad orationis placidum littus, quaſi anchorae ſune reſtringeretur, cum inceſſabili cauſarum ſecularium impulſu fluctuaret, concuſſamque ſeculi actibus mentem inter eos quotidie per ſtudioſae lectionis roboraret alloquium.

Horum ergo conſortio non ſolum a terrenis eſt munitus incurſibus, verum etiam ad caeleſtis exercitia vitae magis magiſque ſuccenſus. Nam hortati ſunt eum, ut librum beati Job magnis involutum obſcuritatibus myſtica interpretatione diſcuteret, neque negare potuit opus, quod ſibi fraternus amor multis utile futurum imponebat. Sed eundem librum, quomodo juxta literam intelligendus, qualiter ad Chriſti et eccleſiae ſacramenta referendus, quo ſenſu unicuique fidelium ſit aptandus, per triginta quinque libros expoſitionis, miranda ratione perdocuit. Quod videlicet opus in regia quidem urbe apocriſarius inchoavit, Romae autem jam factus pontifex implevit.

Qui cum eſſet adhuc regia in urbe poſitus, naſcentem ibi novam haereſim de ſtatu noſtrae reſurrectionis, cum ipſo quo exorta eſt initio, juvante ſe gratia catholicae veritatis attrivit: ſiquidem Euthycius, ejuſdem urbis epiſcopus dogmatizabat, corpus noſtrum in illa reſurrectionis gloria impalpabile, ventis aerique ſubtilius eſſe futurum. Quod ille audiens, et ratione veritatis, et exemplo dominicae Reſurrectionis probavit hoc dogma orthodoxae fidei omnibus modis eſſe contrarium. Catholica etenim fides habet, quod corpus noſtrum in illa immortalitatis gloria ſublimatum, ſubtile quidem ſit per effectum ſpiritalis potentiae, ſed palpabile per veritatem naturae, juxta exemplum dominici corporis, de quo a mortuis ſuſcitato, dicit ipſe diſcipulis: "Palpate et videte, quia ſpiritus carnem et oſſa non habet, ſicut me videtis habere." In cujus aſſertione fidei venerabilis pater Gregorius in tantum contra naſcentem haereſim novam laborare contendit, tanta hac inſtantia juvante etiam piiſſimo imperatore Tiberio Conſtantino comminuit, ut nullus exinde ſit inventus, qui ejus reſuſcitator exiſteret.

Alium quoque librum compoſuit egregium, qui vocatur Paſtoralis, in quo manifeſta luce patefecit, qualis ad eccleſiae regimen aſſumi, qualiter ipſi rectores vivere, qua diſcretione ſingulas quaſque audientium inſtruere perſonas, et quanta conſideratione propriam quotidie debeant fragilitatem penſare.

Sed et homilias evangelii numero quadraginta compoſuit, quas in duobus codicibus aequa ſorte diſtinxit.

Libros etiam Dialogorum quatuor fecit, in quibus rogatu Petri diaconi ſui virtutes ſanctorum, quos in Italia clariores noſſe vel audire poterat, ad exemplum vivendi poſteris collegit, ut, ſicut in libris Expoſitionum ſuarum quibus ſit virtutibus inſudandum edocuit, ita etiam deſcriptis ſanctorum miraculis, quae virtutum earundem ſit claritas, oſtenderet.

Primam quoque et ultimam Ezechielis prophetae partem, quae videbantur obſcuriores, per homilias viginti duas, quantum lucis intus habeant, demonſtravit.

Excepto libello Reſponſionum, quem ad interrogationes ſancti Auguſtini primi Anglorum gentis epiſcopi ſcripſit, ut ſupra docuimus, totum ipſum libellum his inſerentes hiſtoriis, libello quoque ſynodico, quem cum epiſcopis Italiae de neceſſariis eccleſiae cauſis utiliſſimum compoſuit: et familiaribus ad quoſdam literis. Quod eo magis mirum eſt, tot eum ac tanta condere volumina potuiſſe, quod omni pene juventutis ſuae tempore, ut verbis ipſius loquar, crebris viſcerum doloribus cruciabatur, horis momentiſque omnibus fracta ſtomachi virtute laſſeſcebat, lentis quidem, ſed tamen continuis febribus anhelabat. Verum inter haec dum ſolicitus penſaret, quia Scriptura teſte, omnis filius, qui recipitur, flagellatur, quo malis praeſentibus durius deprimebatur, eo de aeterna certius praeſumptione reſpirabat.

Haec quidem de immortali ejus dicta ſint ingenio, quod nec tanto corporis potuit dolore reſtringi. Nam alii quidem pontifices conſtruendis ornandiſque auro vel argento eccleſiis operam dabant, hic autem totus erga animarum lucra vacabat. Quicquid pecuniae habuerat, hoc ſedulus diſpergere ac dare pauperibus curabat, ut juſtitia ejus maneret in ſeculum ſeculi, et cornu ejus exaltaretur in gloria, ita ut illud beati [cap. xxix. 11.] Job veraciter dicere poſſit: "Auris audiens beatificabat me, et oculus videns teſtimonium reddebat mihi, eo quod liberaſſem pauperem vociferantem et pupillum, cui non eſſet adjutor. Benedictio perituri ſuper me veniebat, et cor viduae conſolatus ſum. Juſtitia indutus ſum, et veſtivi me ſicut veſtimento et diademate judicio meo. Oculus fui caeco, et pes claudo. Pater eram pauperum, et cauſam quam neſciebam, diligentiſſime inveſtigabam. Conterebam molas iniqui, et de dentibus illius auferebam praedam." Et paulo poſt [Job xxxi. 16.] "Si negavi," inquit, "quid volebant pauperibus et oculos viduae expectare feci. Si comedi bucellam meam ſolus, et non comedit pupillus ex ea: quia ab infantia mea crevit mecum miſeratio, et de utero matris meae egreſſa eſt mecum."

Ad cujus pietatis et juſtitiae opus pertinet etiam hoc, quod noſtram gentem per praedicatores quos huc direxit, de dentibus antiqui hoſtis eripiens, aeternae libertatis fecit eſſe participem. Cujus fidei et ſaluti congaudens quamque digna laude commendans [in lib. ſuper Job.] ipſe dicit in expoſitione beati Job. "Ecce lingua Britanniae, quae nihil aliud noverat quam barbarum frendere, jamdudum in divinis laudibus Hebraeum coepit Alleluja reſonare. Ecce quondam tumidus, jam ſubſtratus ſanctorum pedibus, ſervit oceanus, ejuſque barbaros motus, quos terreni principes edomare ferro nequiverant, hos pro divina formidine ſacerdotum ora ſimplicibus verbis ligant: et qui catervas pugnantium infidelis nequaquam

quaquam metueret, jam nunc fidelis humilium linguas timet. Quia enim perceptis caeleſtibus verbis, clareſcentibus quoque miraculis, virtus ei divinae cognitionis infunditur, ejuſdem divinitatis terrore refraenatur, ut prava agere metuat, ac totis deſideriis ad aeternitatis gratiam pervenire concupiſcat." Quibus verbis beatus Gregorius hoc quoque declarat, quod ſanctus Auguſtinus et ſocii ejus non ſola praedicatione verborum, ſed etiam caeleſtium oſtenſione ſignorum gentem Anglorum ad agnitionem veritatis perducebant. Fecit inter alia beatus papa Gregorius, ut in eccleſiis beatorum apoſtolorum Petri et Pauli ſuper corpora eorum miſſae celebrarentur. Sed et in ipſa miſſarum celebratione tria verba maximae perfectionis plena ſuperadjecit, "Dieſque noſtros in tua pace diſponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari."

Rexit autem eccleſiam temporibus imperatorum Mauricii et Focatis. Secundo autem ejuſdem Focatis anno tranſiens ex hac vita migravit ad veram, quae in caelis eſt, vitam. Sepultus vero eſt corpore in eccleſia beati Petri apoſtoli ante ſecretarium, die quarto iduum Martiarum: quandoque in ipſo cum caeteris ſanctae eccleſiae paſtoribus reſurrecturus in gloria. Scriptumque eſt in tumba ipſius epitaphium hujuſmodi:

Suſcipe terra tuo corpus de corpore ſumptum,
  Reddere quod valeas vivificante Deo.
Spiritus aſtra petit, leti nil jura nocebunt,
  Cui vitae alterius mors magis ipſa via eſt.
Pontificis ſummi hoc clauduntur membra ſepulchro,
  Qui innumeris ſemper vivit ubique bonis.
Eſuriem dapibus ſuperavit, frigore veſte,
  Atque animas monitis texit ab hoſte ſacris.
Implebatque actu, quicquid ſermone docebat,
  Eſſet ut exemplum, myſtica verba loquens.
Ad Chriſtum Anglos convertit pietate magiſtra,
  Acquirens fidei agmina gente nova.
Hic labor, hoc ſtudium, haec tibi cura, hoc paſtor agebas,
  Ut Domino offerres plurima lucra gregis.
Hiſque Dei conſul factus laetare triumphis,
  Nam mercedem operum jam ſine fine tenes.

Epiſtola Gregorii, ut Auguſtinum et ſocios benigne ſuſcipiat, et una Candidum.
[III. epiſtola eſt in Spelm. vol. I. p. 73. ſeq.]

REVERENDISSIMO et ſanctiſſimo fratri Etherio coepiſcopo, Gregorius, ſervus ſervorum Dei. Licet apud ſacerdotes habentes Deo placitam charitatem, religioſi viri nullius commendationis indigeant; quia tamen aptum ſcribendi tempus ſe ingeſſit, fraternitati veſtrae nos tranſmittere ſcripta curavimus, inſinuantes latorem praeſentium Auguſtinum, ſervum Dei, de cujus certi ſumus ſtudio, cum aliis ſervis Dei, illuc nos pro utilitate animarum auxiliante Domino direxiſſe. Quem neceſſe eſt ut ſacerdotali ſtudio ſanctitas veſtra adjuvare, et ſua ei ſolatia praebere feſtinet. Cui etiam ut promptiores ad ſuffragandum poſſitis exiſtere, cauſam vobis injunximus ſubtiliter indicare. Scientes quod ea cognita, tota vos propter Deum devotione ad ſolatiandum, quia res exigit, commodetis.

Candidum praeterea preſbyterum communem filium, quem ad gubernationem patrimonioli eccleſiae noſtrae tranſmiſimus, charitati veſtrae in omnibus commendamus. [Reliqua addit Beda lib. I. H. E. c. xxv.] Deus te incolumen cuſtodiat, reverendiſſime frater. Datae die decima calendarum Auguſtarum, imperante domino noſtro Mauritio Tiberio piiſſimo Auguſto anno decimo quarto; poſt conſulatum ejuſdem domini noſtri decimo tertio; indictione decima quarta.

Notae. Epiſtola haec ex Beda lib. I. H. E. c. xxv. Non datur autem in Gregorii regiſtro cum hac inſcriptione. Vid. epiſt. V. ſeq. Ex lib. V. Indict. 14. epiſt. LII. "Miſit," inquit, "tunc iiſdem, intellige Auguſtino et ſociis, venerandus pontifex ad Etherium, Arelatenſem archiepiſcopum, ut Auguſtinum Britanniam pergentem benigne ſuſciperet, literas quarum iſte eſt textus. His addit USSER. MSS. not. in locum. Ita Beda lib. I. cap. xxiv. et xxvii. quem Lugdunenſem tamen antiſtitem eum fuiſſe Gregorius Turonenſis nos doceat lib. X. hiſt. Francor. cap. xxviii. et vetus vitae Auſtregiſili, Bituricenſis epiſcopi ſcriptor apud Surium Mai. 20. Arelatenſis vero tum fuerit Virgilius, cui epiſtola V. pag. 717. et XXII. pag. 721. poſtea habetur directa.

Epiſtola Gregorii Candido preſbytero eunti ad patrimonium Galliae. Ex lib. v. ep. x.
monium ſancti Petri commendat in Galliis. [IV. epiſtola eſt ibid. p. 74.]

PERGENS auxiliante Domino Deo noſtro Jeſu Chriſto, ad patrimonium quod eſt in Galliis gubernandum; volumus ut dilectio tua ex ſolidis quos acceperit, veſtimenta pauperum vel pueros Anglos, qui ab annis decem et ſeptem vel decem et octo ſunt in monaſteriis dati, ut Deo proficiant, comparet, quatenus ſolidi Galliarum, qui in terra noſtra expendi non poſſunt, apud locum proprium utiliter expendantur. Si quid vero de pecuniis redituum, quae dicuntur ablatae, recipere potueris; ex his quoque veſtimenta pauperum comparare te volumus; vel, ſicut praefati ſumus, pueros qui in omnipotentis Dei ſervitio proficiant. Sed quia pagani ſunt qui illic inveniri poſſunt; volo ut cum eis preſbyter tranſmittatur, ne quid aegritudinis contingat in via, ut quos morituros conſpexerit, debeat baptizare; ita igitur tua dilectio faciat, ut haec diligenter implere feſtinet.

Quinta,

Quinta, quam Spelmannus Vol. I. p. 74. recitat, epiſtola habetur pagina praecedente, cum alia inſcriptione, quam ex Beda hauſit. In Gregorii regiſtro Pelagio de Turonis, et Sereno de Maſſilia, epiſcopis Galliarum a paribus, inſcripta eſt.

Epiſtola Gregorii Virgilio epiſcopo Arelatenſi, metropolitano Galliae, lib. v. *epiſt.* liii. *Auguſtinum commendat quem in Angliam propagandi evangelii cauſa tranſmiſerat.* [VI. eſt in Spelm. vol. I. p. 75.]

Quamvis fraternitatem veſtram bonis eſſe intentam operibus, et ſponte ſe in cauſis exhibere Deo placitis confidamus: verum tamen utile eſſe fraterna vos alloqui veritate credimus, ut ſolatia, quae vos ultro decet impendere, noſtris quoque provocati epiſtolis augeatis. Atque ideo indicamus ſanctitati veſtrae, Auguſtinum, ſervum Dei praeſentium portitorem, cujus zelus et ſtudium bene eſt nobis cognitum, cum aliis ſervis Dei pro animarum nos illuc compendio tranſmiſiſſe, ſicut ipſe vobis coram poſitus poterit indicare. In qua re oratione vos eum et auxiliis adjuvare neceſſe eſt, atque ubi opus exegerit ſolatiorum veſtrorum ei praebere ſuffragia, et paterna ac ſacerdotali illum conſolatione, ſicut convenit, refovere: quatenus dum ſanctitatis veſtrae fuerit ſolamina conſecutus, ſi quid Deo noſtro lucrifacere, ſicut optamus, valuerit, et vos poſſitis pariter mercedem acquirere, quia ad bona opera ſuffragii veſtri devote copiam miniſtratis.

Candidum autem preſbyterum, communem filium et patrimoniolum eccleſiae noſtrae fraternitas veſtra, quippe ut unanimis nobis, ſtudeat habere commendatum, ut aliquid inde pauperum alimoniis ſanctitate veſtra valeat adjuvante proficere. Quia igitur patrimoniolum ipſum per annos plurimos praedeceſſor veſter tenuit, et collectas apud ſe penſiones ſervavit; fraternitas veſtra, cujus ſint res, vel cui erogentur, conſideret, atque eas animae ſuae reſpectu ſuprafcripto filio noſtro Candido, preſbytero nobis reſtituat dirigendas. Nam valde eſt execrabile, ut quod a regibus gentium ſervatum eſt, ab epiſcopis dicatur ablatum.

Epiſtola Gregorii Deſiderio Viennenſi, et Siagrio Auguſtodunenſi epiſcopis Galliae a paribus, epiſt. lv. *Auguſtinum commendat.* [VII. eſt ibidem.]

De fraternitatis veſtrae ſincera charitate bene confidimus, quod amore beati Petri, apoſtolorum principis hominibus noſtris veſtra devota ſolatia commodetis, praeſertim dum cauſae qualitas exigat, ubi etiam ſponte concurrere et laborare magis optetis. Indicamus itaque ſanctitati veſtrae nos Auguſtinum, ſervum Dei praeſentium portitorem, cujus zelus et ſtudium bene nobis eſt cognitum, cum aliis ſervis Dei pro animarum illic cauſa, diſponente Domino direxiſſe: cujus relatione quid ſibi injunctum ſit, ſubtiliter agnoſcens, fraternitas veſtra ei modis omnibus, in quibus cauſa popoſcerit, impendat ſolatia, ut boni operis adjutores, ſicut decet et convenit, poſſitis exiſtere. Ita ergo fraternitas veſtra in hac re ſe devotam ſtudeat demonſtrare, ut bona quae de vobis opinione narrante didicimus, vera eſſe opere comprobemus.

Dilectiſſimum vero communem filium Candidum, cui patrimoniolum eccleſiae noſtrae commiſimus in illis partibus conſtitutum, vobis per omnia commendamus.

Epiſtola Gregorii Protaſio, epiſcopo de Aquis Galliae, ut Virgilio epiſcopo, de penſionibus eccleſiae inſinuet, lib. v. *epiſt.* lv. [VIII. eſt ibid. p. 76.]

Quantus in vobis beati Petri apoſtolorum principis amor excellat, non ſolum officii veſtri praerogativa, ſed etiam devotio, quam circa utilitates eccleſiae ipſius geritis, patefecit. Quem quia Auguſtino ſervo Dei praeſentium latore cognovimus referente, de affectu et veritatis ſtudio, quod in vobis eſt, valde congaudemus, et gratias agimus: quia etſi corpore abſentes, mente tamen et animo nobiſcum vos eſſe monſtratis, quippe erga quos charitatem fraternam, ut convenit, exhibetis. Ut igitur bona, quae de vobis praedicavit opinio, rerum poſſit veritas confirmare, Virgilio fratri et coepiſcopo noſtro dicite, ut penſiones quas praedeceſſor ejus per annos plurimos de patrimoniolo noſtro percepit, et apud ſe retinuit, ad nos, quia pauperum res ſunt, ſtudeat deſtinare. Qui ſi forte aliquo ſe modo, quod non credimus, excuſare voluerit, vos qui veritatem ipſam ſubtilius noſtis, revera qui in eccleſia ipſa tempore illo curam vice Domini gerebatis, qualiter ſe habeat cauſa diſſerite, et ne res ſancti Petri et pauperum ejus apud ſe retinere debeat, admonete. Sed etſi fortaſſe hominibus noſtris neceſſarium fuerit, veſtrum in cauſa teſtimonium non negare, ut tam pro veritatis quam pro voluntatis veſtrae devotione beatus Petrus apoſtolus, cujus amore haec facitis, ſua vobis et hic et in futura vita interceſſione reſpondeat. Candidum preſbyterum, communem filium, cui patrimoniolum ipſum commiſimus, ſanctitati veſtrae magnopere commendamus.

Epiſtola Gregorii Arigio, Patricio de Gallia, lib. v. *epiſt.* lvii. *Auguſtinum epiſcopum, et Candidum preſbyterum commendat.* [IX. eſt in Spelm. vol. I. p. 76.]

QUANTA in vobis bonitas, quantaque manſuetudo cum Chriſto placita charitate reſplendeat, latore praeſentium Auguſtino ſervo Dei referente comperimus: atque omnipotenti Deo gratias agimus, qui haec vobis pietatis ſuae dona conceſſit, per quae inter homines valde laudabiles, et ante conſpectum ipſius, quod eſt veraciter utile, glorioſi poſſitis exiſtere. Oramus ergo omnipotentem Dominum, ut haec in vobis quae conceſſit dona multiplicet, et ſua vos cum omnibus veſtris protectione cuſtodiat, et ita actionem gloriae veſtrae in hoc ſeculo diſponat, ut et hic vobis et in futura gloria quod magis optandum eſt, vita proficiat. Salutantes itaque gloriam veſtram, paterna dulcedine petimus, ut lator praeſentium, et ſervi Dei qui cum eo ſunt, veſtra, in quibus neceſſe fuerit, ſolatia conſequantur: quatenus dum veſtrum favorem invenerint, injuncta ſibi melius, adjuvante Domino valeant adimplere.

Praeterea filium noſtrum Candidum preſbyterum, quem ad gubernationem patrimonii eccleſiae noſtrae, quod illic eſt, tranſmiſimus, vobis per omnia commendamus, confidentes a Deo noſtro vos mercedis vicem recipere, ſi rebus pauperum ſolatia ſua, gloria veſtra, devota mente praeſtiterit.

Epiſtola Gregorii Brunichildae, reginae Francorum, lib. vii. *epiſt.* v. *De pallio Siagrio epiſcopo concedendo, etc.* [XII. eſt ibid.]

EPISTOLA longa eſt: nos igitur haec excerpſimus, quae inter alia de aliis, ſic de Auguſtino. " Et quid in Auguſtino fecerit [Siagrius, epiſcopus Auguſtodunenſis] audientes, Redemptorem noſtrum benedicimus. Quia eum ſacerdotis nomen etiam operibus implere ſentimus." Sic praeterea inferius: " Qualiter autem ſe excellentia veſtra erga fratrem et coepiſcopum noſtrum Auguſtinum exhibuerit, quantamque illi ſibi Deo aſpirante, charitatem impenderit, diverſorum fidelium relatione cognovimus; pro qua gratias referentes, divinae potentiae miſericordiam deprecamur, ut et hic vos ſua protectione cuſtodiat, et ſicut inter homines, ita quoque et poſt multorum annorum tempora, in aeterna faciat vita regnare." [In fine: " Dat. menſe Octobris, indictione prima."] Haec non ſunt in edit. Froben. p. 903.

Epiſtola Gregorii Eulogio, epiſcopo Alexandrino, lib. vii. *epiſt.* xxx. *Ubi commemorat in ſancta Chalcedonenſi ſynodo papam Romanum univerſalem appellatum.* [XIII. ibidem.]

COMMUNIS filius praeſentium lator, ſanctitatis veſtrae ſcripta deferens, aegrum me reperit, aegrum reliquit, qua ex re contigit ut ad largum veſtrae beatitudinis fontem brevis epiſtolae me vix parva potuiſſet aqua reſervare. Superni autem muneris fuit, ut in dolore corporis poſitus ſuaviſſimae veſtrae ſanctitatis ſcripta ſuſciperem, quae me de doctrina Alexandrinae eccleſiae, de converſione haereticorum, de concordia fidelium ſublimiter laetificaret: quatenus ipſa mentis laetitia immanitatem mihi moleſtiae temperaret.

Et quidem de bonis veſtris nova ſemper exultatione gaudemus, ſed tamen ita nos perfecte agere, nova eſſe nullo modo deputamus. Quod enim creſcit ſanctae eccleſiae populus, quod ad caeleſte horreum ſpiritales ſegetes multiplicantur, hoc de omnipotentis Dei gratiâ, quae in beatiſſimis vobis large influit, nunquam habuimus incertum. Gratias itaque omnipotenti Deo ſolvimus, quia impletum videmus in nobis eſſe, quod ſcriptum eſt: ubi plurimae ſegetes, ibi manifeſta eſt fortitudo boum. Si enim bos fortis aratrum linguae in terram cordis audientium non transfixiſſet, tanta fidelium ſeges minime ſurrexiſſet. Sed quoniam vere in bonis quae agitis ſcio, quod et aliis congaudetis, veſtrae vobis gratiae vicem reddo, et non diſſimilia nuncio: quia dum gens Anglorum in mundi angulo poſita, in cultu lignorum ac lapidum perfidia nunc uſque remaneret, ex veſtrae mihi orationis adjutorio placuit, ut ad eam monaſterii mei monachum in praedicationem tranſmittere Deo auctore debuiſſem. Qui data a me licentia, a Germaniarum epiſcopis epiſcopus factus, cum eorum quoque ſolatiis ad praedictam gentem in finem mundi productus eſt, et jam nunc de ejus ſalute et opere ad nos ſcripta pervenerunt: quia tantis miraculis vel ipſe, vel hi qui cum eo tranſmiſſi ſunt, in gente eadem coruſcant, ut apoſtolorum virtutes in ſignis quae exhibent, imitari videantur. In ſolennitate autem dominicae Nativitatis, quae hac prima indictione tranſacta eſt, plus quam decem millia Angli ab eodem nunciati ſunt fratre et coepiſcopo noſtro baptizati. Quod idcirco narravi, ut cognoſcatis quid in Alexandrino populo loquendo, et quid in mundi finibus agitis orando. Veſtrae enim orationes ſunt in eo loco ubi non eſtis, quorum operationes ſanctae monſtrantur in eo loco in quo eſtis.

Praeterea

Praeterea de Eudoxii haeretici perſona, de cujus errore in Latina lingua nihil reperi, mihi a veſtra beatitudine largiſſime gaudeo ſatisfactum. Virorum quippe fortiſſimorum Baſilii, Gregorii, atque Epiphanii teſtimonia protuliſtis, et manifeſte peremptum cognoſcimus eum, in quem heroes noſtri tot jacula dederunt.

De his vero erroribus qui nunc in Conſtantinopolitana eccleſia probantur exorti, doctiſſime omnia, et ut judicium tantae ſedis proferre decuit, reſpondiſtis. Unde omnipotenti Deo gratias agimus, quia adhuc arcae Dei inſunt tabulae Teſtamenti. Quid eſt enim ſacerdotale cor niſi arca Teſtamenti? in qua quia ſpiritalis doctrina viget, proculdubio tabulae legis jacent.

Indicare quoque veſtra beatitudo ſtuduit, jam ſe quibuſdam non ſcribere ſuperba vocabula, quae ex vanitatis radice prodierunt, et mihi loquitur, dicens: ſicut juſſiſtis. Quod verbum juſſionis peto a meo auditu removete, quia ſcio quis ſum, qui eſtis. Loco enim mihi fratres eſtis, moribus patres. Non ergo juſſi, ſed quae utilia viſa ſunt, indicare curavi. Non tamen invenio veſtram beatitudinem, hoc ipſum quod memoriae veſtrae intuli, perfecte retinere voluiſſe. Nam dixi, nec mihi vos, nec cuiquam alteri tale aliquid ſcribere debere: et ecce in praefatione epiſtolae, quam ad meipſum qui prohibui direxiſtis, ſuperbae appellationis verbum univerſalem me papam dicentes, imprimere curaſtis. Quod peto dulciſſima mihi ſanctitas veſtra ultra non faciat: quia vobis ſubtrahitur quod alteri plus, quam ratio exigit, praebetur. Ego enim non verbis quaero proſperari, ſed moribus. Nec honorem eſſe deputo, in quo fratres meos honorem ſuum perdere cognoſco. Meus namque honor eſt honor univerſalis eccleſiae. Meus honor eſt fratrum meorum ſolidus vigor. Tunc ego vere honoratus ſum, cum ſingulis quibuſque honor debitus non negatur. Si enim univerſalem me papam veſtra ſanctitas dicit, negat ſe hoc eſſe, quod in me fatetur univerſum. Sed abſit hoc. Recedant verba quae vanitatem inflant, et charitatem vulnerant. Et quidem in ſancta Chalcedonenſi ſynodo, atque poſt a ſubſequentibus patribus hoc deceſſoribus meis oblatum veſtra ſanctitas novit. Sed tamen nullus eorum uti hoc unquam vocabulo voluit, ut dum in hoc mundo honorem ſacerdotum diligerent omnium, apud omnipotentem Deum cuſtodirent ſuum. Proinde debitum ſalutationis alloquium ſolvens peto, ut in ſanctis orationibus veſtris mei memores eſſe dignemini: quatenus a peccatorum meorum nexibus, quia meis meritis non valeo, veſtris interceſſionibus me Dominus abſolvat.

Nota. Haud candide in hac epiſtola actum eſt a titulorum aſcriptore. Nam in Chalcedonenſi ſynodo papam Romanum univerſalem appellatum fuiſſe ait: non una referens repudiatum a tunc papa et ab omnibus ejus ſucceſſoribus ut oſtendit Gregorius, fuiſſe vocabulum, ſed ab ipſo etiam Gregorio in hac ipſa epiſtola vehementer exploſum: quod illi tamen ne vel apice placuit in titulo annotandum.

Epiſtola Gregorii Siagrio, epiſcopo Auguſtodunenſi, lib. vii. *epiſt.* cxii. *De converſione gentis Anglorum, et Auguſtino epiſcopo, et de ſynodo.* [XIV. eſt in Spelm. vol. I. p. 80. ſeq.]

MAGISTRA bonorum omnium charitas, quae nil ſapit extraneum, nil aſperum, nil confuſum, ita exercet corda et corroborat, ut nil grave, nil difficile exiſtimet, ſed fiat totum dulce quod agitur. Hujus igitur cum ſit proprium nutrire concordiam, ſervare conjuncta, diſſociata conjungere, prava dirigere, et virtutes caeteras perfectionis ſuae munimine ſolidare: quiſquis in ejus radices ſe inſerit, nec a viriditate deficit, nec fructibus inaneſcit: quia humorem foecunditatis opus efficax non amittit. Atque ideo multum tibi condelector atque congaudeo, quod ſic eadem charitate te praeditum multorum teſtificatione comperio, ut et ipſe quae ſacerdotis ſunt decenter exhibeas, et aliis te laudabiliter imitandum oſtendas. Quia igitur in praedicationis opere, quamdiu cogitans Anglorum genti per Auguſtinum quondam monaſterii mei praepoſitum, nunc fratrem et coepiſcopum noſtrum impendere ſtudui, ita ſolicitum atque devotum, adjutoremque in omnibus te, ut oportuit, fuiſſe cognovimus, ut magnum me ſibi fraternitas tua hac de re faceret debitorem.

Tantae rei conſideratione commonitus, ne infructuoſus erga te viderer exiſtere, fraternitatis tuae petitionem nulla pertuli ratione poſtponere. Proinde ſecundum poſtulationis tuae deſiderium pallii te uſu, quod inter eccleſiam tuam habere debeas, ad ſacra tantum miſſarum ſolennia celebranda, Deo auctore, praevidimus honorandum. Quod tamen ita tibi dandum eſſe decrevimus, ſi prius per ſynodi definitionem emendari promiſeris, quae corrigenda mandavimus: quia dignum profecto eſſe credimus, ut cum mentis gravitate qua Deo te propitio pollere didicimus, habitus quoque exterioris clarior in te cultus accreſceret: praeſertim cum te hunc non ad ſuperfluae elationis pompam, ſed pro genio et honore tuae arbitramur eccleſiae petiviſſe. Cujus ne indumenti munificentiam nudam videamur quodammodo contuliſſe, hoc etiam pariter proſpeximus concedendum, ut metropolitae ſuo per omnia loco et honore ſervato, eccleſia civitatis Auguſtodunae, cui omnipotens Deus praeeſſe te voluit, poſt Lugdunenſem eccleſiam eſſe debeat, et hunc ſibi locum et ordinem ex noſtrae auctoritatis indulgentia vendicare. Caeteros vero epiſcopos ſecundum ordinationis ſuae tempus, ſive ad conſedendum in concilio, ſive ad ſubſcribendum, vel in qualibet alia re ſua attendere loca decernimus, et ſuorum ſibi praerogativam ordinum vendicare: quia omnino rationis ordo nos admonet, ut cum uſu

uſu pallii aliqua ſimul, ſicut diximus, largiri privilegia debeamus. Sed quoniam cum honoris augmento, cura quoque ſolicitudinis debet accreſcere, ut cultui veſtium actionis quoque ornamenta conveniant: oportet ut enixius in cunctis ſe ſtudiis veſtra fraternitas exerceat. Et circa ſubjectorum actus ſit cura vigilans, ut veſtrum illis exemplum inſtructio et vita magiſtra ſit. Linguae veſtrae exhortatione diſcant quod metuant, et doceantur quod diligant, ut dum talenta credita lucro multiplicata reddideris, in die retributionis audire ſis meritus: "Euge ſerve bone et fidelis, intra in gaudium Domini tui:" curam praeterea congregandae ſynodi, quam vobis atque aliis fratribus noſtris pro illicitarum rerum prohibitione fiendam ſcripſimus, veſtrae ſpecialiter ſolicitudini noveritis incumbere. Unde quia praecellentiſſimos filios noſtros Francorum reges magnam vobis novimus dilectionem impendere, omni vos ſtudio, omnique agere adniſu neceſſe eſt, ut quod de ſynodo congreganda mandavimus, fraternitatis veſtrae vigilantia compleatur, atque omnia illic quae pro animarum ſalute ſcripſimus cenſeantur: quatenus per hoc, et vos zelum veſtrum, et qualiter vobis illicita diſpliceant oſtendatis, et nos utiliter providiſſe, qui veſtram ad hoc prae caeteris perſonam eligimus, videamur.

Epiſtola Gregorii Mennae, Toloſano et aliis compluribus epiſcopis per Galliam, lib. ix. *epiſt.* lii. *De Auguſtino, epiſcopo Anglorum, et converſione gentis ipſius.* [XV. eſt in Spelm. vol. I. p. 81.]

Licet fraternitatem veſtram ſuſcepti officii cura commoneat, ut religioſis viris, et praecipue in cauſa animarum laborantibus, omni debeat adniſu concurrere: non tamen ab re eſt, ſi ſolicitudinem veſtram epiſtolarum noſtrarum ſermo pulſaverit: quia ſicut ignis aura flante fit grandior, ita bonae mentis ſtudia commendatione proficiunt. Quia igitur Redemptoris noſtri gratia cooperante, tanta de Anglorum gente ad chriſtianae fidei gratiam multitudo convertitur, ut reverendiſſimus communis frater et coepiſcopus noſter Auguſtinus eos qui ſecum ſunt, ad hoc opus exequendum per diverſa loca aſſerat non poſſe ſufficere: aliquantos ad eos monachos cum dilectiſſimis et communibus filiis Laurentio preſbytero, et Mellito abbate praevidimus tranſmittendos. Et ideo fraternitas veſtra eis charitatem quam decet exhibeat, atque ita illis ubicunque neceſſe fuerit auxiliari feſtinet: quatenus dum vobis opitulantibus nullas illic remorandi cauſas habuerint, et ipſi veſtra ſe revelatos conſolatione congaudeant, et vos ſolatiorum exhibitione in cauſa pro qua directi ſunt, poſſitis participes inveniri.

Epiſtola Gregorii Clothario, regi Francorum, De ſociis Auguſtini ſuſcipiendis, et ſimoniaca haereſi tollenda. [XVI. Ibidem.]

Inter tot curas et ſolicitudines, quas pro ſubjectarum vobis gentium regimine ſuſtinetis, exiſtere vos in cauſa Dei laborantibus adjutores, eximiae laudis et magnae mercedis eſt. Et quia tales vos praecedentibus bonis oſtenditis, ut praeſumere de vobis meliora poſſimus, ad ea quae pro mercede veſtra ſunt, libentiſſime provocamus. Quidam igitur qui cum reverendiſſimo fratre et coepiſcopo noſtro Auguſtino, ad Anglorum gentem perrexerant, revertentes, quanta eundem fratrem noſtrum excellentia veſtra in praeſentia poſitum, charitate receperit, quantiſque ſuffragiis proficiſcentem adjuverit, narraverunt. Sed quia illa Deo noſtro opera grata ſunt ſemper, quae a vobis cum coeperint non recedunt: paterno affectu ſalutantes petimus, ut monachos praeſentium portitores, quos ad praedictum fratrem noſtrum una cum dilectiſſimis filiis noſtris Laurentio preſbytero, et Mellito abbate tranſmiſimus, habeatis peculiariter commendatos. Et quicquid illi ante exhibuiſtis, his quoque ad laudis veſtrae cumulum uberius impendatis: quatenus dum vobis providentibus coeptum ſine mora iter expleverint, bonorum veſtrorum omnipotens Deus recompenſator exiſtat, atque vobis et in proſperis cuſtos, et in adverſitatibus ſit adjutor.

Praeterea pervenit ad nos, quod ſacri illic ordines cum datione pecuniae conferantur. Et vehementer affligimur, ſi ad Dei dona non meritis acceditur, ſed praemiis proſilitur. Et quia haec ſimoniaca haereſis prima in eccleſia ſurgens, apoſtolorum eſt auctoritate damnata: petimus, ut pro mercede veſtra congregari ſynodum faciatis: quatenus omnium ſacerdotum definitionibus compreſſa et radicitus amputata, nullas illic vires de caetero in periculum animarum inveniat, nec ulterius ſub qualibet excuſatione permittatur exurgere: ut tanto vos omnipotens Deus contra adverſarios veſtros exaltet, quanto vos in ſuis mandatis zelum habere, et pro animarum ſalute quae hujus fuerant ſceleris gladio periturae, viderit cogitare.

Epiſtola Gregorii Brunichildae reginae Francorum. Ex lib. ix. *epiſt.* lvi. *De Auguſtino et monachis ad eam directis ſuſcipiendis.* [XVII. eſt in Spelm. vol. I. p. 82.]

GRATIAS omnipotenti Deo referimus, qui inter caetera pietatis ſuae dona, quae excellentiae veſtrae largitus eſt, ita vos amore chriſtianae religionis implevit, ut quidquid ad animarum lucrum, quidquid ad propagationem fidei pertinere cognoſcitis, devota mente, et pio operari ſtudio non ceſſetis. Quanto autem favore, quantaque opitulatione excellentia veſtra reverendiſſimum fratrem et coepiſcopum noſtrum Auguſtinum proficiſcentem ad Anglorum gentem adjuverit, nec ante ſilentio fama conticuit, et poſtea quidam ab eo ad nos monachi redeuntes ſubtiliter retulerunt. Et quidem haec de chriſtianitate veſtra mirentur alii, quibus adhuc beneficia veſtra minus ſunt cognita: nam nobis, quibus experimentis jam nota ſunt, non mirandum eſt, ſed gaudendum: quia per hoc quod aliis impenditis, vos juvatis. Quae autem, quantaque in converſione ſupraſcriptae gentis Redemptor noſter fuerit miracula operatus, excellentiae veſtrae jam notum eſt. Ex qua re magnam vos oportet habere laetitiam: quia majorem ſibi partem hac in re praeſtitorum veſtrorum ſolatia vendicant, cujus poſt Deum auxiliis verbum illic praedicationis innotuit. Nam qui alterius bonum adjuvat, ſuum facit.

Sed ut mercedis veſtrae magis magiſque ſit fructus uberior, petimus ut monachis praeſentium portitoribus, quos cum dilectiſſimis filiis noſtris Laurentio preſbytero, et Mellito abbate ad praedictum reverendiſſimum fratrem et coepiſcopum noſtrum pro eo quod illes qui ſecum ſunt, ſufficere ſibi dicit non poſſe, tranſmiſimus, patrocinii veſtri ſuffragia benignius miniſtretis, atque ita eis in omnibus adeſſe dignemini, quatenus dum bonis excellentiae veſtrae initiis meliora ſucceſſerint, et nullas illic moras vel difficultates invenerint, tanto erga vos ac dulciſſimos nobis nepotes veſtros Dei noſtri miſericordiam provocetis, quanto pro ejus amore vos in hujuſmodi cauſis miſericorditer exhibetis.

Epiſtola Gregorii Virgilio, epiſcopo Arelatenſi. Ex lib. ix. *epiſt.* lxiii. *Auguſtinum epiſcopum commendat.* [XXII. eſt ibid. p. 89.]

QUANTUS ſit affectus venientibus ſponte fratribus impendendus, ex eo quod plerumque ſolent charitatis cauſa invitari, agnoſcitur. Et ideo ſi communem fratrem Auguſtinum epiſcopum ad vos venire contigerit, ita illum dilectio veſtra, ſicut decet, affectuoſe dulciterque ſuſcipiat, ut et ipſum conſolationis ſuae bono refoveat, et alios qualiter fraterna charitas colenda ſit doceat. Et quoniam ſaepius evenit, ut hi qui longe ſunt poſiti, prius ab aliis quae ſunt emendanda cognoſcant, ſi quas fortaſſe fraternitati veſtrae ſacerdotum, vel aliorum culpas intulerit, una cum eo reſidentes ſubtili cuncta inveſtigatione perquirite. Et ita vos in ea quae Deum offendunt, et ad iracundiam provocant, diſtrictos ac ſolicitos exhibete, ut aliorum emendationem, et vindicta culpabilem feriat, et innocentem falſa opinio non affligat. [Dat. die 10. calend. Julii, indict. iv.]

Beda [lib. I. H. E. c. xxviii.] poſt non affligat hic in fine ſic progreditur. "Deus te incolumem cuſtodiat, reverendiſſime frater. Data die decimo calendarum Juliarum, imperante domino noſtro Mauritio Tiberio piiſſimo Auguſto, anno decimo nono, poſt conſulatum ejuſdem domini noſtri anno decimo octavo, indictione quarta," id eſt, anno Chriſti DCI.

Epiſtola Gregorii Mellito abbati, lib. ix. *epiſt.* lxxi. *Dat mandata Auguſtino epiſcopo porrigenda.* [XXIII. eſt ibidem.]

POST diſceſſum congregationis noſtrae, quae tecum eſt, valde ſumus ſuſpenſi redditi: quia nil de proſperitate veſtri itineris audiſſe nos contigit. Cum vero vos Deus omnipotens ad reverendiſſimum virum fratrem noſtrum Auguſtinum epiſcopum perduxerit: dicite ei, quod diu mecum de cauſa Anglorum cogitans tractavi, videlicet quia fana idolorum deſtrui in eadem gente minime debeant, ſed ipſa, quae in eis ſunt, idola deſtruantur. Aqua benedicta fiat, in eiſdem fanis aſpergatur, altaria conſtruantur, reliquiae ponantur: quia ſi fana eadem bene conſtructa ſunt, neceſſe eſt ut a cultu daemonum in obſequium veri Dei debeant commodari: ut dum gens ipſa eadem fana ſua non videt deſtrui, de corde errorem deponat, et Deum verum cognoſcens ac adorans, ad loca quae conſuevit, familiarius concurrat. Et qui boves ſolent in ſacrificio daemonum multos occidere, debet his etiam hac de re aliqua ſolennitas immutari: ut die dedicationis vel natalitio ſanctorum martyrum, quorum illic reliquiae ponuntur, tabernacula ſibi circa eaſdem eccleſias quae ex fanis commutatae ſunt, de ramis arborum faciant, et religioſis conviviis ſolennitatem celebrent. Nec diabolo jam animalia immolent, ſed ad laudem Dei in eſu ſuo animalia occidant, et donatori omnium de ſatietate ſua gratias referant: ut dum eis aliqua exterius gaudia reſervantur, ad interiora gaudia conſentire facilius valeant. Nam duris mentibus ſimul omnia abſcindere, impoſſibile eſſe non dubium eſt: quia is qui locum ſummum

ſummum aſcendere nititur, gradibus vel paſſibus, non autem ſaltibus elevatur. Sic Iſraelitico populo in Aegypto Dominus ſe quidem innotuit, ſed tamen eis ſacrificiorum uſus quos diabolo ſolebant exhibere, in cultu proprio reſervavit, ut eis in ſacrificio ſuo animalia immolare praeciperet: quatenus commutantes, aliud de ſacrificio amitterent, aliud retinerent, ut etſi ipſa eſſent animalia quae offerre conſueverant, veruntamen Deo haec et non idolis immolarent, jam ſacrificia ipſa non eſſent. Haec igitur dilectionem tuam praedicto fratri neceſſe eſt dicere, ut ipſe, in praeſenti illic poſitus, perpendat qualiter omnia debeat diſpenſare. Dat. die 12. calendas Julii, indict. iv.

[Beda lib. I. cap. xxx. Deus te incolumem cuſtodiat, dilectiſſime fili. Data die 15. calend. Juliarum imperante domino noſtro Mauritio Tiberio, piiſſimo Auguſto, anno 19. poſt conſulatum ejuſdem domini anno 18. indictione iv. id eſt, an. Chr. DCI.]

Vita S. Auguſtini, primi Dorobernienſis eccleſiae archiepiſcopi. Ex Bed. Hiſt. lib. I. cap. xxiii. xxvi. et lib. V. cap. xxiv. et epiſt. Gregorii M. [Spelm. vol. I. p. 92. ſeq.]

De Auguſtino iſto non eſt opus ut multis utar. Vita ejus et res geſtae, poſtquam a Gregorio delegatur ad convertendos Anglos, luculenter pateant in ſequentibus. Quis autem et qualis antea fuit, parum ad nos attinet: Romanus cenſeo genere, et ex ordine S. Benedicti monachus: deinde monaſterii S. Gregorii Romae praepoſitus, ut ex epiſtola ipſius Gregorii ad Siagrium, epiſcopum Auguſtodunenſem, quam ſupra exhibuimus numero XIV. intellexeris. Inde evocatus a Gregorio, in Britanniam mittitur cum quadraginta ſociis monachis, et aliis e clero, quibus ipſum abbatem praefecit, anno Domini noſtri DXCVI. et ſequenti anno, id eſt, DXCVII. Britanniam advectus Ethelbertum, regem Cantii, et populi ſui eximiam partem ad fidem convertit, et die Pentecoſtes in eccleſia S. Martini Cantuariae, quae a Romanorum temporibus eatenus perduraverat, baptizavit. Eodem deinde anno Arelatem proficiſcitur, et ab archiepiſcopo ejuſdem civitatis Etherio, qui hoc a S. Gregorio in mandatis acceperat, genti Anglorum archiepiſcopus ordinatur 16. calendarum Decembris in Arelatenſi civitate. Angliam rediens, omni gaudio, et, qua decuit, ſolennitate a rege et populo ſuſceptus eſt; donatuſque a rege urbe regia Cantuaria in epiſcopalem ſedem, et aula regia in eccleſiam cathedralem Chriſto erigendam: ſic ut aemulari rex videatur quod ab imp. Conſtantino Magno factum perhibent. Ordinatus vero epiſcopus, S. Gregorium per nuncios et interrogationes conſulit de regiminis forma Angloſaxonicae ſuae eccleſiae noviter inſtitutae, imponendi: reſponſioneſque tulit quas ſuperius dedimus, et pallio mox quo poteſtatis plenitudo deſignatur, ab eodem Gregorio inſignitus eſt, anno ſc. Chriſti DCI. Britanniarum jam tum metropolitanus, ſynodum in confiniis Huicciorum, i. Wigornenſium, ut Britannorum clero et epiſcopis illo tempore in Cambria reſidentibus vicinior eſſet, indicit, eoſdemque ad eandem vocat. Locus ſeſſionis Auguſtini.... Ac, hoc eſt, Auguſtini quercus deſignatur. Convenientibus hic vocatis, obedientiam poſtulat Auguſtinus Romano pontifici, Romanoſque ritus in Britannicam eccleſiam ſuſcipiendos. Negant hoc Britanni, et re diutius litigata, convenit demum de alia ſynodo aut ſeſſione: grandior huic adeſt cleri Britonum multitudo, et ex eiſdem ſeptem epiſcopi. Redintegrata lis, et cum Auguſtinus ultra non ſperaret, rogat ut in tribus ſaltem ſibi et Romanis ſuis ſint conformes. Primo in Paſchatis celebratione: ſecundo in baptiſmi adminiſtratione: tertio in auxiliari praedicatione Angloſaxonibus. Hi vero faſtum Auguſtini metuentes, nec in iſtis cedunt. Lugubris inde eventus ſynodi, qui cum ad eam pervenerimus, enarrabitur. Differebat autem et in aliis multis Britannica tunc eccleſia a Romana: ut e Gilda, Beda, et quae hic ſequuntur, liqueat.

De Auguſtini moribus ego nil definiam. Cauſantur hodierni, laudant veteres. Doctum, pium, et primitivae ſanctitatis aemulum praedicant, et Anglorum apoſtolum, "Crebrum in vigiliis, jejuniis, orationibus, et eleemoſynis;" in propagando ſui ſeculi et religionis eccleſiam, et paganiſmum undequaque extirpando omnino fervidum; Romani monachatus, aliorumque rituum et ceremoniarum inductorem primum; in reſtaurandis condendiſque eccleſiis ſatis ſedulum, et in edendis miraculis valde celebrem. Hinc ob humanam imbecillitatem, elatior ei forte animus: quod et deprehendiſſe videatur S. ipſe Gregorius, qui eum per epiſtolam monuit, ut ex magnis ſuis miraculis non inflararetur. Vide epiſtolam hic ſupra numero XVII. et etiam XVIII. Male etiam audit ex caede cleri Banachorenſis, nec immerito quidem, ſi, quod ſuggerant, regem Edilfridum ad truculentum adeo flagitium excitaverat. De eo ſic Capgravius in vita ejus. "Erat autem beatus Auguſtinus ſtatura procerus, adeo ut a ſcapulis populo ſupereminceret: facie amabilis et reverendus. Signa vero et ſanitates quae in populo faciebat, nullus enarrare poteſt. Pedes incedebat, ſaepius diſcalceatus provincias luſtrabat, et callos in genibus pro crebra genuflexione habebat.

De tempore quo diem conſummavit noviſſimam, adeo variae ſunt auctorum ſententiae, ut quam tuear, neſcio. Stous ponit 26. Maii, anno gratiae DCIII. Beda in anno DCIV. vel Florentius Wigornienſis potius, qui illo anno eum ad regnum migraſſe caeleſte 7. cal. Junii feria iii. ſignificat. Auguſtinus ipſe in bulla ſua plumbea, ſi genuina fuerit, chartam citat Ethelberti regis datam anno incarnationis Chriſti DCV. Ex quo liquet eum tunc ſuperſtitem fuiſſe. Et refert Thomas Sprot eum concilium Cantu-

Cantuariae celebraſſe anno Dom. DCV. quod in eodem anno nos collocamus. Matthaeus Weſtmonaſterienſis Sigebertum ſecutus, ait eum diem clauſiſſe extremum anno gratiae DCVIII. Trivettus et Polydorus in anno DCXI. Et Savilius in Faſtis, in anno DCXIII. Quamdiu igitur rexerit Dorobernenſem eccclesiam, tanta eſt diſcordia fratrum, ut ego non audeam quid ſtatuere. Satis autem liquet coepiſſe eum vel anno Dom. DXCVI. in quo miſſus eſt a S. Gregorio, vel anno DXCVII. in quo ſuſceptus eſt a rege Ethelberto, et ab Etherio archiepiſcopo Arelatenſi ordinatus in epiſcopum Doroberniae ſeu Cantuariae.

Convenit autem ſepultum eum fuiſſe in monaſterio ſui nominis, quod ope regis Ethelberti aedificaverat, in porticu nempe eccleſiae illius S. Petro et Paulo dicatae, ſed haud adhuc conſecratae in lapideo ſarcophago ferro et plumbo obſignato, hac inſcriptione,

> Inclitus Anglorum praeſul pius et decus altum,
> Hic Auguſtinus requieſcit corpore ſanctus.

Conſecrata autem eccleſia a ſucceſſore ſuo Laurentio delatus eſt ſarcophagus in eccleſiam, et parte ejuſdem borealis poſitus, loco ubi altare ſui nominis poſtea habebatur, et haec utique inſcriptio:

> Hic requieſcit [in antiquiſſimis MSS. Bedae lib. II. cap. iii. ita legitur] domnus Auguſtinus, Doruvernenſis archiepiſcopus primus, qui olim huc a beato Gregorio, Romanae urbis pontifice, directus, et a Deo operatione miraculorum ſuffultus, et Ethelbertum regem, et gentem illius ab idolorum cultu ad Chriſti fidem perduxit, et completis in pace diebus officii ſui, defunctus eſt 7. cal. Junii, eodem rege regnante.

Relatus eſt inter divos, et in Romano martyrologio locum obtinet die 7. calendarum Junii, id eſt 26. die Maii.

Scripſiſſe dicitur [Magdeburg. cent. 6. cap. x.] de ſucceſſu ſuo proſpero ad Gregorium librum unum: et eccleſiarum ſuarum ſtatuta, librum unum: et quaeſtiones undecim, ad quas Gregorius ei reſpondet lib. XII. tomo ſecundo: quas etiam Beda refert lib. I. cap. xxvii. Hiſtoriae Angliae:

Gregorius pallium, et epiſtolam, et plures verbi miniſtros Auguſtino epiſcopo mittit. Ex Beda Hiſt. Eccl. lib. I. cap. xxix. [Spelm. vol. I. p. 103. ſeq.]

PRAETEREA idem papa Gregorius Auguſtino epiſcopo, quia ſuggeſſerat ei multam quidem ſibi eſſe meſſem, ſed operarios paucos, miſit cum praefatis legatariis ſuis plures cooperatores ac verbi miniſtros, in quibus primi et praecipui erant Mellitus, Juſtus, Paulinus, Rufinianus, et per eos generaliter univerſa, quae ad cultum erant ac miniſterium eccleſiae neceſſaria, vaſa videlicet ſacra, et veſtimenta altarium, ornamenta quoque eccleſiarum, et ſacerdotalia et clericalia indumenta, ſanctorum etiam apoſtolorum et martyrum reliquias, necnon et codices plurimos.

Miſit etiam literas, in quibus ſignificat ſe ei pallium direxiſſe, ſimul et inſinuat qualiter epiſcopos in Britannia conſtituere debuiſſet, quarum literarum iſte eſt textus: " Reverendiſſimo et ſanctiſſimo fratri Auguſtino coepiſcopo Gregorius, ſervus ſervorum Dei. Cum certum ſit," etc. ut ſupra inter epiſtolas numero XXIX.

Abeuntibus autem praefatis legatariis, miſit poſt eos beatus pater Gregorius literas memoratu dignas, in quibus aperte, quam ſtudioſe erga ſalvationem noſtrae gentis invigilaverit, oſtendit, ita ſcribens: [Bed. lib. I. cap. xxx.] " Dilectiſſimo filio Mellito abbati Gregorius, ſervus ſervorum Dei. Poſt diſceſſum," etc. ut inter epiſt. num. XXIII.

Quo in tempore miſit etiam Auguſtino epiſtolam ſuper miraculis, quae per eum facta eſſe cognoverat: in qua eum, ne per illorum copiam periculum elationis incurreret, his verbis hortatur: [Bed. lib. I. cap. xxxi.] " Scio frater chariſſime, quia," etc. ut ſupra inter epiſtolas num. XVIII.

Miſit et idem beatus papa Gregorius eodem tempore etiam regi Edilberto epiſtolam ſimul et dona in diverſis ſpeciebus perpulchra; temporalibus quoque honoribus regem glorificare ſatagens, cui gloriae caeleſtis ſuo labore et induſtria notitiam provenire gaudebat. Exemplum autem praefatae epiſtolae hoc eſt: [Bed. lib. I. cap. xxxii.] " Domino glorioſiſſimo atque praecellentiſſimo filio Edilberto, regi Anglorum Gregorius epiſcopus. Propter hoc," etc.

De

De fundatione primarum eccleſiarum et monaſteriorum apud Angloſaxones, id eſt, S. Pancratii, SS. Petri et Pauli, monaſterii S. Auguſtini eiſdem dicati, et cathedralis Chriſti eccleſiae, totius Britanniae metropolis, cum aliquibus privilegiis et dignitatibus ad haec omnia ſpectantibus. E ſplendido MS. codice fundationis monaſterii S. Auguſtini Cantuarienſis, in bibliotheca aulae S. Trinitatis apud Cantabrigienſes. [Circa ann. Dom. DCIII. et ſeqq. Ex Spelm. vol. I. p. 36. ſeqq.]

Incipit titulus de fundatione.

TRACTATUM de ſtatu hujus monaſterii ſancti Auguſtini Cantuariae, ad Romanam eccleſiam nullo medio pertinentis, quem ſecundum temporum diverſitatem inter omnes viae, et vitae hujus varietates habuiſſe aſſeritur, conſequenter ſcripturus, ut aptius ſcribendi exordium aggrediar, a principio miſſionis ejuſdem beatiſſimi Auguſtini in Angliam incipiens, ſtilum vertam. Hiſtoriographorum enim ſcriptorum aſſertionibus, necnon et modernorum informationibus plus innitens, explanationem hujus opuſculi inferendo, venerabilis Bedae preſbyteri, qui Anglorum deſcribit hiſtoriam uſque ad annum Domini ſeptingenteſimum triceſimum, Willielmi Malmeſburienſis De geſtis pontificum, quibus nullus in Anglia contradicit, necnon Thomae Sprot, Willielmi Thorne et aliorum hujus ſancti monaſterii monachorum ſeriem ſecuturus, regum Cantiae, archiepiſcoporum Cantuariae, et abbatum ſucceſſiones, prout inter res geſtas accidentaliter incidere reperi, interponam.

Oſtendit plane hiſtoria venerabilis Bedae, De geſtis Anglorum lib. I. cap. xxiii. quo anno Mauritius ſuſcepit imperium Romanorum, quo anno Gregorius ſortitus eſt Romanae ſedis pontificatum, et conſequenter ponitur quo anno idem papa Gregorius miſit ad Anglos beatum Auguſtinum cum ſociis ſuis, ſub his verbis: " Qui," ſcil. Gregorius, " divino admonitus inſtinctu, anno XIV. ejuſdem principis," ſc. Mauritii, " adventus vero Anglorum in Britanniam anno circiter centeſimo quinquageſimo, miſit ſervum Dei Auguſtinum, et alios plures cum eo monachos timentes Dominum praedicare verbum Dei," etc. Memorat etiam idem Beda in quinto libro ejuſdem hiſtoriae capitulo xxiv. in quo capitulo tota hiſtoria recapitulatur, quod " Anno ab incarnatione Domini quingenteſimo nonageſimo ſexto Gregorius papa miſit in Britanniam Auguſtinum, cum monachis qui verbum Dei genti Anglorum evangelizarent," ubi additur conſequenter: " Anno Domini quingenteſimo nonageſimo ſeptimo venere Britanniam praefati doctores."

Sequitur etiam de converſione regis Aethelberti, quae fuit in die Pentecoſtes, in primo libro praetacto, c. xxvi. et ſubſequenter c. xxvii. ponitur ordinatio beati Auguſtini poſt converſionem regis Aethelberti, eodem anno quo venit in Angliam 16. calendarum Decembr. apud civitatem Arelatenſem ab Etherio, ejuſdem urbis epiſcopo, prout miſſa ſanctiſſimi papae Gregorii acceperat adimplenda. Ex his patet ſatiſfactum ambiguitati multorum de loco, ubi rex baptizatus fuerat Aethelbertus; cum nec de eccleſia ſancti Pancratii, nec de eccleſia Chriſti, neque aliqua alia eccleſia ante conſecrationem ejuſdem ſanctiſſimi Auguſtini in epiſcopum memoratur, niſi ſolummodo de eccleſia ſancti Martini, quae ſecundum Bedam in praetacto cap. xxvi. primi libri antiquitus fuit facta, dum adhuc Romani Britanniam incolerent, in qua regina Berta, uxor ejuſdem regis Aethelberti, quae chriſtiana fuiſſe aſſeritur, orare conſueverat. Lector ergo prudens intelligat quod ſubjungitur conſequenter. " Mox," inquit, " in hac eccleſia ipſi primo convenire, pſallere, orare, miſſas facere, praedicare, et baptizare coeperunt, donec rege ad fidem converſo, majorem praedicandi per omnia, et eccleſias fabricandi, vel reſtaurandi licentiam acciperent." His etiam ſubjungit haec verba: " At ubi ipſe," ſcil. rex, " inter alios delectatus vita mundiſſima ſanctorum, et promiſſis eorum ſuaviſſimis, quae vera eſſe miraculorum quoque multorum oſtenſione firmaverant, credens baptizatus eſt; plures coepere quotidie ad audiendum verbum Dei confluere, et relicto gentilitatis ritu, unitati ſe ſanctae Chriſti eccleſiae ſociare.

Ordinatus igitur Auguſtinus Angliam rediit, et cum gloria, et omni qua decuit ſolennitate, a rege et populo ſuſceptus, atque in civitate Cantuaria ſedem epiſcopalem rege annuente adeptus, primarium Anglicae genti retulit primarchatum. Patrocinium illud primarchale rex ipſe Deo amabilis tanto fuit triumphali gaudio excipiens, ut illum ſtatueret ſuae metropolis eccleſiaſticum praeſidem, quem primitus ſuſceperat hoſpitem; nec tantum urbis, ſed et totius orbis ſui ſpeculativum fiducialiter praeferebat cuſtodem: ſolium regni in ſedem pontificalem, aulamque regis in Chriſti eccleſiam transferens. Veruntamen ut veterem primitus, cum actibus ſuis, exueret hominem, et novum decentius indueret, fanum illud, ſive idolum quod ſitum fuit non longe ab ipſa civitate ad orientem, quaſi in medio itinere inter eccleſiam praetactam ſancti Martini, et muros civitatis, in quo, ſecundum ritum gentis ſuae, ſolebat non Deo, ſed daemoniis immolare, conſilio ſalutari beatiſſimi Auguſtini ab inquinamentis et ſordibus gentilium purgari fecit, et ſimulacro, quod in eo erat, confracto, in eccleſiaſticam ſynagogam mutavit; et eam fecit in nomine ſancti Pancratii martyris dedicari; et haec eſt prima eccleſia a noſtro in Chriſto protoparente et pontifice dedicata. Spiritu namque eodem hic in primordio fidei Anglicanae eccleſiae movebatur, quo ipſe beatiſſimus [Vide Epiſt. xxiii.] Gregorius, qui paucis diebus interpoſitis miſſurus fuit eidem per Mellitum, quamdiu de cauſa Anglorum

rum cogitans tractavit, ne fana idolorum deſtrui debeant, ſed ipſa quae in eis ſunt idola deſtruantur, aqua benedicta fiat, in eiſdem fanis aſpergatur, altaria conſtruantur, reliquiae componantur; ut dum gens ipſa eadem fana ſua non videt deſtrui, de corde errorem deponat, et Deum verum cognoſcens et adorans, ad loca quae conſuevit, familiarius ſit concurrens."

Iſta recitat Beda in libro primo praetacto de geſtis poſt interrogationes Auguſtini a Gregorio, cap. xxx. Sed nota, quod Auguſtinus illam Gregorio quaeſtionem non fecit, quam tamen mero motu per ſuos legatarios ſibi ſolvit. Templum enim illud valde congrue de beatiſſimo martyre Pancratio dedicatur. Valde utique conveniens et rationi conſonum videbatur, ut puer Pancratius, qui tunc Romae (quae eſt mundi domina) martyr tam celebris habebatur, ab Anglicis praecipue veneraretur, quibus pueri Anglici in foro Romano lactei candoris venales, cauſarunt Gregorium tunc abbatem monaſterii ſancti Andreae, quod ipſemet ad clivum ſtauri in urbe Romana de patrimonio ſancti Pancratii fundaverat; Anglos angelis ſociare. Dum vero beatiſſimus Auguſtinus primo miſſam in eadem eccleſia celebraret, invidens hoſtis puritati Anglorum per puerum Pancratium dilatandae, et videns ſe de domo expulſum quam per longa inhabitaverat tempora, dictam eccleſiam funditus evertere nitebatur. Cujus unguium ſcalptura uſque in praeſens exterius evidenter in muro orientali apparet.

Obtinuit itaque immediate iſtis peractis a rege Aethelberto beatus Auguſtinus eandem S. Pancratii eccleſiam, una cum terra adjacente, in cujus fundo rex, ejus hortatu, eccleſiam in honorem ſanctorum apoſtolorum Petri et Pauli, tanquam ſui et totius regni munimentum et praeſidium primitivum, a fundamentis conſtruxit: monachoſque in eadem eccleſia perpetuis temporibus Deo ſerrituros inſtituit, quibus Petrum monachum, unum de collegio ſancti Auguſtini ſecum ab apoſtolica ſede directum, in abbatem, ut ordo eccleſiaſticus expoſcit, praepoſuit et elegit. Patet ergo omnibus manifeſte, anchoram primae fundationis praeſentis monaſterii in portu ſalutis regiae, necnon regni totius tam firmiter fixam fore, ut martyre Pancratio affirmante, nullis altercationum frivolarum attractionibus violentis evelli poterit ullo modo. Inter fundationem vero et dotationem ſex anni in numero excluſive probabiliter computantur. Limitatur enim tempus fundationis ab anno Domini quingenteſimo nonageſimo octavo; dotatio vero ab anno Domini ſexcenteſimo quinto, ut patet evidenter per primam et ſecundam chartam ejuſdem fundatoris noſtri confectas. Adeo namque tam rex quam archiepiſcopus, in arcem et ſpeculam hujus regni, fundationem praeſentis monaſterii proponebant, ut jam caeli eſſet ornamenta pretioſiſſima theſaurizans, videlicet ubi ipſius Auguſtini et omnium archiepiſcoporum Dorovernenſium, ſimul et ejuſdem regis Aethelberti, et omnium regum Cantiae corpora, quae in revelationem magni Chriſti reſurgent, debent ſepeliri. Unde, ut in urbe eſſet archiepiſcopis conſiſtorium ſive ſedes, et regibus thronus judicii vel tribunal, ſic in iſto monaſterio extra urbem thalamus conſtituitur, necnon requies utrorumque. Juſte enim divinus ipſe contemplator Auguſtinus ſibi et ſucceſſoribus ſuis hic locum ſepulturae elegit, tanquam ab exitu et ſtrepitu mundano, * necnon cum paſſo Domino extra portam, ac pia fide glorioſus ille rex Aethelbertus cum eodem patre ſuo ſpirituali conſepeliri elegit, fidem in hoc antiquorum patrum humiliter imitatus, quibus maxima fuit cura cum ſanctis patribus ſepeliri, ſicut de ſancto Gamaliele et multis aliis legimus. Tacti itaque hac eadem devotione, plures pontifices, reges, et principes, et alii fideles Angliae ſe fecerunt in iſto monaſterio, vel ſaltem infra ejus ambitum ſepeliri, ubicunque in Anglia morirentur.

Perpendere igitur ex praemiſſis quiſque poterit ſanae mentis, quod in praeſenti monaſterio apud Anglos prima fuit congregatio, ſeu primum collegium monachorum; non quod ipſi ab aliis deſcenderint, prius aut alibi in Anglia conſtitutis; ſed magis quod ab ipſis deſcenderint alii. Inde eſt quod ſummi pontifices in ſuis auctenticis privilegiis huic monaſterio conceſſis communiter ita dicunt, ſicut in initio naſcentis chriſtianae religionis apud regnum Anglicum in monaſticae religionis obſervantia extitit primum; ita inpoſterum cum omnibus ad ſe pertinentibus ab omni maneat ſervitio liberum, ab omni mundiali ſtrepitu inconcuſſum, nec eccleſiaſticis conditionibus, ſeu angariis ullo modo ſubjaceat, aut ullis canonicis juribus ſerviat: addentes etiam in ſcriptis ſuis, quod valde incongruum videtur qualicunque modo alterius ditioni deſervire, quod apud nos eſt primum in hac religione; omnia nempe et ſingula libertatum et privilegiorum inſignia, quae in locis ſibi competentibus in praeſenti tractatu Deo adjuvante latius et evidentius apparebunt, ab illo Spiritus Sancti organo, ſancto videlicet Gregorio, apoſtolica ſua interminatione per ſaepedictum Anglorum apoſtolum Auguſtinum, velut a fonte rivuli, effluxerunt. Vota namque regia, tam devota et ſancta, per ſuae legationis poteſtatem plenariam, et ſpecificum privilegium archiepiſcopus adimplevit; in tanto, ut ſemetipſum earundem libertatum adjutorem et patrocinatorem nominans, omnes ſucceſſores ſuos archiepiſcopos, omneſque eccleſiaſticas et ſeculares poteſtates per Dominum Jeſum Chriſtum, et apoſtolorum ejus reverentiam obteſtabatur, atque apoſtolica memorati patris ſui Gregorii interminatione interdixit, ne quiſquam unquam ullum potentatum, aut dominatum, aut imperium in hoc dominicum vel apoſtolicum monaſterium, terras vel eccleſias ad illud pertinentes uſurpare praeſumat, nec ulla prorſus ſubjugationis, aut ſervitutis, aut tributi conditione, vel in magno, vel in minimo, Dei miniſtros inquietet aut opprimat.

* Clar. Walkerus *necnon* abeſſe vult, credens in Spelm. mendoſe *mundano ne*, pro quo *necnon* poſuimus, ultimo *ne* ex proxime praecedenti ſyllaba *no* natum eſſe.

Omnibus utique, quod ſequitur, eſt notandum; abbatem, inquit, a ſuis fratribus electum, in eodem monaſterio, non ad ſuum famulatum ſed ad dominicum miniſterium ordinet; nec ſibi hunc obaudire, ſed Deo ſuadeat; nec vero ſibi ſubjectum, ſed fratrem, ſed conſortem, ſed collegam, et comminiſtrum in opus dominicum eum reputet; non ibi miſſas quaſi ad ſuae ditionis altare, nec ordinationes vel benedictiones uſurpative, ſine abbatis vel fratrum petitione exerceat; nullum ſibi jus conſuetudinarium, vel in viliſſima re exigat, quatenus pacis concordia unum in Domino ſint utrique; ne quiſquam, quod abſit, dominandi diſſidio in judicium incidat diaboli, qui ſuperbiae tyrannide corruit de caelo. Tradidit etiam in eiſdem ſcriptis ſuis quod ſi quis tales ſupremi judicis amicos offendere non metuens, hujuſmodi privilegii ſtatuta violaverit, vel violatorem imitando vim ſuam tenuerit, ſciat ſe apoſtolico beati Petri gladio per ſuum vicarium Gregorium puniendum, niſi emendaverit. O quam pia affectio, quam matura intentio tam regiae majeſtatis, quam pontificalis Cantuariae dignitatis, ut erga filios, liberos regni Dei futuros, nullam ſinerent captivitatem futuris temporibus permanere! Unde audeo dicere, illum in hoc verum ſucceſſorem Auguſtini non eſſe, qui vero ſucceſſori ſancti Petri, hujus monaſterii primi abbatis, pro tantis et talibus huic monaſterio conceſſis privilegiis indignatur; nec verum ejuſdem ſancti Petri in hoc arbitror ſucceſſorem, qui legitimo ſucceſſori beatiſſimi Auguſtini tali extollentia praeconceſſis privilegiis eſt repugnans.

De eccleſia Chriſti, quae totius Angliae matrix et metropolis ordinatur. [Circa ann. Dom. DCIII. Ex Spelm. vol. I. p. 116. ſeqq.]

De eccleſia vero Chriſti, quae metropolis, necnon matrix totius Angliae ordinatur, quae quidem dignitate eſt prior, ſed poſterior tempore, ſic ſcribit idem venerabilis Beda in primo libro praetacto hiſtoriae Anglicanae cap. xxxiii. "At," inquit, "Auguſtinus ubi in regia civitate ſedem epiſcopalem," ut praediximus, "accepit, recuperavit in ea, regio fultus adminiculo, eccleſiam quam ibi Romanorum antiquorum fidelium opere factam fuiſſe didicerat, et eam in nomine ſancti ſalvatoris Dei et Domini noſtri Jeſu Chriſti ſacravit, atque ibidem ſibi habitationem ſtatuit, et cunctis ſucceſſoribus ſuis." Haec ille. Prius enim accepimus, prout patet in capitulo praecedenti, quod ante adventum ſancti Auguſtini non ſit in chronicis mentio de aliqua eccleſia dedicata, niſi ſolummodo de eccleſia ſancti Martini, in qua rex ipſe baptizatus fuerat Ethelbertus; ex quo ſequitur, quod eccleſia Chriſti nondum fuerat dedicata. Accepimus etiam quod eccleſia ſancti Pancratii fuit prima ab Auguſtino ordinato in epiſcopum dedicata, quod non eſſet verum, ſi eccleſiam Chriſti regio fultus auxilio, immediate poſt ſuam ordinationem in epiſcopum dedicaſſet. Ergo illa recuperatio nullo modo in temporis prioritate dedicatio ſive conſecratio eſt dicenda, ſed potius eccleſiae quaedam ruinoſae regiis ſumptibus reparatio, quam idem rex didicerat antiquo Romanorum opere prius factam fuiſſe, cujus veſtigia apparebant. Hanc veriſimiliter eccleſiam beatus Auguſtinus, regio adminiculo fultus, debita, videlicet regiis ſumptibus, recuperatione ſeu reparatione peracta, poſt hujus monaſterii fundationem, in nomine ſancti ſalvatoris Dei et Domini noſtri Jeſu Chriſti ſacravit, atque ibidem, ut praemittitur, ſibi habitationem ſtatuit, et cunctis ſucceſſoribus ſuis. Nec aliquid obſtat, quod prius de recuperatione eccleſiae Chriſti ſit in chronicis mentio; cum id ordo ſcribendi depoſcat, ut a ſuperiori incipere debeat. Quod enim dicitur a quibuſdam, quod in ipſa matrice metropoli ſeu cathedrali eccleſia, priuſquam in iſto monaſterio, congregatio fuit monachorum, plane probari poterit contrarium veritati, ſi ſuperiora cum ſequentibus diligentius attendantur. Nam a principio fundationis, quod, ut patet in capitulo praecedente, fuit ſub anno Domini DXCVIII. in iſto monaſterio fuit congregatio monachorum, poſtea vero in illa eccleſia cathedrali fuerunt monachi introducti ſub anno Domini DCXV. quod aperte probatur per epiſtolam Bonifacii papae, qui quartus fuit a Gregorio, regi Aethelberto tranſmiſſam, prout in libro primo Willielmi Malmeſburienſis De geſtis pontificum, ubi tractat de Lanfranco ejuſem ſedis archiepiſcopo, invenitur. Cujus quidem epiſtolae hic eſt tenor.

"Domino excellentiſſimo atque praecellentiſſimo filio regi Anglorum Aethelberto, Bonifacius epiſcopus, ſervus ſervorum Dei. Dum chriſtianitatis veſtrae integritas ita circa Conditoris ſui cultum excreverit, ut longe lateque reſplendeat, et in omni mundo annunciata, veſtrae Deo dignae operationis augmenta referat, enormes largitori omnium bonorum grates Deo exſolvimus, qui vos de excelſo proſpexit, et in tanto culmine virtutum erexit. Quapropter, glorioſe fili, quod ab apoſtolica ſede per coepiſcopum noſtrum Mellitum poſtulaſti, libenti animo concedimus; id eſt, ut veſtra benignitas in monaſterio in Dorobernenſi civitate conſtituto, quod ſanctus doctor veſter Auguſtinus, beatae memoriae, Gregorii diſcipulus, ſancti Salvatoris nomini conſecravit, cui ad praeſens praeeſſe dignoſcitur dilectiſſimus frater noſter Laurentius, licenter per omnia monachorum regulariter viventium, habitationem ſtatuat, apoſtolica auctoritate decernentes, ut ipſi veſtri praedicatores monachi monachorum gregem ſibi aſſocient, et eorum vitam ſanctitatum moribus exornent. Quae noſtra decreta ſi quis ſucceſſorum veſtrorum, ſive regum, ſive epiſcoporum, clericorum, ſive laicorum, irrita facere tentaverit, a principe apoſtolorum Petro, et a cunctis ſucceſſoribus ſuis anathematis vinculo ſubjaceat, quoad uſque quod temerario auſu peregit, Deo placita ſatisfactione poeniteat, et hujus

hujus inquietudinis veram emendationem faciat. In Chriſto valeas domine fili: miſſa per manum Melliti, epiſcopi Lundonienſis. Anno dominicae Incarnationis DCXV.

Quis igitur dubitet hunc papam Bonifacium a primo Gregorio quartum, ipſo Gregorio tempore poſteriorem, ſimiliter et Auguſtino Laurentium ſucceſſorem? Pari etiam ratione prius fuit collegium monachorum, ubi, qui priores tempore fuerunt, patres collegium ordinarunt.

Sed quid ad nos, quantum ad religionis eminentiam obtinendam, propter quam libertates et privilegia ſunt conceſſa, quos noſter paterfamilias exiit primo mane conducere in vineam ſuam, prioritas aut poſterioritas temporis? “ Erunt,” inquit, “ primi noviſſimi et noviſſimi primi.” Nam ſi vana gloria, quae ex invidia naſcitur, dominetur, ut ideo doleat quis eſſe ſecundus, quia deſiderat eſſe prior: libertas in captivitatem, prioritas in deteriorationem turpiter ducitur. Inde propheta Eſdras, volens omnium electorum unam oſtendere vocationem; et nullam, temporis cauſa, eſſe differentiam inter illos, oſtendit omnium ſanctorum numerum eſſe quaſi coronam: quia ſicut in corona, cum ſit rotunda, nihil, quo initium vel finis percipi poterit, invenitur; ſic inter ſanctos et electos, quantum ad tempus, in futuro ſeculo nemo noviſſimus dicitur, nemo prior. Iſta namque corona ſic ſigno ſanctitatis expreſſa, neminem ut gemma radians tunc ornabit, qui ob vanae gloriae oſtentationem iſtic de prioritate temporis gloriatur. Et qui contra veritatem, temporis vendicant prioritatem, ſine dubio conſequenter aliorum conceſſam deſtruere libertatem omnino conantur; cujus augmentum dum in aliis aſpiciunt, apud ſemetipſos afflicti anxie captivantur, aliorum privilegium ſuum praejudicium reputantes. Tales, quod dolendum eſt, plures ſunt iſtis diebus, quorum aliquos audivimus et vidimus pluries, qui verſus quoſdam a quodam clauſtrali hujus ſancti monaſterii ad honorem et laudem ſanctiſſimi Auguſtini ſociorumque ejus, necnon ob memoriam fundationis praeſentis eccleſiae compoſitos, et ad tumbam ejuſdem decenter in quadam tabula poſitos et appenſos, turpiter improperando damnarunt, et turbine procelloſo idoneos etiam et maturos, ſuis ſiniſtris informationibus pro compoſitione eorundem verſuum commovebant, quorum tamen ſententiam ignorabant; quos nihil aliud, ut fatebantur, movebat, niſi noſtrae fundationis prioritas hic praemiſſa, et quod abbas praeſentis monaſterii frater, conſors, comminiſter vocaretur archiepiſcopi Cantuariae et collega; minime contemplantes ſanctiſſimi patris noſtri Auguſtini intentionem, et ſancti regis Aethelberti fundatoris noſtri devotionem ſuperius pernotatam, nec etiam intelligentes quod aliud eſſe, aliud eſt vocari. Summi namque pontifices in ſcriptis ſuis ſemetipſos ſervos ſervorum Dei humiliter nominant, quorum primus ſanctus fuit Gregorius ita ſcribens, nec tamen ſequitur, quod quilibet Dei ſervus eſt ſummi pontificis dominus et magiſter. Sic in propoſito, ſi ob reverentiam primariae inſtitutionis beatiſſimi Auguſtini, dominus archiepiſcopus vocet humiliter dominum abbatem hujus monaſterii fratrem, conſortem, collegam, et prae caeteris comminiſtrum, non tamen aliquis ſanae mentis intelligit abbatem in omnibus eſſe conſortem, et domino archiepiſcopo coaequalem collegam. Refert tamen Beda lib. III. De geſtis cap. iii. quod eſt inſula in Hibernia, quae rectorem abbatem preſbyterum ſemper habet, cujus juri omnis provincia, et etiam epiſcopi ſunt ſubjecti, juxta exemplum primi doctoris illius, qui non epiſcopus, ſed preſbyter extitit et monachus. Eadem ratione non ſolum propter inſtitutionem beatiſſimi Auguſtini adhibenda eſt honoris praerogativa abbati hujus monaſterii, ſed ob reverentiam et memoriam ejuſdem protodoctoris noſtri, qui in ſuo primo adventu, non epiſcopus, ſed preſbyter et monachus dignoſcitur extitiſſe.

Ob ejuſdem enim dignitatis memoriam, ſummus pontifex, poſt quadringentos ſexaginta quinque annos Alexander ſecundus ſub anno Dom. MLXIII. mero motu abbati Egelſino juſſit mitra et ſandaliis uti jure pontificali, ſibi et ſuis ſucceſſoribus, in his verbis: “ Hunc apicem habere perpetuo rectorem decrevimus Auguſtinienſem, ob ipſius ſcilicet Romanorum alumni, et Anglorum apoſtoli dignitatem.” Ejuſdem itaque abbatis Egelſini praedeceſſori Wlfrico ſummus pontifex Leo decimus, eodem anno quo confirmavit, ut in conciliis et ſynodis celebrandis archiepiſcopus Cantuarienſis aſſidere debeat pontifici ſanctae Ruffinae, conceſſit ut abbas ſancti Auguſtini aſſideret abbati montis Caſſini, anno Domini MLVI. Plures etiam Romani pontifices, tam ſcriptis quam factis, ob eandem protodoctoris noſtri Anglorum apoſtoli dignitatem, necnon ipſi archiepiſcopi Cantuarienſes fere omnes abbates hujus monaſterii in magna reverentia habuere. Unde ut in capita praetactorum aemulorum confuſio verteretur, qui acriter a venerabilis memoriae Thoma cognomine Chelingdene, tunc priore eccleſiae Chriſti, pro hujuſmodi imperio fuerant reprehenſi, eodem anno quo haec acta fuerunt, qui fuit annus Domini MCCCCVI. piae memoriae Thomas Arundell, archiepiſcopus Cantuariae, Thomam, hujus monaſterii abbatem, hujus nominis quartum, cognomine Hundene, in die ſancti Johannis ante portam Latinam in eccleſia ſancti Pauli Londoniis, ſine exactione aliqua ſubjectionis vel obedientiae benedixit, et eundem ut fratrem, conſortem, collegam, et comminiſtrum nominans et honorans, in opus dominicum, ſecundum ſanctiſſimi Auguſtini decretum et ſanctionem benigniter inſignivit, cui in ſignum memoriale perpetui foederis annulum contulit pretioſum ſapphirico lapide adornatum.

Eadem ergo fundationis noſtrae prioritate gaudentes, privilegiorumque libertates a tempore Auguſtini uſque in praeſens ſine intermiſſione firmiter retinentes, charitatem etiam ipſis noſtris vicinis aemulis conſervantes, cum propheta dicamus, “ Redde vicinis noſtris ſeptuplum in ſinu eorum,” imperium ipſorum ex-

probraverit

probraverit tibi, domine ſanctiſſime Auguſtine, " nos autem populus tuus, et oves paſcuae tuae, confitebimur tibi in ſeculum; in generationem et generationem annunciabimus laudem tuam," in cujus nominis gloriam et honorem.

Prima charta regis Aethelberti, in confirmationem ſolius fundi circa eccleſiam ſancti Pancratii. Ex MS. bibl. aulae S. Trinitatis Cantabrig. fol. 7. [Circa ann. Dom. DCV. Spelm. vol. I. p. 118. ſeq.]

In nomine Domini noſtri Iheſu Chriſti. Omnem hominem qui ſecundum Deum vivit, et remunerari a Deo ſperat et optat, oportet ut piis precibus conſenſum hilariter ex animo praebeat. Quoniam certum eſt tanto facilius ea quae ipſe a Deo popoſcerit conſequi poſſe, quanto et ipſe libentius Deo aliquid conceſſerit; quocirca ego Aethelbertus rex Cantiae cum conſenſu venerabilis archiepiſcopi Auguſtini, ac principum meorum, do et concedo in honore ſancti Petri aliquam partem terrae juris mei, quae jacet in oriente civitatis Doroberniae: ita duntaxat, ut ibi monaſterium conſtruatur, et res quam ſupra memoravi in poteſtate abbatis ſit qui ibi fuerit ordinatus. Igitur adjuro et praecipio, in nomine Domini Dei omnipotentis, qui eſt omnium rerum judex juſtus, ut praefata terra ſubſcripta donatione ſempiternaliter ſit confirmata, ita ut nec mihi, nec alicui ſucceſſorum meorum, regum aut principum, ſive cujuſlibet conditionis dignitatibus, et eccleſiaſticis gradibus, de ea aliquid fraudare liceat.

Si quis vero de hac donatione noſtra aliquid minuere aut irritum facere temptaverit, ſit in praeſenti ſeparatus a ſancta communione corporis et ſanguinis Chriſti, et in die judicii, ob meritum malitiae ſuae, a conſortio ſanctorum omnium ſegregatus. Circumcincta eſt haec terra his terminibus. In orienti eccleſia ſancti Martini. In meridie via of Burhgate. In occidente et in aquilone Dritingſtreet. Acta in civitate Doroverni. Anno ab incarnatione Chriſti DCV. indictione VIII.

Secunda charta regis Aethelberti. Dotatio terrae de Langeport. Ibidem fol. 8. [Ibid. p. 119.]

In nomine Domini noſtri Iheſu Chriſti: notum ſit omnibus, tam praeſentibus quam poſteris, quod ego Aethelbertus, Dei gratia rex Anglorum, per evangelicum genitorem meum Auguſtinum de idolatra factus chriſticola, tradidi Deo per ipſum antiſtitem aliquam partem terrae juris mei ſub orientali muro civitatis Doroberniae, ubi ſcilicet per eundem in Chriſto inſtitutorem monaſterium in honore principum apoſtolorum Petri et Pauli condidi, et cum ipſa terra, et cum omnibus quae ad ipſum monaſterium pertinent, perpetua libertate donavi, adeo ut nec mihi, nec alicui ſucceſſorum meorum regum, nec ulli unquam poteſtati, ſive eccleſiaſticae, ſive ſeculari quicquam inde liceat uſurpare, ſed in ipſius abbatis ſint omnia libera ditione. Si quis vero de hac donatione noſtra aliquid minuere aut irritum facere temptaverit, auctoritate Dei, et beati papae Gregorii, noſtrique apoſtoli Auguſtini, ſimul et noſtra imprecatione ſit hic ſegregatus ab omni ſanctae eccleſiae communione, et in die judicii ab omni electorum ſocietate. Circumcincta eſt haec terra his terminibus. In oriente eccleſia ſancti Martini. Et inde ad orientem be Siwendoune. Et ſic ad aquilonem be Wykengeſmarke. Iterumque ad orientem et ad auſtrum be Burghwaremarke. Et ſic ad auſtrum et occidentem be Kingeſmarke. Item ad aquilonem et orientem be Kingeſmarke. Sicque ad occidentem to Rideſchaepe. Et ita ad aquilonem to Dritingſtreet. Actum eſt hoc in civitate Doroverni. Anno ab incarnatione Chriſti DCV. indictione VIII.

✠ Ego Aethelbertus rex Anglorum hanc donationem meam ſigno ſanctae crucis propria manu confirmavi. ✠ Ego Auguſtinus gratia Dei archiepiſcopus libenter ſubſcripſi. ✠ Ego Aedbaldus regis filius favi. ✠ Ego Hamgiſilus dux * laudavi. ✠ Ego Hocca comes conſenſi. ✠ Ego Angemundus referendarius approbavi. ✠ Ego Graphio comes benedixi. ✠ Ego Tangiſilus regis optimas confirmavi. ✠ Ego Pinca conſenſi. ✠ Ego Geddi corroboravi.

* Clar. Walkerus pro Spelm. mendoſa voce *Landavi*, legit *laudavi*. Ita infra " collaudantibus cum ipſo et omnibus optimatibus regiis." Et rurſus " Ego Oſmundus Lundonienſis epiſcopus collaudavi." Et alibi.

Tertia carta regis Aethelberti, de Sturigao, alio nomine dictum Ciſtelei. Ibidem fol. 9. [Circa ann. Dom. DCX. Ibid. p. 120. ſeq.]

In nomine ſanctae et individuae Trinitatis rex Anglorum Aethelbertus, miſericordia omnipotentis Dei catholicus; omnibus ſuae gentis fidelibus et adventum gloriae magni Dei et ſalvatoris noſtri Iheſu Chriſti beata ſpe expectantibus, ſalutem vitaeque aeternae beatitudinem. Largiente ſummi Regis clementia, ego Aedelbertus in ſolio paterno confirmatus, paceque divinitus conceſſa, eo jam per decem quinquennia ſceptrigera poteſtate potitus, et per venerabiles

ſacrae fidei doctores Spiritus Sancti gratia irradiatus, ab errore falſorum deorum ad unius veri Dei cultum toto corde converſus, ne ingratus beneficiorum appaream illi, a cujus ſancta ſede nobis in regione umbrae mortis ſedentibus lux veritatis emicuit: inter alias quas fabricavi eccleſias, monitu et hortatu beatiſſimi papae Gregorii, et ſancti patris noſtri Auguſtini, ipſi beatiſſimo apoſtolorum principi Petro, et doctori gentium Paulo eccleſiam a fundamentis conſtruxi, eamque terris, variiſque poſſeſſionum donariis decorare ſtudui, inibique monachos Deum timentes aggregari feci, et cum conſilio ejuſdem reverendiſſimi archipraeſulis Auguſtini ex ſuo ſancto ſanctorum collegio venerabilem virum ſecum ab apoſtolica ſede directum Petrum monachum elegi, eiſque ut eccleſiaſticus ordo expoſcit, abbatem praepoſui.

Hanc igitur eccleſiam ad provectum debiti culminis promovere deſiderans, ſuarumque poſſeſſionum terminos dilatare geſtiens, ſana mente, integroque conſilio, cum Aedbaldi filii mei, aliorumque nobilium optimatum meorum conſenſu, ob redemptionem animae meae, et ſpem retributionis aeternae: obtuli ei etiam villam nomine Sturigao, alio nomine dictum Ciſtelei, cum omnibus reditibus ei jure competentibus, cum mancipiis, ſilvis, cultis vel incultis, pratis, paſcuis, paludibus, fluminibus, et contiguis ei maritimis terminis eam ex una parte cingentibus. Omnia mobilia vel immobilia in uſus fratrum ſub regulari tramite, et monaſtica religione inibi Deo ſervientium, miſſorum etiam argenteum, ſcyphum aureum, item ſellam cum fraeno auro et gemmis exornatam, ſpeculum argenteum, armilauſia oloſerica, camiſiam ornatam, quod mihi xenium de domino papa Gregorio ſedis apoſtolicae directum fuerat, quae omnia ſupradictae eccleſiae gratanter obtuli. Quam etiam eccleſiam ipſe ſervus Dei Auguſtinus ſanctorum apoſtolorum ac martyrum reliquiis, variiſque eccleſiaſticis ornamentis ab apoſtolica ſede ſibi tranſmiſſis copioſe ditavit; ſeſeque in ea, et cunctos ſucceſſores ſuos ex auctoritate apoſtolica ſepeliri praecepit, ſcriptura dicente, " non eſſe civitatem mortuorum, ſed vivorum." Ibi etiam mihi et ſucceſſoribus meis ſepulturam providi, ſperans me quandocunque ab ipſo apoſtolici ordinis principe, cui Dominus poteſtatem ligandi atque ſolvendi dedit, et claves regni caelorum tradidit, a peccatorum nexibus ſolvi, et aeternae beatitudinis januam introduci. Quod monaſterium aut eccleſiam nullus epiſcoporum, nullus ſucceſſorum meorum regum in aliquo laedere aut inquietare praeſumat, nullam omnino ſubjectionem in ea ſibi uſurpare audeat, ſed abbas ipſe, qui ibi fuerit ordinatus, intus et foris cum conſilio fratrum ſecundum timorem Dei libere eam regat et ordinet, ita ut in die Domini dulcem illam piiſſimi Redemptoris noſtri vocem mereatur audire, dicentis, " Euge ſerve bone et fidelis, quia ſuper pauca fuiſti fidelis, ſuper multa te conſtituam; intra in gaudium Domini tui."

Hanc donationem meam in nomine Patris, et Filii, et Spiritus Sancti, largitate divina, ut mihi tribuatur peccatorum remiſſio, per omnia cum conſilio reverendiſſimi patris Auguſtini condidi, atque ad tranſcribendum, Augemundum preſbyterum ordinavi. De his ergo omnibus, quae hic ſcripta ſunt, ſi quis aliquid inde minuere praeſumſerit, ſciat ſe aequiſſimo judici Deo, et beatis apoſtolis Petro et Paulo rationem eſſe redditurum. Confirmata donatio praeſentibus teſtibus; reverendiſſimo patre Auguſtino Dorobernenſis eccleſiae archiepiſcopo primo, Mellito quoque et Juſto Lundoniae et Roſenſis * praeſulibus, Aedbaldo filio meo, Hamigiſilo, Augemundo referendario, Hocca, Graphio, Tangil, Pinca, Goddi, aliiſque pluribus dignitatum diverſarum perſonis.

* Nota. Poſt vocem "praeſulibus," Usser. in MSS. notis ad locum addit: " Poſt praeſulibus in MS. quo ego uſus ſum, legitur: et religioſo famulo Chriſti Laurentio preſbytero, Aedbaldo filio meo, Hamigiſilo duce, Augemundo referendario, Hocca et Graphione comitibus, Tangiſilo, et Pinca, et Geddi, et Aldhuno regis optimatibus, aliiſque plurimis diverſarum dignitatum perſonis. Actum ſane quadrageſimo quinto anno regni noſtri, ſub die quinto idus Januarii. Which date agreeth with the year of our Lord dcv. ſet down by Reynerus pag. 50. but cometh five years ſhort of that which is ſet down in the beginning of the charter, where king Aethelbert ſaith, that he did jam per decem quinquennia ſceptrigera poteſtate potiri." Haec ille.

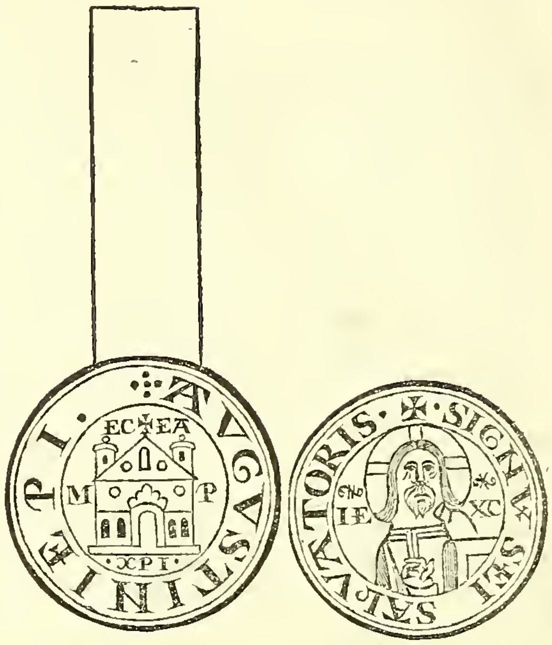
Bulla ſancti Auguſtini de exemptione praeſentis monaſterii cum ſigno plumbeo. Ex MS. Bibl. aulae S. Trinitatis Cantabrig. fol. 10. [Spelm. vol. I. p. 121. ſeqq.]

Augustinus epiſcopus Doroberniae ſedis famulus, quem ſuperna inſpirante clementia beatiſſimus papa Gregorius Anglicae genti Deo acquirendae legatarium miſit ac miniſtrum; omnibus ſucceſſoribus ſuis epiſcopis, cunctiſque Angliae regibus, cum ſuis poſteris, atque omnibus Dei fidelibus, et in fide et gratia pacem et ſalutem. Patet omnibus quod Deo amabilis rex Aedelbertus, primus Anglorum regum Chriſti regno ſacratus, noſtra inſtantia, et ſua prodiga benevolentia, inter caeteras eccleſias quas fecit, et epiſcopia, monaſterium extra metropolim ſuam Doroberniam, in honorem principum apoſtolorum Petri et Pauli regaliter condidit, et regalibus opibus, ampliſque poſſeſſionibus ditavit, dilatavit, magnificavit, perpetuaque libertate, et omni jure regio, cum omnibus rebus et judiciis intus et foris illi pertinentibus munivit, ſuoque regio privilegio, et ſuperni judicii imprecatione, atque apoſtolica ſancti papae Gregorii interminatione excommunicatoria contra omnem injuriam confirmavit.

Ego quoque ejuſdem libertatis adjutor et patrocinator, omnes ſucceſſores meos archiepiſcopos, omneſque eccleſiaſticas vel ſeculares poteſtates per Dominum Iheſum Chriſtum, et apoſtolorum ejus reverentiam obteſtor, atque apoſtolica patris noſtri papae Gregorii interminatione interdico, ne quiſquam unquam ullam poteſtatem, aut dominatum, aut imperium in hoc dominicum vel apoſtolicum monaſterium, vel terras vel eccleſias ad illud pertinentes uſurpare praeſumat, nec ulla prorſus ſubjugationis aut ſervitutis, aut tributi conditione, vel in magno, vel in minimo Dei miniſtros inquietet aut opprimat.

Abbatem a ſuis fratribus electum in eodem monaſterio non ad ſuum famulatum, ſed ad dominicum miniſterium ordinet, nec ſibi hunc obaudire, ſed Deo ſuadeat. Nec vero ſibi ſubjectum, ſed fratrem, ſed conſortem, ſed collegam et comminiſtrum in opus dominicum eum reputet. Non ibi miſſas, quaſi ad ſuae ditionis altare, nec ordinationes vel benedictiones uſurpative, ſine abbatis vel fratrum petitione exerceat. Nullum ſibi jus conſuetudinarium, vel in viliſſima re exigat, quatenus pacis concordia unum ſint in Domino utrique. Ne quiſquam, quod abſit, dominandi diſſidio in judicium incidat diaboli, qui ſuperbiae tyrannide corruit de caelo. "Reges gentium," inquit Dominus, "dominantur eorum, vos autem non ſic." Cumque ab alienis, non a filiis accipiantur tributa, ſic ipſe Dominus concludit, "Ergo liberi ſunt filii." Qua ergo irreverentia patres eccleſiarum in filios regni Dei ſibi vendicant dominationem, maxime autem in hanc eccleſiam ſanctorum theſaurariam, in cujus materno utero tot pontificum Doroberniae, regum ac principum corpora ſperamus alma refovenda ſepulturae requie, ex auctoritate ſcilicet apoſtolica, et hinc ad aeternam gloriam reſuſcitanda. Tales ſupremi Judicis amicos ſi quis offendere non metuens, hujus privilegii ſtatuta violaverit, vel violatorem imitando vim ſuam tenuerit, ſciat ſe apoſtolico beati Petri gladio per ſuum vicarium Gregorium puniendum, niſi emendaverit.

Haec ergo omnia, uti hic ſunt ſcripta, apoſtolica ipſius inſtitutoris noſtri Gregorii comprobatione et auctoritate ſervanda ſancimus, ſuoque ore confirmamus, praeſente glorioſo rege Aedelberto, cum filio ſuo Aedbaldo et collaudantibus cum ipſo omnibus optimatibus regiis, atque ultro volentibus reverendiſſimis fratribus noſtris, a ſancta Romana eccleſia huc mecum vel ad me in evangelium Domini deſtinatis: ſcilicet Laurentio, quem nobis Deo favente ſucceſſorem conſtituimus, et Mellito, Lundoniae epiſcopo, et Juſto Roſenſi epiſcopo, et Petro venerabili ejuſdem monaſterii principum apoſtolorum abbate primo, cum caeteris in Domino adjutoribus meis obnixe poſtulantibus, ſimulque in eos qui haec fideliter ſervaverint, benedictionem, aut in impoenitentes, quod nolumus, tranſgreſſores damnationem exercentibus.



Notatur ſub bulla iſta in MS. codice ut hic ſequitur.

Ex una parte iſtius ſigni beati Auguſtini deſcriptio eſt ita ut patet . ⁝ . Auguſtini epiſcopi, et haec eſt ſcriptura in exteriori circumferentia. In medio ſigni eſt forma unius eccleſiae, ſuper eandem ſcribitur Eccleſia, et ſubtus X P I. a dextris ponitur una litera, ſcilicet M. a ſiniſtra P. per M. monaſterium, per P. Petri intellige. Quod bene cum prima charta fundationis praeſentis monaſterii concordat. In qua ſolummodo Petri apoſtoli mentio annotatur. Sed in charta ſecunda et tertia fit mentio de utriſque, viz. Petro et Paulo.

Ex altera parte iſtius ſigni deſcriptio eſt iſta. In exteriori circumferentia ſcribitur ✠ Signum ſancti Salvatoris. In medio eſt imago Salvatoris ab umbilico ſurſum. A dextris ſcribitur I E. a ſiniſtris X C.

Bullae longitudo	——	14. pollices.
latitudo	——	10. pollices.

Poſt haec ſic progreditur codex idem MS. bibl. aulae S. Trinitatis Cantabrig. fol. 10.

De bulla plumbea ſancti Auguſtini.

Quod enim praenotatum ſancti Auguſtini privilegium ſub bulla plumbea continetur: non eſt ab illis, qui ſane ad ſobrietatem ſapiunt, dubitandum. Nam cum idem Auguſtinus Romanus eſſet, et Anglorum apoſtolus, ratione ſuae legationis apoſtolicae eundem potuit ſervare modum, quantum ad perſonae ſuae dignitatem in eccleſia Anglicana, quem tunc ſervavit Gregorius in eccleſia Romana. Nec mirum quod ipſe bulla plumbea utebatur, cui tanta auctoritas a beato Gregorio fuit conceſſa, ut in nova Anglorum eccleſia per loca ſingula, ut patet 11. regiſtri cap. xxiv. epiſcopos ordinaret, qui ſuae ſubjacere ditioni deberent, in tanto ut epiſcopus ipſe

ipſe Eboracenſis, qui metropolitani perfrueretur honore, ſuae ſubjaceret ditioni. Poſt obitum vero Auguſtini decrevit idem Gregorius, ut duorum metropolitanorum iſta inpoſterum eſſet honoris diſtinctio, ut ipſe prior habeatur, qui prius fuerit ordinatus, et ſic Auguſtini auctoritas in tanto ſucceſſorum ſuorum auctoritatem excellere videbatur. Scripſit etiam ſuis interrogationibus ſanctus Gregorius, ut recitat Beda De geſtis, libro I. cap. xxvii. "Novit," inquit, "fraternitas tua Romanae eccleſiae conſuetudinem in qua ſe meminit nutritam. Sed mihi placet, ut ſive in Romana, ſive in Galliarum, ſeu in qualibet eccleſia aliquid inveniſti, quod plus omnipotenti Deo poſſit placere, ſolicite eligas; et in Anglorum eccleſia, quae adhuc ad fidem nova eſt, inſtitutione praecipua, quae de multis eccleſiis colligere potuiſti, infundas:" haec ibi. Ex quibus patet bullam non incongrue plumbeam noſtro apoſtolico competere Auguſtino, quod etiam quibuſdam epiſcopis in partibus tranſmarinis, poſt quingentos annos ab adventu ejuſdem in Angliam, aſſeritur evidenter conceſſum fuiſſe. Cum enim ab archiepiſcopo Cantuar. Richardo, qui fuit quintus a ſancto Thoma tempore regis Henrici tertii, poſt conqueſtum, privilegium Auguſtini argueretur falſi, propter hujuſmodi bullam plumbeam: comes Flandriae Philippus, ad ejuſdem rei majorem evidentiam, talem bullam plumbeam, quam ſibi dedit quidam epiſcopus tranſmarinus, qua idem epiſcopus et anteceſſores ſui utebantur, per magiſtrum Robertum Blundum capellanum ſuum, abbati praeſentis monaſterii tranſmittere affectabat. Quae quidem bulla plumbea uſque in praeſens inter caetera monaſterii munimenta ſervatur. Cujus quantitas et forma hic notatur.



Ex altera enim parte hujus ſigilli vix propter antiquitatem apparet imago ſanctae Mariae cum Filio, ſcriptura ejuſdem circumferentiae, quod legi poterit, minime apparente. Quod autem ſigillum expreſſis literis in praeſenti circumferentia annotatur, patet non majoris ſigni eſſe evidentiam, ſed minoris: ſi igitur in minori fit, ut ſigillo plumbeo poſſit uti; multo fortius in majori. Sed quod praeſens ſigillum plumbeum bulla a pluribus, prout praemittitur, appellatur, quam quidam epiſcopus tranſmarinus praetacto comiti Philippo donavit, qua idem epiſcopus et anteceſſores ſui utebantur, plane non videtur conſonum rationi, cum ſit effigies abbatis cum ſcriptura ſuperpoſita in eodem, unde non obſtante quod quidam epiſcopus illud idem comiti contulit, videtur congruere ſigillum alicujus monaſterii monachorum fuiſſe, in honore ſancti Stephani protomartyris conſecrati, et ad hujuſmodi brigae, ſive litium declarationem, ad certam rei evidentiam poſteris intuendam, praefato abbati fuiſſe tranſmiſſum. Bulla igitur plumbea beatiſſimi Auguſtini uſque in praeſens in praeſenti monaſterio ſana et integra reverenter ſervata, in qua ſignum ſignati luminis vultus Domini ſuper nos imagine Salvatoris exprimitur, ab illis qui Chriſti ſunt, cum devotione et reverentia eſt contemplanda. Quod autem ſancti papae Gregorii nullum omnino ſub bulla plumbea habemus, non eſt mirum; cum eodem anno quo praeſentis monaſterii dotatio contingebat, poſt menſes duos, et ſex dies, quarto videlicet idus Martii, anno Phocatis imperatoris ſecundum Bedam et alios chronicatores, ſecundo, qui fuit annus Domini DCV. poſtquam ſedem Romanae et apoſtolicae eccleſiae tredecim annis, menſibus ſex, et diebus decem glorioſiſſime rexerat, defunctus eſt, ad veram quae in caelis eſt vitam migrando, ſepultumque eſt corpus ejus Romae in eccleſia ſancti Petri apoſtoli ante ſecretarium, quandoque cum caeteris ad gloriam reſuſcitandum. Scriptumque eſt ibidem epitaphium ſupra recitatum p. 716. ſuper tumbam ejuſdem.

Clar. Usserius in MSS. notis ad hunc locum ſequentia adnotat. Quae pagina praecedente de bulla plumbea S. Auguſtini anno MCCCCVI. ſcripſit Cantuarienſis ille monachus, maxima ex parte deſumpta ſunt ex Thomae Sprotti Chronico, quod ad annum MCCCXXV. ab ipſo productum Guilielmus Spinaeus ſive Thornus deinceps continuavit. Locum Sprotti ſub Spinae nomine in Diſceptatione hiſtorica de antiquitate Benedictinorum in Anglia exhibuit Clemens Reynerus tract. I. §. i. pag. 51. cujus poſtremam partem, quae vitioſe ibi legitur, integritati reſtitutam, hic etiam viſum eſt repetere. "Cum praedictum Auguſtini privilegium argueretur falſi, propter bullam plumbeam ab archiepiſcopo Cantuarienſi Richardo; quidam epiſcopus tranſmarinus dedit domino Philippo comiti Flandriae talem bullam plumbeam, qua ipſe epiſcopus et anteceſſores ſui utebantur: quam bullam idem comes, ad majorem veritatis evidentiam, per magiſtrum Robertum Blundum capellanum ſuum miſit abbati S. Auguſtini. Quae quidem bulla plumbea cum caeteris eccleſiae munimentis ſemper reſervatur. In cujus bulla una ſuperficie haec eſt ſcriptura: SIGILLUM PROTOMARTYRIS STEPHANI: alterius ſuperficie ſcriptura minus apparente." Ubi et hoc notandum, maximopere falli monachum illum alterum qui iſta ex Sprotto mutuatus eſt, quum Richardum illum Cantuarienſem archiepiſcopum, quintum (vel ſextum potius) a S. Thoma tempore regis Henrici III. poſt conqueſtum fuiſſe aſſerit. Certiſſimum enim eſt, Henrici II. temporibus Thomae Becketi immediatum ſucceſſorem illum extitiſſe, de quo ad annum Domini MCLXXVI. in Sprotti Chronico iſta legimus. "Habebat archiepiſcopus duos commenſales clericos, ut vulgo dicitur, juriſperitos, veritatis tamen et juſtae juſtitiae aemulos; magiſtrum Gerardum de Pucella, et magiſtrum Petrum Bleſenſem. Hi duo inter omnes mundi tunc temporis aeſtimabantur (nec immerito) eloquentiores: et in Auguſtini monaſterium, velut lupi feroces in Chriſti agnos manſuetiſſimos, dentibus lethiferis ſemper toto mentis conamine graſſabantur. Horum fretus conſilio

conſilio praedictus archiepiſcopus, et eorum facundia confiſus nefanda, monaſterium S. Auguſtini ex omni parte ferocius impugnabat." Philippum etiam illum, de quo dictum eſt, Flandriae comitem anno MCLXXVII. in die coenae Domini Cantuariam viſitaviſſe, docet in Chronico ſuo Dorobernenſis Gervaſius. Notari hic quoque meretur error Clem. Reyneri Diſc. hiſtor. de antiquit. Benedictin. in Anglia p. 50. aſſerentis originale S. Auguſtini ſub bulla plumbea in D. Henr. Spelmanni archivis adſervari. Haec ille. Audiamus clar. Spelmannum.

Non his adducor ut genuinam credam Auguſtini bullam praecedentem. Sigilli enim fabrica nullum praefert tantae vetuſtatis ſpecimen. Sculptura multo elegantior, quam ſexto convenit poſt Auguſtinum ſeculo. Forma eccleſiae recentioris artificii, et effigies Salvatoris ne hodie quidem indecora.

Inſcriptiones literae ejuſmodi plane quales in uſu erant aetate regum Henrici II. Richardi I. Johannis regis, et Henrici III. cujus tempeſtatis bullam plumbeam habeo Honorii papae III. rudioris multo artificii quam iſta Auguſtini. Appenditur et ſigillum chartae, non ut in bullis ſolet pontificiis, e chorda ſerica, ſed pro more a Normannis introducto et in uſu hodie, a lemniſco membraneo.

Habentur etiam in contextu bullae voces et clauſulae aliquot Auguſtini aevo non certo competentes: "archiepiſcopo: judiciis, intus, et foris: jus conſuetudinarium:" quarum prima nuſquam, quod ſciam, Auguſtino attribuitur a Gregorio: alteram nondum ambivit, reor, infantula eccleſia: tertia Normannicam ſonat locutionem, et forenſis noſtri juris, non Saxonicam veterem.

Deſideratur dati adnotatio: quam e bullae verbis deprehenderis, factam ſemet indicantis poſt Ethelberti privilegium, quod in tertia ejus charta erogatum dicitur, "cum regni ſolio per decem quinquennia ſceptrigera poteſtate potitus eſſet:" id eſt, anno regni ſui L. qui fuit Dom. noſtri DCX. Genuina igitur ſi fuiſſet bulla iſta, fieri oportebat poſt annum Domini DCX. quin et Auguſtinum tunc ſuperſtitiſſe, ut a Malmeſburio, Trivetto, Polydoro, Savillo, et aliis perhibetur: potuiſſe etiam, quod [Epit. Chron. antiq. eccl. Brit. Guil. Harriſon. Hollinſh.] alii non tepide affirmarunt, Legioceſtriae interfuiſſe cum Ethelberto et Edilfrido regibus, non dico in ipſa ſtrage monachorum Bangorenſium, ſed eodem tempore quo patrata fuit. Quam hoc vere ipſi viderint: vir eximius meo non cadet calculo.

Ad bullam redeo, ſigillo plumbeo communitam ad exemplum, ut aſſeritur, ipſius S. Gregorii, cujus ne vel unum proferunt qui hoc tuentur. Certe, nec Gregorius ipſe, nec ſequentes longo poſt pontifices ſigillis plumbeis aut metallicis uſi ſunt. Polydorus [De invent. lib. VIII. cap. ii.] ait ſe perdiu quaeſiviſſe, unde id manaret inſtitutum. "Siquidem," inquit, "ſatis conſtat, Agathonem decimum ſextum poſt Gregorium Magnum pontificem, quo ſedente magna ſedi facta eſt honoris acceſſio — in cera annulo impreſſiſſe ſigilla. Verum poſtea cum Romanus pontifex multa erogaret privilegia, ut diplomata diuturniora forent, placuit Stephano III. ac deinde Hadriano I. tabulas apoſtolicas plumbo obſignari: fuit is annus ſalutis DCCLXXII. cum ipſe Hadrianus factus eſt pontifex; nam antiquius non reperitur ſigillum plumbeum: quemadmodum conſtat, ante Carolum Magnum imperatorem, literas auro obſignaſſe principum Romanorum neminem." Si de his plura cupias, vide archeologum noſtrum in verbo Bulla.

Chartas regis Ethelberti non eſſe liberas a ſuſpicione.

De chartis (verba audis clar. USSERII in notis MSS. ad locum) regis Aethelberti, in illo bibliothecae aulae S. Trinitatis apud Cantabrigienſes codice manuſcripto, haec ſubjecta legitur admonitio. "Nec moveat aliquem, quod nec rex Ethelbertus, nec etiam alii reges de gente illa in chartis ſuis, prout mos inolevit modernis temporibus, ſigilla cerea imprimebant: cum tam rudis ac barbarus populus, ad Chriſti fidem a perfidia converſus, ſignum crucis in teſtimonium ſuae converſionis omnibus ſuffeciſſe credebat. Non enim uſque poſt conqueſtum a tempore fundationis hujus monaſterii, excepta charta regis Knuti, qui fuit alienigena et conqueſtor, aliqua in munimentis reperimus ſigilla cerea, ſed ſolummodo crucis ſigna. Nec mirum: cum tanta ac talis poſſeſſio, tantique ac tales teſtes in principio renaſcentis eccleſiae Anglicanae (velut noſtrae ſalutis primitivum ac publicum inſtrumentum fracto damnationis chirographo) poſteris catholicis ſufficere potuerunt; ubi ſigillum cereum per lapſum temporis, aut per negligentiam perdi, aut propter antiquitatem ſive corruptionem in pulverem poſſit labi. Poſt adventum vero Normannorum in Angliam tam reges quam alii domini et magnates laminas cereas membranis apponebant chartarum: crucis ſignum in laminis cereis imprimentes; de capillis capitum vel barbarum in eadem cera aliquam portionem pro ſigno poſteris relinquentes. Iſta patent in multis monaſteriis poſt conqueſtum regni iſtius fundatis, ut eſt in monaſterio S. Pancratii de Lewes, de charta Willelmi primi comitis Warenniae; in qua crines capitis uſque in praeſens ejuſdem comitis permanent. Similiter in monaſterio de Caſtleacre, quod eſt ejuſdem fundationis in dioeceſi Norwicenſi, comes Lincolniae, qui pluribus poſſeſſionibus eandem eccleſiam dotavit, haec in fine intulit chartae ſuae. "In hujus," inquit, "rei evidentiam ſigillum dentibus meis impreſſi. Teſte Muriele uxore mea:" ubi uſque in praeſens in eadem cera apparent dentium veſtigia pro ſigillo. His etiam ſimilia in pluribus aliis monaſteriis ſunt reperta." Haec Cantuarienſis ille coenobii Auguſtiniani monachus: cum quibus et iſta Ingulphi conferenda, in Croylandenſis monaſterii hiſtoria. "Chirographorum confectionem Anglicanam, quae antea uſque ad Edwardi regis tempora fidelium praeſentium ſubſcriptionibus cum crucibus aureis aliiſque ſacris ſignaculis firma fuerunt, Normanni condemnantes, chirographa chartas vocabant; et chartarum

tarum firmitatem cum cerea impreſſione per uniuſcujuſque ſpeciale ſigillum ſub intitulatione trium vel quatuor teſtium aſtantium conficere conſtituebant." Hactenus Usserius. Spelmannus ſequentia de chartis R. Aethelberti narrat.

Nec ſine fuco (vereor) regis Ethelberti chartae praecedentes. In ſecunda enim et tertia rex Anglorum appellatur, cum non Anglorum proprie, ſed Jutarum et Saxonum Cantium habitantium rex eſſet, ideoque ut in prima charta rex Cantiae vulgariter nuncupatus, licet eodem tempore ex potentia ſua imperii fines ſuper omnes reges uſque ad confinium Humbri fluminis (ut Beda lib. I. cap. xxv. et lib. II. cap. iii. notat) tetendiſſet. Scio S. Gregorium cum titulo ſalutaſſe regem Anglorum, quod notiores ei Angli eſſent, quos Romae viderat, quam caeterae in Britannia nationes: ſed Beda eum regem Cantiorum vocat, et ſic paſſim noſtri hiſtorici, nec abdicaſſe regem cenſeam uſitatum ſuum et avitum titulum.

Quaerendum etiam eſt an annus Chriſti incarnationis jam tum acceſſerat (ut hic cernitur) regum noſtrorum chartis et privilegiis. Nam deeſſe video, cum in epiſtolis S. Gregorii, tum in chartis et privilegiis quae nobis obvenerunt regum Franciae: licet Dionyſius abbas Romanus cum antea per centum pene annos in computum ſuum eccleſiaſticum induxiſſet. Chartis vero et privilegiis aſcribi quippe tunc ſolebat regis vel imperatoris annus, cum indictionis ſaepenumero, non Chriſti epocha. Ad tollendam hanc dubitationem conducit maxime conſuetudinem noſſe vetuſti illius ſeculi, rudis etiam et inertis populi, qui non tantum praedia ſoliti ſunt conferre ſine ſcripto, quod et hodie valeat cum debita ceremonia, ſed etiam, ut aſſeritur, libertates et privilegia uſque ad tempora Withcredi regis Cantii, qui regnum iniiſſe dicitur circa annum Domini noſtri dcc. et edidiſſe chartam primam vel diploma ſcriptum, quod et Cantuariae conſervari voluit ad exemplar edendorum aliorum illiuſmodi pro eccleſiae uniuſcujuſque beneficio. Videntur igitur chartae et diplomata, quae anterioris proferuntur dati, adulterina fore et ſuſpectae fidei: audi quid in veteri quodam MS. codice eccleſiae Cantuarienſis A. p. 88. a. hac de re habetur.

Sanctus Ethelbertus rex Angliae, qui ſuſcepit chriſtianitatem a beato Auguſtino, miſſo a beato Gregorio papa an. Dom. dxcvi. in eccleſiam Chriſti Cantuariae dedit eidem Auguſtino et ſucceſſoribus ſuis palatium regium, et ſedem perpetuam in civitate Doroberniae, quae nunc dicitur Cantuaria, cum eccleſia veteri, quae ab antiquo tempore Romanorum ibidem fuerat fabricata, quam ipſemet Auguſtinus ſancti Salvatoris nomine dedicavit poſt conſecrationem ſuam Arelatis factam.

Statuit etiam idem rex, auctoritate ſanctae Romanae eccleſiae, ut in eccleſia Cantuariae ordinem monaſticum monachi inperpetuum obſervarent, ne primorum videlicet praedicatio monachorum a memoria deleretur, ſed ſemper recens in mentibus ſuccedentium perſeveraret.

Dedit etiam idem rex poſſeſſiones amplas praedictis fratribus infra civitatem Cantuariae et extra. Et exinde dicta Dorobernenſis eccleſia propter primatum, et quia inde primo chriſtiana religio emanavit, et regnum Anglorum illuminavit, ſicut rex ipſe tenuit ſuas terras et conſuetudines liberas et quietas in ſuo dominio; ita archiepiſcopus et eccleſia praenominata tenuit terras ſuas et conſuetudines ſuas omnino liberas et quietas in ſuo dominio, et inconcuſſe habuit dicta eccleſia Cantuariae omnimodas libertates et conſuetudines ſuas in poſſeſſione pacifica ſine interruptione cujuſcunque, ex conſuetudine et antiquo more, ſine chartis vel munimentis regiis uſque ad tempora Whytredi regis, cujus munimenti tenor talis eſt. Anno dominicae Incarnationis dcxciv. Whytredus glorioſus rex Cantiae cum reverendiſſimo archiepiſcopo Bryghtwaldo praecepit congregari concilium, etc. quae vide ſupra in anno eodem.

Cautius igitur intuendae ſunt veterrimae monaſteriorum chartae: fraudem enim ſaepe olent, et ab antiquis ipſis eo perſtringuntur ſtigmate, ut ſupra animadvertas in veteri apologia pro bulla Auguſtini. Sed notabile illud eſt, quod circa cccc. abhinc annos retulit Gervaſius in ſuo Chronico: qui in anno Domini [illegible]xxvi. ſcribit "Monachos coenobii Auguſtinenſis produxiſſe multas chartas ſuſpectas et raſas." Bonum eſt in earum datis accurate obſervare annorum concordantiam, ſcil. Chriſti, papae, indictionis, atque regis; in his enim ſaepius contigit hallucinatum iri.

Offo nobilis Angloſaxo fidem inter Germanos ſerit. [Circa ann. Dom. dciii. Ex Spelm. vol. I. p. 126.]

Anno Chriſti dciii. venit ex Anglia vir quidam inſignis, ſatus ex regio ſanguine, nomine Offo, trajectoque Rheno, in votis habuit plantare fidem Chriſti inter Germanos, et primum quidem fundavit monaſterium Schuttern, et intervallo unius milliarii ab eo conſtruxit ſuper amnem Kintzig caſtellum, quod ab eo fuit appellatum Offoniſburgum, quod ſucceſſu temporis incrementa ſuſcipiens, tandem factum eſt oppidum imperiale, vulgo Offenburg appellatum. Munſter Coſmog. lib. III. cap. cclxxiv.

Nota. Videtur hic Offo quiſpiam fuiſſe e converſis Saxonibus, quibus jam ſexennio pene evangelium praedicaverat Auguſtinus, Britanniam ingreſſus, ſub an. Dom. dxcvii. ut e Beda liquet, Eccl. Hiſt. lib. I. cap. xxiii. De quo videndus Franciſcus Guillimannus de epiſc. Argentoratenſ. in S. Amando, et Jodocus Coccius in Dagoberto ſuo cap. viii.

Laurentius ſucceſſor Auguſtini et epiſcopi ſui, clerum Scotorum et Britannorum ad unitatem eccleſiae ſuae invitant et hortantur, maxime in Paſchatis obſervatione. Ex Beda H. E. lib. II. cap. iv. [Circa ann. Dom. DCX. Spelm. vol. I. p. 128. ſeq.]

SUCCESSIT Auguſtino epiſcopatu Laurentius, quem ipſe idcirco adhuc vivens ordinaverat, ne ſe defuncto ſtatus eccleſiae tam rudis, vel ad horam paſtore deſtitutus vacillare inciperet. In quo et exemplum ſequebatur primi paſtoris eccleſiae, hoc eſt, beatiſſimi apoſtolorum principis Petri, qui fundata Romae eccleſia Chriſti, Clementem ſibi adjutorem evangelizandi ſimul et ſucceſſorem conſecraſſe perhibetur.

Laurentius archiepiſcopatus gradu potitus, ſtrenuiſſime fundamenta eccleſiae, quae nobiliter jacta, vidit augmentari, atque ad perfectum debiti culminis, et crebra voce ſanctae exhortationis, et continuis piae operationis exemplis provehere curavit. Denique non ſolum novae, quae de Anglis erat collecta, eccleſiae curam gerebat, ſed et veterum Britanniae incolarum necnon et Scotorum, quae Hiberniam inſulam Britanniae proximam incolunt, populis paſtoralem impendere ſolicitudinem curabat. Siquidem ubi Scotorum in praefata ipſorum patria, quomodo et Britonum in ipſa Britannia vitam ac profeſſionem minus eccleſiaſticam in multis eſſe cognovit, maxime quod Paſchae ſolennitatem non ſuo tempore celebrarent, ſed, ut ſupra docuimus, a decima quarta luna uſque ad viceſimam dominicae Reſurrectionis, diem obſervandum eſſe putarent, ſcripſit cum coepiſcopis ſuis exhortatoriam ad eos epiſtolam, obſecrans eos et conteſtans, unitatem pacis et catholicae obſervationis cum ea, quae toto orbe diffuſa eſt Chriſti eccleſia, tenere, cujus videlicet epiſtolae principium hoc eſt.

Dominis chariſſimis fratribus epiſcopis vel abbatibus per univerſam Scotiam Laurentius, Mellitus, et Juſtus epiſcopi, ſervi ſervorum Dei. Dum nos ſedes apoſtolica more ſuo, ſicut in univerſo orbe terrarum, in his occiduis partibus ad praedicandum gentibus paganis dirigeret, atque in hanc inſulam, quae Britannia nuncupatur, contigit introiſſe antequam cognoſceremus, credentes, quod juxta morem univerſalis eccleſiae ingrederentur, in magna reverentia ſanctitatis tam Britones, quam Scotos venerati ſumus. Sed cognoſcentes Britones, Scotos meliores putavimus. Scotos vero per Dagamum epiſcopum in hanc quam ſuperius memoravimus inſulam, et Columbanum abbatem in Galliis venientem, nihil diſcrepare a Britonibus in eorum converſationibus didicimus. Nam Dagamus epiſcopus ad nos veniens, non ſolum cibum nobiſcum, ſed nec in eodem hoſpitio quo veſcebamur ſumere voluit.

Miſit idem Laurentius cum coepiſcopis ſuis etiam Britonum ſacerdotibus literas ſuo gradui condignas, quibus eas in unitate catholica confirmare ſategit. Sed quantum haec agendo profecerit, adhuc praeſentia tempora declarant.

Concilium Romanoanglicum ſub Bonifacio IV. *in cauſa Anglicanae eccleſiae celebratum Romae anno* VIII. *Focae imp. indictione* XIII. *et* 3. *die calendarum Martiarum; rem Anglicam promovente, et in eodem conſedenti Mellito primo epiſcopo Londinenſi.* [Ibidem p. 129.]

Non reperiuntur iſtius concilii canones vel decretum: ſed finitis quae praecedunt de Laurentio archiepiſcopo Cantuariae, Beda ſic progreditur lib. II. *cap.* iv.

HIS temporibus venit Mellitus, Londoniae epiſcopus Romam de neceſſariis eccleſiae Anglorum cauſis cum apoſtolico papa Bonifacio tractaturus. Et cum idem papa reverendiſſimus cogeret ſynodum epiſcoporum Italiae de vita monachorum, et quiete ordinaturus, et ipſe Mellitus inter eos aſſedit anno octavo imperii Focae principis, indictione decima tertia, tertia die calendarum Martiarum, ut quaeque erant regulariter decreta, ſua quoque auctoritate ſubſcribens confirmaret, ac Britanniam rediens, ſecum Anglorum eccleſiis mandanda, atque obſervanda deferret, una cum epiſtolis quas idem pontifex Deo dilecto archiepiſcopo Laurentio et clero univerſo, ſimiliter et Edilberto regi atque genti Anglorum direxit. Hic eſt Bonifacius quartus a beato Gregorio, Romanae urbis epiſcopus, etc.

Nota. Extra moenia Londini civitatis recens erat extructum monaſterium, pro cujus regulari obſervantia Mellitus plurimum ſolicitus, Romam ſe contulerat: utpote quod illud ipſum fore ſciret, ſi bene cuſtodiretur, amplum ſeminarium, ex quo omnes eccleſiae, quae erant in Anglia, ſibi antiſtites adſciſcerent. His accedebat alia cauſa, quae et potiſſima videri poterat, an nimirum rata ſit habenda eccleſiae S. Petri ejuſdem monaſterii dedicatio divinitus facta, de qua plura valde miranda refert Ealredus abbas, ſcriptor graviſſimus in vita S. Edvardi regis Anglorum, apud Surium die 5. Januarii. Vide Baron. anno DCX. num. 10. Sic Binnius tom. II. vet.

Bonifacii IV. *decretum pro introducendis primis monachis regularibus in eccleſiam Chriſti Cantuariae.* Ex Annal Petriburgen. MSS. [Ann. Dom. DCX. Spelm. vol. I. p. 130. ſeq.]

Habetur haec epiſtola p. 726. b. quam ex Malmeſburio correctam exhibeo.

BONIFACIUS papa, Aethelberto regi Anglorum. Domino excellentiſſimo atque praecellentiſſimo filio regi Anglorum Aethelberto Bonifacius epiſcopus, ſervus ſervorum Dei. Dum chriſtianitatis veſtrae integritas ita circa conditoris ſui cultum excreverit, ut longe lateque reſplendeat, et in omni mundo annunciata, veſtrae Deo dignae operationis augmenta referat: enormes largitori omnium bonorum Deo grates exolvimus, qui vos de excelſo proſpexit, et in tanto virtutum culmine erexit.

Quapropter glorioſe fili, quod ab apoſtolica ſede per coepiſcopum noſtrum Mellitum poſtulaſtis, libenti animo concedimus, id eſt, ut veſtra benignitas in monaſterio in Dorovernenſi civitate conſtituto, quod ſanctus doctor veſter Auguſtinus (beatae memoriae Gregorii diſcipulus) ſancti Salvatoris nomini conſecravit, cui ad praeſens praeeſſe dignoſcitur dilectiſſimus frater noſter Laurentius, licenter per omnia monachorum regulariter viventium habitationem ſtatuat apoſtolica auctoritate: [a] decernentes, ut ipſi veſtrae ſalutis praedicatores monachi, monachorum gregem ſibi adſocient, et eorum vitam [b] ſanctam tum moribus exornent.

Quae noſtra decreta ſi quis ſucceſſorum veſtrorum regum, ſive epiſcoporum, clericorum ſive laicorum irrita facere tentaverit, a principe apoſtolorum Petro, et a cunctis ſucceſſoribus ſuis anathematis vinculo ſubjaceat, quoad uſque quod temerario auſu peregit, Deo placita ſatisfactione poeniteat, et hujus inquietudinis veſtrae emendationem [c] faciat. In Chriſto valeas domine fili. Actum ſane anno Incarnationis [d] ſeſcenteſimo quarto decimo, imperante Foca Auguſto piiſſimo, anno imperii ejuſdem principis octavo, indictione [e] XIV. tertia die Martiarum, Aethelberti regis regni anno quinquageſimo tertio [f].

Notae. Surrepſiſſe hic videtur in Annali dato (ut centies iſtiuſmodi ſolent) verbum quatuor, legendumque hoc excluſo, anno Incarnationis ſexcenteſimo decimo, qui in ſynchroniſmo recte convenit cum Focae imp. anno VIII. et indictionis anno XIII. ut codex unus MS. reddit. Mendoſe autem omnino editur annus DCXIV. neque enim tunc Focas imp. ſed Heraclius, nec Bonifacius papa, ſed Deuſdedit, nec Laurentius monaſterii S. Salvatoris praefectus, ſed in archiepiſcopatum Cantuariae, circiter triennium antea, ſi auctori Antiqq. eccl. Brit. credamus, ſublimatus. Sed auget errorem chartae iſtius exemplum aliud quod profert hic auctor datum anno Incarnationis DCXV. Et extenſius adhuc ille ipſemet, Bonifacio quinto chartam aſcribens, qui papatum non adeptus eſt ante an. Chriſti DCXVII. et Foca imperatore et Aethelberto rege jam vita functo. Sine dubio igitur Bonifacio quarto tribuenda eſt, qui an. Chriſti DCX. pontificatus ſui annum ſextum agebat. Datorum etiam adnotatio, quae a primis tranſcribentibus ſaepenumero praetermittitur, a recentiori forte eſt appoſita: rariſſime enim annus Chriſti habetur in iſtius aevi epiſtolis, ut nos alias admonuimus inquirendum. Quin et hic adſcriptum vides annum regni Aethelberti, acſi hunc in ſuis literis poſuiſſe, curae eſſet Bonifacio. Haec SPELM.

Clar. USSERIUS in notis MSS. ad locum, his rem totam expedit verbis. Epiſtolam hanc in bibliotheca Cottoniana reperi, cum interlineari quoque interpretatione Saxonica, praefixam hiſtoriae cuidam Angloſaxonicae quondam pertinenti ad monaſterium S. Auguſtini Cantuar. in qua ſubſcriptio erat hujuſmodi. "Actum ſane anno Incarnationis ſexcenteſimo quartodecimo, imperante Foca Auguſto piiſſimo, anno imperii ejuſdem principis octavo, indictione tertiadecima, quarta die calendarum [Martiarum ſeemeth to be wanting here as calendarum in the foregoing epiſtle, which being added thereunto and the thirteenth indiction alſo retayned, will ſhew that the date alſo was here taken out of Bede lib. II. cap. iv.] Aethelberti regis regni anno quinquageſimo tertio:" pro quo apud Guilielmum Malmeſburienſem (qui libro I. De geſtis pontificum in Lanfranco, hanc et alias epiſtolas ad dignitatem ſedis Cantuarienſis aſtruendam ſpectantes inſeruit) habetur. "Miſſa per manum Melliti, epiſcopi Londonienſis anno dominicae Incarnationis DCXV." Haec USSER.

Aethelbertus rex Deo inſpirante pro animae ſuae remedio dedit epiſcopo Mellito terram, quae appellatur Tillingham ad monaſterium ſive ſolatium ſcilicet S. Pauli. Et ego rex Aethelbertus ita firmiter concedo tibi praeſuli Mellito poteſtatem ejus habendi et poſſidendi, ut inperpetuum in monaſterii utilitate permaneat, etc. Sto. pag. 77. inter ann. DCIV. et DCXIX.

Extat prior epiſtola antiquiſſ. ſcripta in fine Annalium Petriburgenſium, interlineari Saxonica interpretatione: et juxta eandem varias lectiones in margine annotavimus. Notatur autem illic a recentiore in hunc modum. "An. MCLXXXXI. Gervaſius ſcribit monachos coenobii Auguſtinenſis produxiſſe multas chartas ſuſpectas et raſas." Indeque orta eſt illa jam commota inter Richardum archiepiſcopum et Auguſtinianos monachos de chartarum illarum αὐθεντείᾳ controverſia. Quaere igitur de iſta epiſtola, neque enim in an. Dom. DCXIV. erat Focas imperator, ſed ſucceſſor ejus Heraclius, nec Bonifacius papa, ſed ejus ſucceſſor Deuſdedit.

[a] Alias *perdonantes.* [b] Alias *ſanctitatem* [c] Alias *promittat.* [d] Alias *ſexcent.* [e] Alias *tertia decima.* [f] Alias *quarto.*

Ego

Ego genuinam exiſtimo; annum imperatoris et indictionis recte poſuit, erratum vero a ſcriptore apponendo in anno Domini verbum quarto, cum revera eſſet ſexcenteſimo decimo, ut etiam in notando indictione XIV. pro XIII. ut aliud exemplar habet. Aſcripſitque annum Ethelberti LIII. (pro anno L.) acſi papa iſtum etiam in ſuis literis addidiſſet. Vide ſi haec epiſtola reperiatur inter Bonifacii IV. III. et II. nam in dubio eſt quis horum ſcripſit, cum intra triennium omnes papatum adierint. In Godw. de eo. Sed apparet eſſe Bonifacii IV. Nam miſſa fuit epiſtola Ethelberti per Mellitum Romam proficiſcentem, qui factus eſt Londini epiſcopus anno DCIII. et circiter quadrennium poſtea Romam venit anno DCVII. manſiſſeque illic uſque concil. Romanum in anno DCX. et rediens attuliſſe epiſtolam iſtam videtur Bedae teſtimonio lib. II. cap. IV. vel Alexandri II. pontificis potius, qui in literis ad Lanfrancum hanc ipſam epiſtolam Bonifacii nomine producit, qui quartus a beato Gregorio eccleſiae Romanae praefuit (apud Eadmer. Hiſtor. novor. lib. I. pag. 2.)

Obitus Ethelberti regum Anglorum primi chriſtiani. Ex Beda Hiſt. Eccl. lib. II. cap. V. [Ann. Dom. DCXIII. Spelm. vol. I. p. 131.]

ANNO ab Incarnatione dominica ſexcenteſimo decimo tertio, qui eſt annus viceſimus primus ex quo Auguſtinus cum ſociis ad praedicandum genti Anglorum miſſus eſt, Edelbertus rex Cantuariorum, poſt regnum temporale, quod quinquaginta et ſex annis glorioſiſſime tenuerat, aeterna caeleſtis regni gaudia ſubiit. — Defunctus vero eſt die 24. menſis Februarii poſt vigeſimum et unum annum acceptae fidei, atque in porticu S. Martini intra eccleſiam beatorum apoſtolorum Petri et Pauli ſepultus. Ubi et Berta regina condita eſt.

Converſio Geviſſorum, id eſt, occidentalium Saxonum. Ibidem lib. III. cap. VII. [Ann. Dom. DCXXIV. Ibidem p. 132.]

EODEM tempore gens occidentalium Saxonum, qui antiquitus Geviſſe vocabantur, regnante Cynigilſo fidem Chriſti ſuſcepit; praedicante illis verbum Byrino epiſcopo, qui cum conſilio papae Honorii venerat Britanniam, promittens quidem ſe illo praeſente in intimis ultra Anglorum partibus, quo nullus doctor praeceſſiſſet, ſanctae fidei ſemina eſſe ſparſurum. Unde et juſſu ejuſdem pontificis per Aſterium, Genuenſem epiſcopum in epiſcopatus conſecratus eſt gradum. Sed Britanniam perveniens, ac primum Geviſſorum gentem ingrediens, cum omnes ibidem paganiſſimos inveniret, utilius eſſe ratus eſt, ibi potius verbum Dei praedicare quam ultra progrediens eos quibus praedicare deberet inquirere. Itaque evangelizante illo in praefata provincia, cum rex ipſe catechizatus fonte baptiſmi cum ſua gente ablueretur, contigit tunc temporis ſanctiſſimum ac victorioſiſſimum regem Nordanhumbrorum, Oſwaldum affuiſſe, eumque de lavacro exeuntem ſuſcepiſſe, ac pulcherrimo prorſus et Deo digno conſortio, cujus erat filiam accepturus in conjugem, ipſum prius ſecunda generatione Deo dedicatum ſibi accepit in filium. Donaverunt ergo ambo reges eidem epiſcopo civitatem quae vocatur Dorcicca, ad faciendam inibi ſedem epiſcopalem. Ubi factis dedicatiſque eccleſiis, multiſque ad Dominum pro ejus labore populis advocatis, migravit ad Dominum. Sepultuſque in eadem civitate, et poſt annos multos Hedde epiſcopatum agente, tranſlatus inde in Ventam civitatem, atque in eccleſia beatorum apoſtolorum Petri et Pauli poſitus eſt.

Defuncto autem et rege, ſucceſſit in regnum filius ejus Coinwalch, qui et fidem et ſacramenta regni caeleſtis ſuſcipere renuit; et non multo poſt etiam regni terreſtris potentiam perdidit. Repudiata enim ſorore Pendan regis Merciorum, quam duxerat, aliam accepit uxorem. Ideoque bello petitus, ac regno privatus ab illo, ſeceſſit ad regem orientalium Anglorum, cui nomen erat Anna, apud quem triennio exulans fidem cognovit, ac ſuſcepit veritatis. Nam et ipſe, apud quem exulabat, rex erat vir bonus, et bona ac ſancta ſobole felix, ut in ſequentibus docebimus. Cum vero reſtitutus eſſet in regnum Coinwalch, venit in provinciam de Hibernia pontifex quidam nomine Agilbertus, natione quidem Gallus, ſed tunc legendarum gratia Scripturarum in Hibernia non parvo tempore demoratus; conjunxitque ſe regi, ſponte miniſterium praedicandi aſſumens: cujus eruditionem atque induſtriam videns rex, rogavit eum, accepta ibi ſede epiſcopali, ſuae genti manere pontificem. Qui precibus ejus annuens, multis annis eidem genti ſacerdotali jure praefuit. Tandem rex, qui Saxonum linguam tantum noverat, pertaeſus barbarae loquelae, ſubintroduxit in provinciam alium ſuae linguae epiſcopum, vocabulo Vini, et ipſum in Gallia ordinatum. Dividenſque in duas paroecias provinciam, huic in civitate Venta, quae a gente Saxonum Vintanceſtir appellatur, ſedem epiſcopalem tribuit. Unde offenſus graviter Agilbertus, quod haec ipſo inconſulto ageret rex, rediit Galliam, et accepto epiſcopatu Pariſiacae civitatis, ibidem ſenex et plenus dierum obiit. Non multis autem annis poſt abſceſſum ejus a Britannia tranſactis, pulſus eſt Vini ab eodem rege de epiſcopatu, qui ſecedens ad regem Merciorum, vocabulo Vulfheri, emit pretio ab eodem ſedem Londoniae civitatis, ejuſque epiſcopus uſque ad vitae ſuae terminum manſit. Sicque provincia occidentalium Saxonum tempore non pauco abſque praeſule fuit. Quo etiam tempore rex praefatus ipſius gentis, graviſſimis regni ſui damnis ſaepiſſime

piſſime ab hoſtibus afflictus, tandem ad memoriam reduxit, quod eum quem pridem perfidia regno depulerit, fide agnita Chriſti in regnum revocaverit. Intellexitque quod etiam tunc deſtituta pontifice provincia, recte pariter divino fuerit deſtituta praeſidio. Miſit ergo legatarios in Galliam ad Agilbertum, ſubmiſſa illum ſatisfactione deprecans ad epiſcopatum ſuae gentis redire. At ille ſe excuſans, et eo venire non poſſe conteſtans, quia epiſcopatu propriae civitatis ac parochiae teneretur aſtrictus; ne tamen obnixe petenti nil ferret auxilii, miſit pro ſe illo preſbyterum Eleutherium nomine, nepotem ſuum, qui ei, ſi vellet, ordinaretur epiſcopus, dicens: quod ipſe eum dignum eſſe epiſcopatu judicaret. Quo honorifice a populo et a rege ſuſcepto, rogaverunt Theodorum, tunc archiepiſcopum Dorovernenſis eccleſiae ipſum ſibi antiſtitem conſecrari. Qui conſecratus in ipſa civitate, multis annis epiſcopatum Geviſſorum ex ſynodica ſanctione ſolus ſedulo moderamine geſſit.

Nota. The converſion of the Weſtſaxons (ſunt verba clar. Usserii in MSS. notis ad locum) was after this time: and being done by the counſel of pope Honorius ſending Byrinus into Britain, ſhould rather have been referred unto his times; the latter part alſo, wherein mention is made of Theodorus, archbiſhop of Canterbury, being to be referred unto lower times than that alſo. Haec Usserius.

Apparet e noviſſimis hic Bedae verbis, fuiſſe ſub hoc tempore concilium a Theodoro, Dorobernenſi archiepiſcopo celebratum, in quo epiſcopatus occidentalium Saxonum, qui nuper a Coinwalcho rege in duas parochias diviſus fuit (Dorincenſem nempe et Wintanenſem) jam in unum denuo coaleſcere ſancitum eſt.

Converſio orientalium Anglorum. Ex Matt. Weſtmonaſt. [Ann. Dom. dcxxxii. Spelm. vol. I. p. 139. ſeq.]

"Anno gratiae dcxxxii. rex orientalium Anglorum Eorpenwaldus, hortatu regis Eadwini, fidem Chriſti ſuſcepit. Verum poſtquam cum omni gente ſua per Felicem epiſcopum credidit, non multum vixit, quia a viro gentili, nomine Regberto, occiſus eſt. Exinde tribus annis provincia illa in errore permanſit. Fuit autem Felix epiſcopus memoratus, natione Burgundus, quem ad illam provinciam Honorius, Cantuarienſis archiepiſcopus tandem miſerat ad praedicandum, accepitque ſedem epiſcopatus in civitate Dommoc, ubi cum ſeptemdecim annis pontificale officium complevilſet, in pace vitam finivit." Haec Mat. Westm. ſed Bedam Hiſt. Eccl. lib. III. cap. xviii. una accipe.

"His temporibus regni orientalium Anglorum, poſt Eorpwaldum Redualdi ſucceſſorem, Sigbertus frater ejus praefuit, homo bonus ac religioſus, qui dudum in Gallia, dum inimicitias Redualdi fugiens exularet, lavacrum baptiſmi percepit, et patriam reverſus, ubi regno potitus eſt, mox ea quae in Galliis bene diſpoſita vidit, imitari cupiens, inſtituit ſcholam in qua pueri literis erudirentur, juvante ſe epiſcopo Felice, quem de Cantia acceperat, eiſque paedagogos ac magiſtros juxta morem Cantuariorum praebente. Tantumque rex ille caeleſtis regni amator factus eſt, ut ad ultimum relictis regni negotiis, et cognato ſuo Ecgrico commendatis, qui et antea partem ejuſdem regni tenebat, intraret monaſterium quod ſibi fecerat, atque accepta tonſura, pro aeterno magis regno militare curaret. Quod dum multo tempore faceret, contigit gentem Merciorum duce rege Penda adverſus orientales Anglos in bellum procedere. Qui dum ſe inferiores in bello hoſtibus conſpicerent, rogaverunt Sigbertum ad confirmandum militem ſecum venire in praelium. Illo nolente ac contradicente, invitum de monaſterio eruentes duxerunt in certamen ſperantes minus animos militum trepidare, minus praeſente duce quondam ſtrenuiſſimo et eximio, poſſe de fuga meditari. Sed ipſe profeſſionis ſuae non immemor, dum optimo eſſet vallatus exercitu, non niſi virgam tamen habere in manu voluit. Occiſuſque eſt una cum rege Ecgrico, et cunctus eorum, inſiſtentibus paganis, caeſus ſive diſperſus exercitus."

Converſio Anglorum mediterraneorum. Ex Beda Hiſt. Eccl. lib. III. cap. xxi. [Ann. Dom. dclv. Ibidem p. 143.]

His temporibus Midilengli, id eſt, mediterranei Angli ſub principe Peada filio Pendan regis, fidem et ſacramenta veritatis perceperunt. Qui cum eſſet juvenis optimus, ac regis nomine ac perſona digniſſimus, praelatus eſt a patre regno gentis illius. Venitque ad regem Nordanhumbrorum Oſwi, poſtulans filiam ejus Alchfledam ſibi conjugem dari, neque aliter quod petebat impetrare potuit, niſi fidem Chriſti ac baptiſma, cum gente cui praeerat, acciperet. At ille audita praedicatione veritatis, et promiſſione regni caeleſtis, ſpeque reſurrectionis, ac futurae immortalitatis, libenter ſe chriſtianum fieri velle confeſſus eſt, etiamſi virginem non acciperet, perſuaſus maxime ad percipiendam fidem a filio regis Oſwi, nomine Alchfrido, qui erat cognatus et amicus ejus, habens ſororem ipſius conjugem vocabulo Cymburgam filiam Pendan regis. Baptizatus eſt ergo a Finano epiſcopo, cum omnibus qui ſecum venerant comitibus ac militibus, eorumque famulis univerſis, in vico regis illuſtri qui vocatur Admurum. Et acceptis quatuor preſbyteris, qui ad docendam baptizandamque gentem illius, et eru-

eruditione et vita videbantur idonei, multo cum gaudio reverſus eſt. Erant autem preſbyteri Cedda, et Adda, et Betti, et Diuma, quorum ultimus natione Scotus, caeteri fuere Angli. Adda autem erat frater Uttan preſbyteri illuſtris, et abbatis monaſterii quod vocatur ad Capreae caput, cujus ſupra meminimus.

Venientes igitur in provinciam memorati ſacerdotes cum principe, praedicabant verbum, et libenter auditi ſunt. Multique quotidie et nobilium et infimorum abrenunciata ſorde idololatriae, fidei ſunt fonte abluti. Nec prohibuit Penda rex, quinetiam in ſua, hoc eſt, Merciorum natione, verbum, ſi qui vellent audire, praedicaretur. Quin potius odio habebat, et deſpiciebat eos, quos fide Chriſti imbutos opera fidei non habere deprehendit, dicens contemnendos et miſeros eſſe eos, qui Deo ſuo in quem crederent, obedire contemnerent. Coepta ſunt haec biennio ante mortem Pendae regis. Ipſo autem occiſo, cum Oſwi rex chriſtianiſſimus regnum ejus acciperet, ut in ſequentibus dicemus, factus eſt Diuma unus ex praefatis quatuor ſacerdotibus epiſcopus mediterraneorum Anglorum ſimul et Merciorum ordinatus a Finano epiſcopo. Paucitas enim ſacerdotum cogebat unum antiſtitem duobus populis praefici, etc.

Converſio Merciorum, occiſo jam Penda rege ſuo. Ex Bed. lib. III. cap. xxiv. et Florileg. in anno DCLV. [Spelm. vol. I. p. 144. ſeq.]

HIS temporibus rex Oſwi cum acerbas et intolerabiles pateretur irruptiones ſaepe dicti regis Merciorum [Pendae] qui fratrem ejus occiderat, ad ultimum neceſſitate cogente, promiſit ſe ei innumera, et majora quam credi poteſt, ornamenta regia vel donaria in pretium pacis largiturum, dummodo ille domum rediret, et provincias regni ejus uſque ad internecionem vaſtare deſineret. Cumque rex perfidus, nullatenus precibus illius aſſenſum praeberet, qui totam ejus gentem a parvo uſque ad magnum delere, atque exterminare decreverat, reſpexit ille ad divinae auxilium pietatis, quo ab impietate barbarica poſſet eripi; votoque ſe obligans, ſi paganus inquit, neſcit accipere noſtra donaria, offeramus ei, qui novit, Domino Deo noſtro. Vovit ergo quod ſi victor exiſteret, filiam ſuam Domino ſacra virginitate dicandam offerret, ſimulque duodecim poſſeſſiones praediorum ad conſtruenda monaſteria donaret, et ſic cum pauciſſimo exercitu ſe certamini dedit. Denique fertur, quod tricies majorem pagani habuerint exercitum, ſiquidem ipſi triginta legiones ducibus nobiliſſimis inſtructas in bello habuere. Quibus Oſwi rex cum Alchfrido filio perparvum, ut dixi, habens exercitum, ſed Chriſto duce confiſus occurrit. Nam alius filius ejus Ecfrid eo tempore in provincia Merciorum apud reginam Cinuiſſe obſes tenebatur. Filius autem Oſwaldi regis Edilwald qui eis auxilio eſſe debuerat, in parte erat adverſariorum, eiſdemque contra patriam et patruum ſuum pugnaturis ductor extiterat, quamvis ipſo tempore pugnandi ſeſe pugnae ſubtraxerat, eventumque diſcriminis tuto in loco expectabat. Inito ergo certamine fugati ſunt, et caeſi pagani duces regii triginta, et qui ad auxilium venerant pene omnes interfecti, in quibus Edilhere, frater Annae regis orientalium Anglorum, qui poſt eum regnavit auctor ipſe belli, perditis militibus ſive auxiliis interemptus eſt. Et quia prope fluvium Juwet pugnatum eſt, qui tunc prae inundantia pluviarum late alveum ſuum, imo omnes ripas ſuas tranſierat, contigit, ut multo plures aqua fugientes, quam bellantes perderet enſis. Tunc rex Oſwi, juxta quod Domino voverat pro collata ſibi victoria, gratias Deo referens, dedit filiam ſuam Elfledam, quae vix dum unius anni aetatem impleverat, perpetua ei virginitate conſecrandam, donatis inſuper duodecim poſſeſſiunculis terrarum, in quibus ablato ſtudio militiae terreſtris, ad exercendam militiam caeleſtem ſupplicandumque pro pace gentis ejus aeterna devotioni ſedulae monachorum locus facultaſque ſuppeteret. E quibus videlicet poſſeſſiunculis ſex in provincia Deirorum, ſex in Berniciorum dedit. Singulae vero poſſeſſiones decem erant familiarum, id eſt, ſimul omnes centum viginti. Intravit autem praefata regis Oſwi filia Deo dicanda monaſterium quod nuncupatur Heruteu, id eſt, inſula cervi, cui tunc Hilda abbatiſſa praefuit. Quae poſt biennium comparata poſſeſſione decem familiarum, in loco qui dicitur Streaneſhalch ibi monaſterium conſtruxit. In quo memorata regis filia primo diſcipula vitae regularis, deinde etiam magiſtra extitit, donec completo ſexaginta annorum numero ad complexum et nuptias ſponſi caeleſtis virgo beata intraret. In quo monaſterio et ipſa, et pater ejus Oſwi, et mater ejus Eanfled, et pater matris ejus Edwinus, et multi alii nobiles in eccleſia S. Petri apoſtoli ſepulti ſunt.

Hoc autem bellum rex Oſwi in regione Loidis tertiodecimo regni ſui anno, decimo ſeptimo die calendarum Decembrium, cum magna utriuſque populi utilitate confecit. Nam et ſuam gentem ab hoſtili paganorum depopulatione liberavit, et ipſam gentem Merciorum finitimarumque provinciarum, defecto capite perfido, ad fidei chriſtianae gratiam convertit. Primus autem in provincia Merciorum ſimul et Lindisfarorum ac mediterraneorum Anglorum factus eſt epiſcopus Diuma, ut ſupra diximus, qui apud mediterraneos Anglos defunctus ac ſepultus eſt. Secundus Cellach, etc.

Oſwi

Oſwi rex Nordanhumbrorum et Ecgbertus Cantiorum, Vitaliano papae Romam mittunt, ut ejus de Paſchate judicium referatur, qui ſuis literis hoc denunciat. Ex Bed. Hiſt. Eccl. lib. III. cap. xxix. [Circa ann. Dom. DCLXVII. Spelm. vol. I. p. 150.]

His temporibus reges Anglorum nobiliſſimi, Oſwi provinciae Nordanhumbrorum, et Ecgbert Cantuariorum, habito inter ſe conſilio quid de ſtatu eccleſiae Anglorum eſſet agendum: intellexerat enim veraciter Oſwi, quamvis educatus a Scotis, quia Romana eſſet catholica et apoſtolica eccleſia, aſſumpſerunt cum electione et conſenſu ſanctae eccleſiae gentis Anglorum virum bonum et aptum epiſcopatui preſbyterum nomine Vighardum, de clero Deuſdedit archiepiſcopi, et hunc antiſtitem ordinandum Romam miſerunt, quatenus accepto ipſe gradu archiepiſcopatus, catholicos per omnem Britanniam eccleſiis Anglorum ordinare poſſet antiſtites. Verum Vighardus Romam perveniens, priuſquam conſecrari in epiſcopum poſſet, morte praereptus eſt, et hujuſmodi literae regi Oſwi Britanniam remiſſae ſunt.

Theodorus a Vitaliano papa fit Dorobernenſis archiepiſpopus. [Ann. Dom. DCLXVIII. Ibidem p. 152.]

Mortuis Deuſdedit Dorobernenſi archiepiſcopo, et, quem ad capeſſendum locum ejus Egbertus Cantiorum, et Oſwius Northumbrorum reges Romam miſerant, Wighardo Anglo quodam erudito: Vitalianus papa in archiepiſcopatum ſufficit Theodorum, Graecum monachum, cum in moribus, tum in literis illuſtrem admodum et laudatum. Ne quid tamen contra Romanos ritus in eccleſiam Anglicanam introduceret, ſpeculatorem ei impoſuit, atque remoram, Adrianum abbatem Veridanum, non longe a Neapoli, Afrum natione, ſed aetate venerandum, et in ſacris literis, omnique eruditionis genere inſtructiſſimum. Fefellit autem quod ſub initio metuebat Vitalianum: Theodoro enim nemo acrius promovebat Romanos ritus et eccleſiae canones: quos et peragratus totam inſulam, ubique ſtabilivit, et quod antea nulli obtigiſſet, omnis eccleſia Anglicana ei primo libenter ſe ſubjecit.

Perhibent etiam antiquitates eccleſiae Chriſti Cantuariae, in vita Theodori, Theodorum illum Cantuarienſem provinciam per parochias primum diſtribuiſſe: ſierique hoc deſignat in vita Ercomb. Stowus haud longe poſt exceſſum Ercomberti regis Cantiorum, cui male non quadrabunt priores anni pontificatus Theodori.

Modus imponendi poenitentiam a Theodoro archiepiſcopo inſtitutus. Ibidem p. 154.]

Constituit praeterea Theodorus archiepiſcopus Doroberniae, poenitentiales regulas copioſas, omni peccantium peccatorumque generi, qua ille potuit providentia, imponendas: de quibus Regino abbas Prumienſis ſic in chronico ſuo ſub anno Dom. DLXXVI. qui mendoſe admodum ponitur, ut numeri illic et alia plurima ſolent, Theodorus enim nec pontificalem aſcendit cathedram, nec in Angliam venit per centum deinceps pene annos, ſi faſtis noſtris fides. Corrigendum igitur tempus: ſed rem attende. "Per id," inquit, "tempus Theodorus archiepiſcopus, et Adrianus abbas doctiſſimus a Vitaliano papa miſſi ſunt in Britanniam, plurimaſque eccleſias Anglorum doctrinae apoſtolicae fruge foecundarunt, e quibus Theodorus archiepiſcopus peccantium judicia, quantis ſcilicet annis pro unoquoque peccato quis poenitere debeat, mirabili et diſcreta conſideratione deſcribit."

Habetur in celebri bibliotheca S. Benedicti Cantabrigienſis, liber iſte poenitentialis Theodori, archiepiſcopi Doroberniae: ſed cum prolixior ſit quam ut commode hic inſeratur, nec facile concedatur venia tranſcribendi totum codicem, nos capitula ſolummodo vel potius capitulorum faſtigia annectemus.

[Habetur in Spicilegio Dacher. tom. IX. v. et tom. VI. Concil. Labb. in appendice.]

Capitula libri poenitentialis Theodori archiepiſcopi. [Ibidem p. 155. ſeq.]

I. De initio creaturae.
II. Praecepta legalia.
III. Dogmata evangelica ſecundum Matthaeum.
IV. Secundum Marcum.
V. Secundum Lucam.
VI. Secundum Johannem.
VII. Qualiter apud orientales provincias Germaniae atque Saxoniae pro diverſis criminibus poenitentiae obſervatur modus.
VIII. De temperantia poenitentium.
IX. De diverſis homicidiis.
X. Item de poenitentia.
XI. De poenitentibus ut a preſbyteris non reconcilientur, niſi praecipiente epiſcopo; ex concilio Africano.

XII. Item

XII. Item ex concilio Carthaginenſi de eadem re.
XIII. Item de capitalibus criminibus.
XIV. Incipiunt capitula de vitiis.
XV. De inani gloria.
XVI. De invidia.
XVII. De ira.
XVIII. De triſtitia ſeculi.
XIX. De avaritia.
XX. De ventris ingluvie.
XXI. De luxuria.
XXII. De fornicatione laicorum.
XXIII. De obſervatione conjugatorum.
XXIV. De fornicatione clericorum ſive ſanctimonialium.
XXV. De adulterio.
XXVI. De inceſtuoſis.
XXVII. De homicidiis.
XXVIII. De falſo teſtimonio et mendacio.
XXIX. De furto, et incendio, et ſepulchrorum violatoribus.
XXX. De perjurio.
XXXI. De rapina, et de uſura, et qui hoſpites non recipit, et mandata evangelica non implet.
XXXII. De ebrietate et vomitu.
XXXIII. De idololatria et ſacrilegio, et qui angelos colunt et maleficos, ariolos, veneficos, ſortilegos, divinos, et voci reddentes*, niſi ad eccleſiam Dei, et in calendas Januarias, in cervulo et in vetula vadit et mathematicos et emiſſores tempeſtatum.
XXXIV. De Sodomitis, et mollibus, et immundis pollutionibus.
XXXV. De maledictione et detractione.
XXXVI. De communione haereticorum.
XXXVII. De diſcretione ciborum mundis et immundis.
XXXVIII. De his qui eccleſiaſtica jejunia abſque neceſſitate diſſolvunt, et de his qui venationes exercent.
XXXIX. De otioſitate et verboſitate, et ſomnolentia.
XL. De inobedientia et blaſphemia.
XLI. De cogitationibus malis.
XLII. De verbo otioſo.
XLIII. De curioſitate.
XLIV. De baptiſmo reiterato et de opere die dominico, et qui die dominico jejunant.
XLV. De negligentia euchariſtiae.
XLVI. De negligentia novi ac ſanctificati panis, ſive de aliis creaturis.
XLVII. De reconciliatione poenitentium.
XLVIII. De communione Judaeorum vel Gentilium.
XLIX. De preſbyteris qui morientibus poenitentiam denegant, et qui infirmos non baptizant.
L. Quod Graeci ſingulis Dominicis communicent.
LI. De commemoratione defunctorum, vel de miſſa pro eis. Et cur 3. 7. vel 30. anniverſarius dies celebretur.
LII. De ritu mulierum in eccleſia.
LIII. De eccleſia in qua mortuorum cadavera fidelium ſive infidelium ſepeliuntur.
LIV. De reliquiis ſanctorum vel ritu ſacerdotum et diaconorum laicorumque in eccleſia.
LV. Quod nulli ſit ultima poenitentia deneganda.
LVI. De his qui morientibus poenitentiam denegant.
LVII. De poenitentiarum diverſitate.
LVIII. De reconciliatione. Item de eadem re.
LIX. De clericis ſive eccleſiaſticis ordinibus.
LX. De diverſitate ordinum.
LXI. De electione ſacerdotalium ordinum.
LXII. Item de electione. Gregorius dicit.
LXIII. Item canones ſanctorum de electione epiſcoporum.
LXIV. Si epiſcopus a metropolitano admonitus pro ſynodo vel ordinatione epiſcopali venire diſtulerit; ex concilio Agatenſi.
LXV. De ordinatione archiepiſcopi.
LXVI. De electione indignorum; canon ſanctorum.
LXVII. Item ex concilio Chalcedonenſi titulo ſecundo, quod non debeant officia eccleſiaſtica per pecunias ordinari.
LXVIII. Item de elapſis graduum.
LXIX. De accuſationibus et excuſationibus.
LXX. Gregorius Johanni defenſori qualiter de epiſcopo Januario obſervandum ſit, ſive de aliis epiſcopis injuſte condemnatis.
LXXI. De juramentis epiſcoporum.
LXXII. De vexatione epiſcoporum.
LXXIII. De paſtore et praedicatore.
LXXIV. Verba Ezechielis prophetae.
LXXV. Item de paſtore.
LXXVI. De epiſcopis et preſbyteris.
LXXVII. De quotidianis operibus epiſcoporum.
LXXVIII. Auguſtinus Aurelienſis epiſcopus dicit.

* Intelligit ἐγγαστριμύθους. Sic *voci mittentes* et *voci miſſarii*; οἱ φωνοβόλοι. SALM.

Cantus et curſus Romanus juſſu Agathonis papae in Britanniam advehuntur a Johanne, archicantore eccleſiae S. Petri Romae. Ex Bed. Hiſt. Eccl. lib. IV. cap. xviii. [Ann. Dom. DCLXXX. Spelm. vol. I. p. 175. ſeq.]

INTERERAT huic ſynodo, pariterque catholicae fidei decreta firmabat vir venerabilis Johannes, archicantor eccleſiae ſancti Petri, et abbas monaſterii beati Martini, qui nuper venerat a Roma per juſſionem papae Agathonis, duce reverendiſſimo abbate Biſcopo, cognomine Benedicto, cujus ſupra meminimus. Cum autem idem Benedictus conſtruxiſſet monaſterium Britanniae, in honorem beatiſſimi apoſtolorum principis juxta oſtium fluminis Wyri, venit Romam cum cooperatore ac ſocio ejuſdem operis Ceolfrido, qui poſt ipſum ejuſdem monaſterii abbas fuit

fuit, quod et ante ſaepius facere conſueverat, atque honorifice a beatae memoriae papa Agathone ſuſceptus eſt: petiitque et accepit ab eo in munimentum libertatis monaſterii, quod fecerat epiſtolam privilegii ex auctoritate apoſtolica firmatam, juxta quod Egfridum regem voluiſſe ac licentiam dediſſe noverat, quo concedente et poſſeſſionem terrae largiente, ipſum monaſterium fecerat.

Accepit et praefatum Joannem abbatem Britanniam perducendum, quatenus in monaſterio ſuo curſum canendi annuum, ſicut ad ſanctum Petrum Romae agebatur, edoceret. Egitque abbas Joannes, ut juſſionem acceperat pontificis, et ordinem, videlicet ritumque canendi ac legendi viva voce praefati monaſterii cantores edocendo, et ea quae totius anni circulus in celebratione dierum feſtorum poſcebat, etiam literis mandando: quae hactenus in eodem monaſterio ſervata, et a multis jam ſunt circumquaque tranſcripta. Non ſolum autem idem Joannes ipſius monaſterii fratres docebat, verum de omnibus pene ejuſdem provinciae monaſteriis ad audiendum eum, qui cantandi erant periti confluebant. Sed et ipſum, per loca in quibus doceret, multi invitare curabant.

Nota. Haec et huc Beda. Quoniam vero in cantus et curſus eccleſiaſticos jam incidimus, non a re futurum exiſtimo, ſi ejuſdem argumenti narrationem adjeciamus, quam exhibuit mihi aliquando codex MS. vetuſtiſſimus, charactere quidem non plane Saxonico, ſed inſueto magis, et Latinitate adeo rudi ſaepe et male cohaerenti, ut ſub illo ſeculo exaratum putes, de quo rex celeberrimus [Praefat. Alur. ad Paſtoral. Greg.] Aluredus, qui obiit ann. Chr. DCCCCI. haec lugens retulit: "Pauciſſimos fuiſſe citra Humbrum fluvium, qui liturgiam ſuam norunt Anglice, vel epiſtolam e Latino redderent in vernaculum. Pauciores proculdubio ultra Humbrum. Adeo equidem [inquit] paucos, ut ne vel unum memini ex auſtrali Thameſis parte, cum in ſolio primum collocatus eſſem."

Narrationem habe ſuis omnino apicibus, nulla a me vel nota adhibita, vel emendationis induſtria, ne perſpicaciorum forte acumini fucum obducerem, aliis abreptus.

Cantuum et curſuum eccleſiaſticorum origo ex codice MS. vetuſtiſſimo. [Spelm. vol. I. p. 176. ſeqq.]

Si ſedulo inſpiciamus curſus autores, in exordium reperimus decantatum fuiſſe, non ſicut aliqui imperiti fuiſſe, vel variae objectione pertulerunt, adhuc multi conantur fore.

Beatus Trofimus, epiſcopus Arelatenſis, et ſanctus Photinus martyr, et epiſcopus Lugdunenſis; diſcipulus S. Petri apoſtoli, ſicut et refert Joſephus et Euſebius Caeſarienſis epiſcopus, curſum Romanum in Galliis * tradiderunt.

Inde poſtea relatione beati Photini martyris, cum quadraginta et octo martyribus, retruſi ergaſtulum, relatione ad beatum Clementem IV. loci ſucceſſoris beati Petri apoſtoli deportaverunt, et beatum Irenaeum epiſcopum beatus Clemens ordinavit. Hoc in libro ſancti ipſius Irenaei epiſcopi et martyris reperies. Edoctus a beato Polycarpo Smyrnaeorum epiſcopo et martyre, qui fuit diſcipulus Joannis apoſtoli, ſicut refert Hiſtoriographus Joſephus et Irenaeus epiſcop. in ſuo libro.

Joannes evangeliſta primum curſum Gallorum decantavit: inde poſtea beatus Polycarpus diſcipulus ſancti Joannis. Inde poſtea Ireneus qui fuit epiſcopus Lugdunenſis Galliae tertius ipſe, ipſum curſum decantavit in Galliis.

Inde et modulationibus, ſeries ſcripturarum Novi ac Veteris Teſtamenti, diverſorum prudentium virorum paginis, non de propriis, ſed de ſacris ſcripturis receperunt antiphonias et reſponſoria, ſeu ſonos et alleluias compoſuerunt, et per univerſum orbem terrarum, ordo curſus eſt. Non ſicut multi opinantur, ut Gallicanus quidam clericus Britto modulationi deditus quod ipſum edidiſſet, quod non facit quod beatus Hieronymus preſbyter, Germanus et Lupus epiſcopi, Pelagianam haereſin vel Gallianam, quae nomen ipſius titulatur, ex Britanniis et Scoticis provinciis expulerunt, unde alium curſum qui dicitur praeſente tempore Scotorum, que . . . . . . ſa opinione jactatur.

Sed beatus Marcus evangeliſta, ſicut refert Joſephus et Euſebius in quarto libro, per totam Aegyptum vel Italiam taliter praedicaverunt ſicut unam eccleſiam, ut omnis ſanctus, vel Gloria in excelſis Deo, vel oratione dominica, et Amen univerſi tam viri quam foeminae decantarent. Tanta fuit ſua praedicatio unita, et poſtea evangelium ex ore Petri apoſtoli edidit.

Beatus Hieronymus adfirmat, ipſum curſum qui dicitur praeſente tempore Scotorum, beatus Marcus decantavit, et poſt ipſum Gregorius Nanzenzenus, quem Hieronymus ſuum magiſtrum eſſe adfirmat. Et beatus Baſilius frater ipſius ſancti Gregorii, Antonius Paulus, Macarius, vel Joannes et Malchus ſecundum ordinem patrum decantaverunt.

Inde poſtea beatiſſimus Caſſianus, qui Livorenſi monaſterio beatum Honorium habuit comparem. Et poſt ipſum beatus Honoratus primus abbas et S. Caeſarius epiſcopus qui fuit in Arelata, et beatus Porcarius abbas qui in ipſo monaſterio fuit, ipſum curſum decantaverunt, qui beatum Lupum et beatum Germanum monachos in eorum monaſterio habuerunt. Et ipſi ſub normam regulae ipſum curſum ibidem decantaverunt, et poſtea in epiſcopatus cathedra ſummi honoris pro reverentia ſanctitatis eorum ſunt adepti.

Et poſtea in Britanniis vel Scotiis praedicaverunt, quae vita Germani epiſcopi Antiſiodorenſis, et vita beati Lupi adfirmat, qui beatum

* Quae hic a nonnullis mendis expurgata ſunt, clar. Salmaſii curis debentur.

Patricium ſpiritualiter literas ſacras docuerunt atque enutrierunt, et ipſum epiſcopum pro eorum praedicatione archiepiſcopum in Scotiis et Britanniis poſuerunt, qui vixit annos centum quinquaginta tres, et ipſum curſum ibidem decantavit.

Et poſt ipſum beatus Wandilochus ſenex, et beatus Gomogillus, qui habuerunt in eorum monaſterio monachos circiter tria millia.

Inde beatus Wandilochus in praedicationis miniſterium abbato ∴ Gomogillo miſſus eſt; et beatus Columbanus partibus Galliarum deſtinati ſunt Luxogilum monaſterium, et ibidem ipſum curſum decantaverunt.

Et inde poſtea percrebuit formam ſanctitatis eorum per univerſum orbem terrarum, et multa coenobia ex eorum doctrina tam virorum quam puellarum ſunt congregata.

Et poſtea inde ſumpſit exordium ſub beato Columbano, quod ante beatus Marcus evangeliſta decantavit, et ſi nos non creditis, inquirite in vita beati Columbani et beati Eaſtaſi abbatis, plenius invenietis, et dicta beati Attheleti abbatis Ebovenſis.

Eſt alius curſus orientalis a ſancto Cromachio et Eliodoro; et beato Paulino, ſeu et Athanaſio epiſcopo editus, qui in Gallorum conſuetudine non habetur, quae ſanctus Macarius decantavit, hoc eſt, per duodenas, hoc eſt, unaquaque hora.

Eſt et alius curſus quem refert beatus Auguſtinus epiſcopus, quem beatus Ambroſius propter haereticorum ordinem diſſimilem compoſuit, quem ∴ in Italia antea decantabatur.

Eſt et alius curſus beati Benedicti, qui ipſum ſingulariter pauco diſcordante a curſu Romano quem in ſua regula reperis ſcriptum: ſed tamen beatus Gregorius, urbis Romae pontifex, quaſi privilegium monachis ipſum ſua auctoritate in vita S. Benedicti in libro Dialogorum adfirmavit, ubi dixit, " Non aliter ſanctus vir docere, niſi ſicut ipſe beatus Benedictus vixit."

Converſio auſtralium Saxonum a Wilfrido epiſcopo facta. Ex Bed. lib. IV. ca. xiii. [Circa ann. Dom. DCLXXXI. vel DCLXXXII. Spelm. vol. I. p. 178. ſeq.]

PULSUS eſt autem ab epiſcopatu ſuo Wilfridus, et multa diu loca pervagatus Romam adiit, Britanniam rediit. Et ſi propter inimicitias memorati regis in patriam ſive parochiam ſuam recipi non potuit, non tamen ab evangelizandi potuit miniſterio cohiberi. Siquidem divertens ad provinciam auſtralium Saxonum, quae poſt Cantuarios ad auſtrum et ad occidentem, uſque ad occidentales Saxones pertingit, habens terram familiarum ſeptem millium, et eo adhuc tempore paganis cultibus ſerviebat, huic verbum fidei et lavacrum ſalutis miniſtrabat. Erat autem rex gentis illius Edilwalch non multo ante baptizatus in provincia Merciorum, praeſente ac ſuggerente rege Vulfhere. A quo etiam egreſſus de fonte loco filii ſuſceptus eſt, in cujus ſignum adoptionis duas illi provincias donavit, Vectam videlicet inſulam, et Meanuarorum provinciam in gente occidentalium Saxonum. Itaque epiſcopus, concedente, imo multum gaudente rege, primos provinciae duces ac milites ſacroſancto fonte abluebat. Verum preſbyteri Eappa, et Padda, et Bruchelin, et Oidda caeteram plebem vel tunc, vel tempore ſequente baptizabant. Porro regina nomine Ebba in ſua inſula, id eſt, Vicciorum provincia fuerat baptizata. Erat autem filia Eanfridi fratris Eanheri, qui ambo cum ſuo populo Chriſtiani fuere. Caeterum tota provincia auſtralium Saxonum divini nominis et fidei erat ignara. Erat autem ibi monachus quidam de natione Scotorum, vocabulo Dicul, habens monaſteriolum permodicum in loco qui vocatur Boſanham ſylvis et mari circumdatum, et in eo fratres quinque ſive ſex in humili et paupere vita Domino famulantes. Sed provincialium nullus eorum vel vitam aemulari, vel praedicationem curabat audire. Evangelizans autem genti epiſcopus Wilfridus, non ſolum eam ab aerumna perpetuae damnationis, verum et a clade infanda temporalis interitus eripuit. Siquidem tribus annis ante adventum ejus in provinciam nulla illis in locis pluvia ceciderat. Unde et fames acerbiſſima plebem invadens impia nece proſtravit. Denique fertur, quia ſaepe quadraginta ſimul aut quinquaginta homines inedia macerati procederent ad praecipitium aliquod ſive ripam maris, et junctis miſere manibus pariter omnes aut ruina perituri, aut fluctibus abſorbendi deciderent. Verum ipſo die quo baptiſma fidei gens ſuſcepit illa, deſcendit pluvia ſerena et copioſa, refloruit terra, rediitque viridantibus arvis annus laetus et frugifer. Sicque abjecta priſca ſuperſtitione, exſufflata idololatria, cor omnium et caro omnium exultaverunt in Deum vivum, intelligentes eum, qui verus eſt Deus, et interioribus ſe bonis, et exterioribus caeleſti gratia ditaſſe. Nam et antiſtes cum veniſſet in provinciam, tantamque ibi famis poenam videret, docuit eos piſcando victum quaerere. Namque mare et flumina eorum piſcibus abundabant. Sed piſcandi peritia genti nulla niſi ad anguillas tantum inerat. Collectis ergo undecunque retibus anguillaribus homines antiſtitis miſerunt in mare, et divina ſe juvante gratia mox cepere piſces diverſi generis trecentos. Quibus trifariam diviſis, centum pauperibus dederunt, centum his a quibus retia acceperunt, centum in ſuos uſus habebant. Quo beneficio multum antiſtes cor omnium in ſuum divertit amorem, et libentius eo praedicante caeleſtia ſperare coeperunt, cujus miniſterio temporalia bona ſumpſerunt. Quo tempore rex Edilwalch donavit reverendiſſimo antiſtiti Wilfrido terram octoginta ſeptem familiarum, ubi ſuos homines qui exules vagabantur, recipere poſſet, vocabulo Seleſeu, quod dicitur Latine inſula vituli marini. Eſt autem locus ille undique mari circundatus praeter ab occidente, unde habet ingreſſum amplitudinis quaſi jactus fundae: qualis locus a Latinis peninſula, a Graecis ſolet Cherroneſos vocari. Hunc ergo locum

cum

cum accepiſſet epiſcopus Wilfridus, fundavit ibi monaſterium, ac regulari vita inſtituit, maxime ex his quos ſecum adduxerat fratribus, quod uſque hodie ſucceſſores ejus tenere noſcuntur. Nam ipſe illis in partibus annos quinque, id eſt, uſque ad mortem Ecgfridi regis, merito omnibus honorabilis, officium epiſcopatus et verbo exercebat et opere. Et quoniam illi rex cum praefata loci poſſeſſione omnes quae ibidem erant facultates cum agris et hominibus donavit, omnes fide Chriſti inſtitutos unda baptiſmatis abluit. Inter quos ſervos et ancillas ducentos quinquaginta, quos omnes non ſolum baptizando a ſervitute daemonica ſalvavit, ſed etiam libertatem donando humanae jugo ſervitutis abſolvit.

Converſio Vectenſium (i. e. eorum qui Vectam inſulam incolunt) Wilfrido epiſcopo praedicante. Ex Bed. H. E. lib. IV. cap. xvi. [Circa ann. Dom. DCLXXXVII. Spelm. vol. I. p. 180. ſeq.]

POSTQUAM ergo Ceadualla regno potitus eſt Geviſſorum, cepit et inſulam Vectam, quae catenus erat tota idololatriae dedita, ac tragica caede omnes indigenas exterminare, ac ſuae provinciae homines pro his ſubſtituere contendit; voto ſe obligans, quamvis nondum regeneratus (ut fertur) in Chriſto: quia ſi cepiſſet inſulam, quartam partem ejus, ſimul & praedae Domino daret. Quod ita ſolvit, ut hanc Wilfrido epiſcopo, qui tunc forte de gente ſua ſuperveniens aderat, utendam pro Domino offerret. Eſt autem menſura ejuſdem inſulae juxta aeſtimationem Anglorum mille ducentarum familiarum: unde data eſt epiſcopo poſſeſſio terrae trecentarum familiarum. At ipſe partem quam accepit, commendavit cuidam de clericis ſuis, cui nomen Bernuvin, et erat filius ſororis ejus, dans illi preſbyterum nomine Hildila, qui omnibus qui ſalvari vellent, verbum ac lavacrum vitae miniſtraret. Ubi ſilentio praetereundum non eſſe reor, quod in primitias eorum, qui de eadem inſula credendo ſalvati ſunt, duo regii pueri, fratres videlicet Arvaldi regis inſulae, ſpeciali ſunt Dei gratia coronati. Siquidem imminentibus inſulae hoſtibus fuga lapſi ſunt de inſula, et in proximam Vitorum provinciam tranſlati. Ubi cum delati ad locum qui vocatur "Ad lapidem," occultandos ſe a facie regis victoris credidiſſent, proditi ſunt, atque occidi juſſi. Quod cum audiſſet abbas quidam et preſbyter vocabulo Cimberth, habens non longe abinde monaſterium in loco qui vocatur Reodford, id eſt, vadum arundinis, venit ad regem, qui tunc iiſdem in partibus occultus curabatur a vulneribus, quae ei inflicta fuerant praelianti in inſula Vecta, poſtulavitque ab eo, ut ſi neceſſe eſſet pueros interfici, prius eos liceret fidei chriſtianae ſacramento imbui. Conceſſit rex, et ipſe inſtructos eos verbo veritatis, ac fonte * ſalutari ablutos, de ingreſſu regni aeterni certos reddidit. Moxque illi inſtante carnifice mortem laeti ſubiere temporalem, per quam ſe ad vitam animae perpetuam non dubitabant eſſe tranſituros.

Hoc ergo ordine poſtquam omnes Britanniarum provinciae fidem Chriſti ſuſceperant, ſuſcepit et inſula Vecta: in qua tamen ob aerumnam externae ſubjectionis, nemo gradum miniſterii ac ſedis epiſcopalis ante Danielem, qui nunc occidentalium Saxonum et Geviſſorum eſt epiſcopus, accepit. Sita eſt autem haec inſula contra medium auſtralium Saxonum et Geviſſorum; interpoſito pelago latitudinis trium millium, quod vocant "Solente:" in quo videlicet pelago bini aeſtus oceani, qui circum Britanniam ex infinito oceano ſeptentrionali erumpunt, ſibimet invicem quotidie compugnantes occurrunt, ultra oſtium fluminis Homelea, quod per terras Vitorum, quae ad regionem Geviſſorum pertinent, praefatum pelagus intrat, finitoque conflictu, in oceanum refuſi, unde venerant, redeunt.

* *Salvatoris* Beda.

Epiſtola Sergii papae ad Ceolfridum abbatem monaſterii D. D. Petri et Pauli (quod eſt ad Wirimundam et Ingeruum) de Beda venerabili Romam tranſmittendo. Ex W. Malmeſb. De geſt. reg. lib. I. cap. iii. [Ibidem p. 181.]

SERGIUS epiſcopus, ſervus ſervorum Dei, Celfrido religioſo abbati ſalutem. Quibus verbis ac modis clementiam Dei noſtri, atque inenarrabilem providentiam poſſumus effari, et dignas gratiarum actiones pro immenſis circa nos ejus beneficiis perſolvere, qui in tenebris et umbra mortis poſitos ad lumen ſcientiae producit. Et infra; benedictionis interea gratiam quam nobis per praeſentem portitorem tua miſit devota religio, libenter et hilari animo, ſicuti ab ea directa eſt nos ſuſcepiſſe cognoſce. Opportunis ergo ac dignis amplectendae tuae ſolicitudinis petitionibus arctiſſima devotione faventes, hortamur Deo dilectam tuae religioſitatis bonitatem, ut, quia exortis quibuſdam eccleſiaſticarum cauſarum capitulis, non ſine examinatione longius innoteſcendis opus nobis ſunt ad conferendum arte literaturae imbuti, ſicut decet Deo devotum auxiliatorem ſanctae matris univerſalis eccleſiae, obedientem devotionem huic noſtrae hortationi non deſiſtas accommodare, ſed abſque aliqua remoratione religioſum Dei famulum Bedam venerabilis monaſterii tui preſbyterum ad limina apoſtolorum principum dominorum meorum Petri et Pauli amatorum tuorum ac protectorum, ad noſtrae mediocritatis

conſpectum

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conſpectum non moreris dirigere, quem favente Deo ſanctis tuis precibus non diffidas proſpere ad te redire, peracta praemiſſorum capitulorum cum auxilio Dei deſiderata ſolennitate; erit enim, ut confidimus, etiam cunctis tibi creditis profuturum, quicquid eccleſiae generali claruerit per ejus praeſtantiam impertitum.

Berctuald, alias Berhtvaldus et Brithwaldus fit Cantuariae VIII. *archiepiſcopus.* Ex Antiquit. Britann. pag. 83. et Beda lib. V. H. E. cap. ix. [Ann. Dom. DCXCIII. Spelm. vol. I. p. 181. ſeq.]

MORTUO Theodoro, et vacante per biennium pene archiepiſcopatu, ſufficitur in locum ejus Berctualdus, ſecundus ex Angloſaxonibus, qui hanc obtinuit eminentiam. Primus enim fuit Deuſdedit Theodori praedeceſſor. Succeſſit (inquit Beda) Theodoro in epiſcopatu Berechtuvaldus, qui erat abbas in monaſterio quodam juxta oſtium aquilonare fluminis Genlade poſitum, quod Racuulf nuncupatur. Vir et ipſe ſcientia ſcripturarum imbutus, et eccleſiaſticis ſimul et monaſterialibus diſciplinis ſumme inſtructus, tametſi praedeceſſori ſuo minime comparandus: qui electus eſt quidem in epiſcopatum anno dominicae Incarnationis ſexcenteſimo nonageſimo ſecundo, die primo menſis Julii, regnantibus in Cantia Wichtredo et Suebhardo. Ordinatus autem anno ſequente, tertio die calendarum Juliarum Dominica, a Godwino metropolitano epiſcopo Galliarum: et ſedit in ſede ſua pridie calendarum Septembrium Dominica: qui inter multos quos ordinavit antiſtites, etiam Gebmundo Rhofenſis eccleſiae praeſule defuncto, Tobiam pro illo conſecravit, virum Latina, Graeca, et Saxonica lingua, atque eruditione multipliciter inſtructum.

Leges eccleſiaſticae Inae regis occiduorum Saxonum, e civilibus ſuis aliis decerptae, juxta regii codicis et Iornalenſis exemplaria. [Ann. Dom. DCXCII. Ibidem p. 186. ſeqq.]

EGO Ine Dei gratia Weſtſaxonum rex, exhortatione et doctrina Cenredes patris mei, et Heddes epiſcopi mei, et Erchenwoldes epiſcopi mei, et omnium aldermannorum meorum et ſeniorum, et ſapientum regni mei, multaque congregatione ſervorum Dei, ſolicitus de ſalute animarum noſtrarum, et ſtatu regni mei, conſtitui rectum conjugium, et juſta judicia pro ſtabilitate et confirmatione populi mei, benigna ſedulitate celebrari: et nulli aldermanno, vel alicui de toto regimine noſtro conſcripta liceat abolere judicia.

De regula miniſtrorum Dei. CAP. I.

I. Inprimis praecipimus ut miniſtri Domini rectam diſciplinae ſanctae regulam juſte cuſtodiant.

Poſtea volumus ut totius populi conjugia ſint et judicia devote conſervata.

De infantibus. CAP. II.

II. Puer infra triginta noctes baptizetur: ſi non ſit, trigintis ſolidis emendetur. Si moriatur ſine baptiſmo, emendetur tota pecunia.

De opere in [a] *die dominica.* CAP. III.

III. Si ſervus operetur die dominica per praeceptum domini ſui, ſit liber: et dominus emendet triginta ſolidis ad witam. Si ſervus ſine teſtimonio domini ſui operetur, corium perdat [id eſt, vapulet] ſi liber operetur ipſa die ſine juſſu domini ſui, perdat libertatem ſuam.

De cenſu eccleſiae. CAP. IV.

IV. Caericſceatta [i. cenſus eccleſiae] reddita ſint in feſto S. Martini. Si quis hoc non compleat, reus ſit lx. ſol. et duo decuplo reddat ipſum Caericſceattum.

De immunitate eccleſiae. CAP. VI.

V. Si quis ſit mortis reus, et ad eccleſiam confugiat, vitam habeat, et emendet ſicut [b] conſulet. Si quis corium ſuum forisfaciat, et ad eccleſiam incurrat, ſit ei verberatio condonata.

De pugna. CAP. VI.

VI. Si quis pugnet in domo regis, totius pecuniae ſuae reus ſit, et ſit in arbitio regis utrum vitam habeat, vel non habeat. Si quis in eccleſia pugnet, centum viginti ſol. emendet, etc. [et alias ſexaginta emendet pro vita.]

De eis qui falſum teſtimonium ferunt (coram epiſcopo) Sax. CAP. XII. Iorn. CAP. XIV.

VII. Si coram epiſcopo teſtimonium ſuum et vadium mentiatur, centum viginti ſolid. emendet. Sic codex reg. Iornalenſ. triginta ſol.

De alienigena occiſo (re ad abbatem vel abbatiſſam ſpectante) Sax. XXII. Iorn. XXV.

VIII. Si homo alienigena occidatur, habeat rex duas partes werae ſuae, tertiam partem habeant filii vel parentes ſui. Si parentes non habeat, dimidiam habeat rex, dimidiam conſocii [c]. Si autem abbas vel abbatiſſa interſit, dividant eodem modo cum rege.

[a] Juxta Saxon. *in die Solis.* [b] Al. codex MS. *ſicut rectum conſuluerit.* [c] Iornal. *conſocii regis.*

De pace in burgo ſeu oppido violata. Sax. Cap. XLVI. Jorn. xlix.

IX. Burgi fractura debet emendari centum viginti ſolidis. Regis et epiſcopi ubi [d] ſedes ejus eſt. Aldermanni [i. comitis] lxxx ſol. Taini regis [i. baronis] lx. ſolid. etc.

De cyreſceattis (ſive cenſu eccleſiae) ubi danda. Sax. Cap. LXII. Jorn. lxvi.

X. Cyriſceattum debet homo reddere a culmine et manſione ubi reſidens erit in natali.

De caede ſuſceptoris vel ſuſcepti ad ſacrum fontem. Ca. Sax. et Jorn. ultimo.

XI. Si quis alterius filiolum occidat vel patrinum, ſit ſimile cognationi, et creſcat emendatio ſecundum [e] Weram. ſicut Manbota facit erga dominum. Si ſit filiolus regis, emendet ſecundum Weram ejus regi ſicut cognationi. Si de parentela ipſius ſit qui occidit eum, tunc excedet emendatio patrini ſicut Manbota domini. Si epiſcopi filius ſit, ſit dimidium hoc.

[d] Al. MS. *ubi ſuum riche eſt*, i. *ſedes cathedralis vel dioeceſis.*

[e] Jornal. *Weram ejus regi*, etc

Concilium magnum Becanceldae anno Chriſti dcxcii. *celebratum, praeſidente Withredo rege Cantii, necnon Bertuvaldo, archiep. Britanniae, cum Tobia, epiſcopo Roffenſi, abbatibus, abbatiſſis, preſbyteris, diaconibus, ducibus, ſatrapis, etc. in quo eccleſiae liberae fiunt ab omni tributo et exactione ſeculari, earumque res a laicorum jure et injuria eximuntur.* [Ex Spelm. vol. I. p. 189. ſeqq.]

In nomine Domini Dei noſtri et ſalvatoris Jeſu Chriſti, congregatum eſt magnum concilium in loco qui nominatur Becancelde. Praeſidente autem eodem concilio Withredo, clementiſſimo rege Cantuariorum, necnon Bertuvaldo, reverendiſſimo archiepiſcopo Britanniae, ſimulque Tobia, epiſcopo Roffenſis eccleſiae, caeteriſque abbatibus, abbatiſſis, preſbyteris, diaconibus, ducibus, ſatrapis in unum glomeratis: pariter tractantes, anxie examinantes de ſtatu eccleſiarum Dei vel monaſteriorum intra Cantiam, quae a fidelibus regibus praedeceſſoribus meis et propinquis Deo omnipotenti in propriam haereditatem condonata fuerunt, quomodo vel qualiter ſecundum normam aequitatis ſtare, quidve ſervare amodo et uſque finem ſeculi, conſtituimus.

Ideo ego Withredus rex terrenus a Rege regum compunctus, zelo rectitudinis accenſus, ex antiqua traditione ſanctorum patrum, et mandatis didici non eſſe licitum alicui ex laico habitu ſibiipſi uſurpare, vel ad ſe trahere (quaſi ſuam propriam poſſeſſionem) quod antea fuerat Domino conceſſum, et cruce Chriſti firmatum atque dedicatum: quia ſcimus et veraciter conſtat, ut ſi quid ſemel acceperit homo de manu alterius in propriam poteſtatem, nullatenus ſine ira et ultione illud dimiſerit impunitus.

Ideo horrendum eſt hominibus expoliare Deum vivum, et ſcindere tunicam ejus et haereditatem ejus, quodque ab aliquo conceſſum ei fuerit de terrenis ſubſtantiis, ad id, ut eo facilius promereri valeant aeternam retributionem percipere in caelis: quia manifeſte declaratur quanto incautius applicaverit ſe homo ſecularis in haereditatem Regis aeterni quam ad ejus imperium trahere deſiderat; tanto diſtrictius ab eodem Deo in igne inextinguibili puniatur.

Pro hac re firmiter ſtatuimus atque decrevimus, et in nomine omnipotentis Dei, omniumque ſanctorum praecipimus omnibus ſucceſſoribus noſtris, regibus, principibus, vel omnibus qui in habitu laico conſtituti ſunt, ut nullus unquam habeat licentiam accipere alicujus eccleſiae vel monaſterii dominium, quae a meipſo vel anteceſſoribus meis priſcis temporibus tradita erant in perpetuam haereditatem, Jeſu Chriſto et ſanctis apoſtolis, etiamque Mariae virgini matri Domini noſtri ſacrata. Sed magis, ſicut decet, et in canonibus praecipitur, ſervandum eſt: quando quis evenerit ex numero dominorum obire de ſeculo abbas vel abbatiſſa: propterea [a] mmutatur propriae parochiae epiſcopus, et cum ejus conſilio vel conſenſu: quiſquis dignus inveniatur et ejus vita atque munditia ab epiſcopo examinatur: talis eligatur et ab epiſcopo benedicatur (et) ſanctificetur dominus ſpirituali gradui, Dei ſervitio et tonſurae, ſeu ſacro velamini mancipatus: et nullo modo ſine conſultu et licentia archiepiſcopi in dioeceſi ſua abbas vel abbatiſſa eligatur.

Si quis per inſipientiam aliter faciet, pro nihilo habeatur, citiuſque abjiciatur, neque de hac re aliquid pertineat ad regis ſecularis imperium: quia illius perſonae eſt, principes, praefectos, ſeu duces ſeculares ſtatuere: metropolitani epiſcopi eſt eccleſias Dei regere, gubernare, atque abbates, abbatiſſas, preſbyteros, diaconos eligere, ſtatuere, et ſanctificare, firmare, et amovere, ne quis ovis de ovibus aeterni paſtoris erret,

Hoc praeceptum ſtatuimus his monaſteriis quorum nomina haec ſunt annotata. Primum primi apoſtolorum principis Petri, id eſt, Upmynſter, Raculf, Sudmynſter, Doſras, Folcanſtan, Lymming, Stepeis, et Hor. Haec omnia interdicimus, ſicut ante diximus, ut nullus habitus ex numero laicorum ad ſe pertrahat vel ſuſcipiat nullum monaſterium de his praenominatis.

Haec lex ſupradicta per eum completa, permaneat: adhuc addimus majorem libertatem.

Inprimis Chriſti eccleſia cum omnibus agris ad eam pertinentibus, ſimiliter Roffenſis eccleſia

[a] Lege *invitatur*; niſi malis, ut in altero exemplari, *intimatur* propriae parochiae epiſcopo. Lalt.

cum ſuis, caeteriſque praedictis omnibus eccleſiis, Dei juri ſubjiciantur pro ſalute animae meae, meorumque praedeceſſorum, et pro ſpe caeleſtis regni ex hac die, et deinceps concedimus et donamus ab omnibus difficultatibus ſecularis ſervitutis, a paſtu regis, principum, comitum, necnon ab operibus, majoribus minoribuſque gravitatibus: et ab omni debito vel pulſione * regalium cenſuum liberas eſſe perpetua libertate ſtatuimus: niſi ſua ſpontanea voluntate, ex largitate beneficiorum quid facere velint: tamen hoc inpoſterum non ſervetur nec habeatur in malam conſuetudinem: ſed magis ſecuri poſſint pro nobis Deo omnipotenti hoſtias dignas offerre, et immaculatis muneribus noſtra abluere peccata, ut per eorum interceſſiones mereamur audire felicem ſententiam, " Venite benedicti Patris mei, percipite regnum quod vobis paratum eſt ab origine mundi."

Si quis autem rex unquam poſt nos elevatus in regnum, aut epiſcopus, aut abbas, vel comes, vel ulla poteſtas hominum contradicat huic chartulae, aut infringere tentaverit: ſciat ſe ſequeſtratum a corpore et ſanguine Domini noſtri Jeſu Chriſti, ſeu etiam ſic excommunicatum, ſicut qui non habet remiſſionem neque in hoc ſeculo, neque in futuro, niſi ante pleniter emendaverit judicio epiſcopi; manente tum hac chartula, irrefregabili ſua firmitate muniatur, ſervetur, et habeatur ſemper ad eccleſiam Salvatoris, quae ſita eſt in civitate Dorobernia, ubi metropolitanum caput habetur, ad exemplum atque defenſionem omnibus eccleſiis Dei quae in hac Cantia morantur.

Haec lex inviolabilis uſque ad conſummationem ſeculi permaneat, quia nulli homini terreno data ſunt: ſed haec omnia in manus Dei omnipotentis ſanctiſque ejus concedimus et donamus.

✠ Ego Withredus auxilio Chriſti his legibus conſtitutis pro me et Werburga regina: itemque pro filio noſtro Alirico ſubſcripſi.

✠ Ego Berthuvald, gratia Dei archiepiſcopus his legibus a nobis conſtitutis ſubſcripſi.

✠ Signum manus Ethelbarti pro ſe et fratre ſuo Eadberto.

✠ Signum manus Tobiae epiſcopi.
✠ Signum manus Mildredae abbatiſſae.
✠ Signum manus Etheldridae abbatiſſae.
✠ Signum manus Aete abbatiſſae.
✠ Signum manus Wilnodae abbatiſſae.
✠ Signum manus Herelwidae abbatiſſae.
✠ Signum manus Redempti preſbyteri.
✠ Signum manus Eaſtwaldi preſbyteri
✠ Signum manus Eatfridi preſbyteri.
✠ Signum manus Botredi epiſcopi.
✠ Signum manus Byſſan preſbyteri.
✠ Signum manus Kynheri preſbyteri.
✠ Signum manus Aldulfi preſbyteri.
✠ Signum manus Walh preſbyteri.
✠ Signum manus Bonnae preſbyteri.

* Ex emendatione Walkeri ita lego. Spelmannus male *regum cenſuris liberos.* Ita et in MS. Cantuar. hujus concilii habetur " ab omni debito vel pulſione regalium tributorum."

Chartula Wyhtredi regis Cantiae, et Kynigythae uxoris ſuae, Eabbae abbatiſſae de terra quatuor aratrorum in inſula Teneti. [Ann. Dom. DCXCV. Ex Spelm. vol. I. p. 192. ſeq.]

In nomine Domini Dei ſalvatoris ego Wyhtredus rex Cantiae una cum conjuge mea Kynigytha regina, referens gratias largitori bonorum Domino, qui dilatavit terminos noſtros juxta paternam antiquitatem, in commune pertractavimus aliquam partem terrae nobis collatae ad vicem rependere ne ingrati beneficiis videremur largitoris noſtri. Qua de re a praeſente die et tempore tibi religioſae Eabbae abbatiſſae Deoque dicatae foeminae terram juris noſtri quae ſita eſt in inſula Teneti, quae quondam appellata eſt Humantium, aratorum quatuor contulimus in perpetuum poſſidendam, ut cum omnibus ad eandem pertinentibus pratis, campis, fontanis, ſylvis, piſcariis, fluminibus, mariſc. et quicquid ad ſupradictam terram pertinet, a quatuor partibus orientis, occidentis, aquilonis, et meridiei, tuo uſui ditionique ſubjicias, teneas, poſſideas, dones, commutes, vendes, vel quicquid exinde facere volueris, liberam habeas poteſtatem, ſucceſſoreſque tui defendant in perpetuum, nunquam me haeredeſque meos contra hanc chartulam deſcriptionis noſtrae aliquando eſſe venturos. Ad cujus cumulum affirmationis ceſpitem hujus ſupradictae terrae ſuper ſanctum altare poſui, et propria manu pro ignorantia literarum ſignum ſanctae crucis in hac chartula expreſſi, ſed et Kynigytha id ipſum fecit, principeſque meos, ut pari modo propriis manibus facerent rogavi, quorum nomina ſubtus annexa ſunt. Si qui (quod abſit) contra hanc chartulam a me factam vel haered. meis contraire praeſumpſerint, noverint a participatione corporis Domini ſegregandos hic, et in aeternum. Quam ſaepe dictam chartulam ſcribendam dictavi, et tibi Eabbae abbatiſſae tradidi conſervandam. Actum 16. calend. Auguſti indictione VII. anno regni noſtro tertio, etc.

Plurima

Plurima pars Scotorum in Hibernia, nonnulla etiam Britannorum canonicam Paſchatis obſervantiam Alfridi regis aetate ſuſcipiunt. Ex Beda Hiſt. Eccl. lib. V. cap. xvi. [Ann. Dom. DCXCVI. Spelm. vol. I. p. 193.]

Quo tempore plurima pars Scotorum in Hibernia, et nonnulla etiam de Britonibus in Britannia rationabile et eccleſiaſticum paſchalis obſervantiae tempus, Domino donante ſuſcepit. Siquidem Adamnanus, presbyter et abbas monachorum qui erant in inſula Hu, cum legationis gratia miſſus a ſua gente veniſſet ad Alfridum regem Anglorum, et aliquamdiu in ea provinciae moratus videret ritus eccleſiae canonicos, et a pluribus qui erant eruditiores, eſſet ſolerter admonitus, ne contra univerſalem eccleſiae morem, vel in obſervantia paſchali, vel in aliis quibuſque decretis cum ſuis pauciſſimis et in extremo mundi angulo poſitis vivere praeſumeret, mutatus mente eſt: ita ut ea quae viderat et audierat in eccleſiis Anglorum, ſuae ſuorumque conſuetudini libentiſſime praeferret. Erat enim vir bonus, et ſapiens, et ſcientia ſcripturarum nobiliſſimae inſtructus. Qui cum domum rediiſſet, curavit ſuos qui erant in Hu, quive eidem erant ſubditi monaſterio ad eum, quem cognoverat, quemque ipſe ex toto corde ſuſceperat, veritatis callem perducere, nec valuit. Navigavit itaque Hiberniam, et praedicans eis, ac modeſta exhortatione delarans legitimum Paſchae tempus, plurimos eorum et pene omnes, qui ab Hiienſium erant dominio liberi, ab errore avito correctos, ad unitatem reduxit catholicam, ac legitimum Paſchae tempus obſervare perdocuit. Qui cum celebrato in Hibernia canonico Paſcha ad ſuam inſulam revertiſſet, ſuoque monaſterio catholicam temporis paſchalis obſervantiam inſtantiſſime praedicaret, nec tamen perficere quod conabatur poſſet, contigit eum ante expletum anni circulum migraſſe de ſeculo, divina utique gratia diſponente, ut vir unitatis et pacis ſtudioſiſſimus ante ad vitam raperetur aeternam, quam redeunte tempore paſchali graviorem cum eis, qui eum ad veritatem ſequi nolebant, cogeretur habere diſcordiam.

Synodus ſub Ina R. occidental. Saxonum habita loco incerto, in qua epiſcopatus occidentalium Saxonum in duas dividitur parochias. Ibidem cap. xix. [Ann. Dom. DCCVII. Ibidem p. 208.]

Quibus (Daniele et Aldhelmo) epiſcopatum adminiſtrantibus: ſtatutum eſt ſynodali decreto, ut provincia auſtralium Saxonum, quae eatenus ad civitatis Ventanae (cui tunc Daniel praeerat) parochiam pertinebat, et ipſa ſedem epiſcopalem et proprium haberet epiſcopum. Conſecratuſque eſt eis primus Antiſtes Eadbertus [an. Chriſti DCCXI.] qui erat abbas in monaſterio beatae memoriae Wilfridi epiſcopi quod dicitur Seleſeu. Quo defuncto Ceolla ſuſcepit officium pontificatus. Ipſo autem ante aliquot annos ex hac luce ſubtracto, epiſcopatus uſque hodie ceſſavit.

Nota. Non convenit de tempore hujus ſynodi. Rex Ina, inquit Huntingtonius [Hiſt. lib. IV.] viceſimo anno regni ſui (id eſt, juxta faſtos Domini noſtri DCCVII.) diviſit epiſcopatum Weſtſaxoniae in duo, qui unus eſſe ſolebat. Partem orientalem a ſylvis tenuit Daniel, occidentalem Aldelmus. Haberi igitur jam tum oportet iſtam ſynodum: nam Aldelmum obiiſſe ait Ranulfus Ciſtrenſis anno gratiae DCCVIII. Godwinus et alii DCCIX. verius proculdubio quam Florilegus qui ait: anno gratiae DCCXI. provincia auſtralium Saxonum ſynodali decreto ſtatutum eſt ut qui eatenus ad civitatis Ventanae (cui tunc Daniel praeerat) parochiam pertinebant, et ipſe ſedem epiſcopalem ac proprium haberet epiſcopum. Meminerunt et iſtius ſynodi Magdeburgenſes [Cent. VII. cap. ix.] ſub Britannicae titulo: habitamque ferunt (Bedam dubium ſecuti) circa annum Domini ſeptingenteſimum quintum: quod non male convenit Huntingtonio [lib. V. cap. xix.] ſynodumque igitur collocamus in anno Domini DCCVII.

Prolegomena ad viſionem Egwini, et concilium de imaginibus adorandis [Ibidem.]

Jam ad tempus pervenimus, quo primum in eccleſias Angloſaxonum advectas ferunt ſanctorum imagines, ibidemque poſitis adorandas. Beatam ſiquidem Mariam virginem Egwino Wicciorum (hoc eſt, Wigornenſium) epiſcopo lucidius apparuiſſe aiunt, et imaginem ſuam in eccleſia quam curabat epiſcopus collocandam mandaviſſe ut a populo coleretur. Viſionem praeſul defert ad Conſtantinum epiſcopum Romanum, factaque juramento fide, pontifex Bonifacium legat in Britanniam, praecepitque ut Londini cum aſſenſu Brithwaldi archiepiſcopi Cantuariae, concilium celebret generale. Huic ſub anathematis interminatione adſunt reges et epiſcopi: decretumque eſt in ſententiam papae, imagines in eccleſiis collocandas, miſſarumque celebratione et adoratione honorandas, etc. Haec e Nauclero et Balaeo ſine veteris alicujus teſtimonio aſſerunt Magdeburgenſes cent. I. cap. xci, xciv, xcix. redarguunt igitur, et inter recentiorum commenta projiciunt Baronius atque Binius. Ego nulla

nulla hic praelibata aſſertione te lectorem depoſco judicem: viſis quae ſequuntur Kenredi et Offae regum, Egwinique epiſcopi Wicciorum chartis, ipſius etiam Conſtantini papae epiſtola, ſuo ordine ad rem quam agimus conducentibus.

Charta Kenredi et Offae regum de terris, in quibus B. Maria virgo Egwino epiſcopo apparuiſſe dicitur, cum aliis plurimis coenobio Eveſhamiae collatis in eccleſia Lateranenſi, Conſtantino papa omnia confirmante. [Ann. Dom. DCCIX. Ex Spelm. vol. I. p. 209. ſeqq.]

✠ IN nomine Patris, et Filii, et Spiritus Sancti, Amen. Quoniam tranſeuntis quidem mundi viciſſitudo quotidie per incrementa temporum creſcendo decreſcit, et ampliando minuitur, creſcentibuſque repentinis incurſuum ruinis, finis eſſe cunctis in proximo cernitur. Ideo vanis ac tranſibilibus manſura caeleſtis patriae praemia mercanda ſunt.

Quapropter ego Kenredus, Dei dono rex Merciorum, et ego Offa, divina permiſſione orientalium Anglorum gubernator, pro redemptione animarum noſtrarum, ac praedeceſſorum et ſubſequentium noſtrorum ſalute, donamus, concedimus in loco in quo beata Maria ſe venerabili viro Egwino epiſcopo manifeſtavit in Homme, et praeſenti libello confirmamus, ad honorem et reverentiam ejuſdem Dei genetricis ſexaginta ſex manſas ex duabus partibus fluminis quod vocitatur Avena: tres viz. quae ſunt in Homme, in Leuhcuuic, I. in Nortona, VII. in Offeham, I. in Litlintona, XIII. in Adintona, I. in Baddeſeia, VI. et dimidiam in Bretfortona, XII. in Hombure, II. et dimidiam in Willereſeia, VII. in Wikewane, III. in Benigrith, et in Hampton IX. Et ex mera liberalitate, ſicut dignum eſt et regali munificentia, praenominatas manſas ubi manifeſtatio habita fuiſſe refertur, cum caeteris partibus praeaſſignatis, regiae libertati donamus, ac omnipotenti Deo, et beatis apoſtolis ejus Petro et Paulo, in perpetuum liberas donamus, quatenus ibidem congregatio monachorum, ſecundum regulam ſancti Benedicti, poſſit inſtaurari et indeſinenter Chriſto famulari.

Ad majorem autem firmitudinem donationis noſtrae, in notitiam tam praeſentium, quam inpoſterum ſuccedentium, venire volumus; quibus limitibus ſacer locus, quem regiae libertati donatum Deo contulimus circumſeptus includitur. Imprimis a Twyforde ex parte auſtrali uſque in Cronchomme juxta decurſum fluminis ambitus loci protrahitur, ac inde juxta aquam, uſque ad diviſionem terrae de Fledenburgh quae Merdic appellatur, et ſic in directum per aſcenſum montis, per medium Caldegaran ad Ealdanſwinhagan, ab Ealdanſwinhagan ad Beolagafete, a Beolagafete in Nordcuol, ex quo per Leuchdune uſque ad diviſiones terrarum de Leuch, et de Hervertona in Wennemecumbe, inde per Fulanbroc uſque in Harmeville, ab Harmeville in Carkeforde, ac inde in Calkewille, et ſic in longum rivuli uſque in Smalemorſihee, ac inde in Avenam, et ſic in Offepol, ab Offepol in Pickereſhomme, a Pickereſhomme in Burchlinces, a Lincheon in Oldendune, ab Oldendune in Ealdemixan, ex quo in Buggildeſtrete, a Buggildeſtrete in Semaſlond, ac inde in Chirchluge, in Flirendegaren, et ſic in Blakenpyte, a parte orientali non longe a Blakenpyte in Merchirnan, a Merchirnan in Huniburnan, ex quo per Northamnere in Eaſthammor, inde in circuitu prati de Poddeho, dehinc in Poddehommore, et ſic Herianchale, iterum in Humburnan, in longum rivuli uſque ad Stamthanford, iterum in Buggildeſtrete verſus Scenendune, ac inde in Meadebroc, a Meadebroc in Merdich, et ſic in Winburnan, a Winburna in Lealleſthorn, a Lealleſthorn in Laverkebeorh, a Laverkebeorh in Poddeſhomme, a Poddeſhomme in Polthorn, a Polthorn in Merebroc, et ſic in Stamthanhilleſſiche, a Siche in Burghwillon, a Burghwillone in Burhwalles, ac inde in Ealgedare, quod indigenae Naveſmanneſlond vocant, ſecus Buggildeſtrete, ex quo a parte occidentali uſque ad Beorges; a Beorges in Picheſtan, a Picheſtan in Cademynſter, a Cademynſter in Blechemere, a Blechemere in Bracedeſtan, a Bracedeſtan in Ealdegaran, in Willeriſeie, a Willeriſeie in Sandbroc, ex quo in Hegweye, et ſic in Northomme, a Northomme in Brerthirnan. Dehinc in Hecauhege, a Hecauhege in Badeſwillon, a Wille in Litlethyrnan, a Thyrnan per Piccedeſho in Preſtmeade; ac inde in Merethorn, a Merethorn in Brademere, a Brademere in Eſtmereſlewe, inde in Pottycote, a Pottycote in Thrittiacre, et ſic in Riggewere, a Riggewere in Meredic, per Meredic in Wadberge, a Berge in Lihtmeade. Iterum per Meredic in Eſanburnan, ab Eſanburnan iterum in Meredic. Deinde in Wrethmeade, et ſic in Merebroc, per Merebroc uſque ad Dominpol, ex quo in Alleſbeorg, ab Alleſbeorg in Merwillon, a Merwillone iterum in Avenam.

Volumus inſuper ac decernimus in nomine Domini, terram quinque caſſatorum quae Morton nuncupatur, eadem libertate inperpetuum gaudere: quam quidem terram ego Kenredus rex Merciorum, anno dominicae Incarnationis DCCIX. cum jam una cum venerabili viro Egwino apoſtolorum limina viſitare diſponerem, inter quaedam alia donaria, ad fabricam monaſterii conſtruendi in Homme, conceſſi eidem, et ſub teſtimonio plurium potentum meorum ſcripto confirmavi.

Statuimus igitur in nomine Domini, et in virtute Dei ſummi praecipimus tam viventibus, quam Domini praedeſtinatione nobis inpoſterum ſuccedentibus, ut hujus donationis ſtatuta ad irritum deducere minime quiſpiam audeat. Si quis autem hoc noſtrae munificentiae donum depravare vel minuere attentaverit, deleatur nomen

men ejus de libro vitae. Acta ſunt haec anno dominicae Incarnationis DCCIX. in eccleſia Salvatoris Lateranenſi, confirmante pontifice Romanae ſedis Conſtantino, aſtantibus regibus Angliae Kenredo et Offa, rogante venerabili viro Egwino epiſcopo, cum pluribus archiepiſcopis, et epiſcopis, principibus, ac nobilibus diverſarum provinciarum, cunctis clamantibus et dicentibus. Nos hanc voluntatem et regiam liberalitatem laudamus, donationibus ac libertati conſentimus.

Ego Conſtantinus, Romanae ſedis epiſcopus, per hoc ſignum ✠ ſanctae crucis has donationes et libertatem confirmavi.

✠ Ego Egwinus humilis epiſc. confirmavi.
✠ Ego rex Kenredus corroboravi.
✠ Ego rex Offa conſenſi.

Nota. Suſpectam merito hanc chartam reddat, quod Offa rex orientalium Anglorum gubernatorem ſe denunciat, cum certiſſime ſit compertum, eum non orientalium Anglorum, ſed orientalium Saxonum fuiſſe regem. Nec ſcriptoris vitio obrepſiſſe videatur error iſte, ſed a pluribus approbatus et propagatus: adeo ut ipſe Malmeſburius Geſt. pont. lib. IV. de Kenredo et Offa Romam proficiſcentibus agens; hunc orientalium Anglorum regem, illum Merciorum nuncupat. Contra tamen auctor antiquior Wigornenſis, et inferiores alii Ranulfus Ceſtrenſis et Florilegus, ipſaque veritas, eum orientalium Saxonum regem, non Anglorum ponunt. In ſerie igitur regum orientalium Saxonum perſpicue cernitur, apud Anglos vero orientales nemo unquam rex ejuſdem deprehenditur appellationis ante ann. Domini DCCXCIII. quo Offa alius Merciorum rex Ethelbertum regem orientalium, ſimulata exceptum amicitia, contra hoſpitalitatis fidem et Hymenaeos ritus perfide interfecit, et regnum ejus uſurpavit: hinc enatum ſuſpicor errorem iſtum quem e charta tollere non eſt noſtri.

Nulla autem hic in beatae virginis apparitione de imaginibus mentio. Vide quae notabimus ad ſequentem chartam.

Charta Egwini epiſcopi Wicciorum, ſive Wigornenſium, in qua meminit de ſuis viſionibus, et de fundatione dotationeque monaſterii ſui Eveſhamiae in agro Wigornenſi. [Spelm. vol. I. p. 211. ſeqq.]

✠ Ego Ecguinus Wicciorum humilis epiſcopus, volo manifeſtare omnibus fidelibus Chriſti, qualiter per Sancti Spiritus inſpirationem, et per labores multarum et magnarum viſionum, oſtenſum eſt mihi, quod ego primum unum locum aedificare deberem, ad laudem et gloriam omnipotentis Dei, et ſanctae Mariae, omniumque electorum Chriſti, et etiam mihi ad aeternam retributionem. Cum igitur maxime florerem in diebus Ethelredi regis, expetii ab eo locum qui Ethomme nuncupatur, in quo loco ſancta et perpetua virgo Maria, primum cuidam paſtori gregum Eoves nuncupato, dehinc etiam mihi cum duabus virginibus, librum in manibus tenens apparuit. Mundavi itaque locum, opuſque inceptum, Dei opitulante gratia, ad finem perduxi.

Volo igitur oſtendere omni ſequenti generationi quas poſſeſſiones ſupradicto loco adquiſivi, et ipſas terras ab omni exactione poteſtatum omnium adquietavi, ipſamque adquietationem applicitis auctoritatibus, et privilegiis, necnon et regalibus edictis confirmari feci, et fratres ſecundum regulam S. Benedicti inibi Deo ſervientes, ſine perturbatione vitam agerent. Nomina etiam villarum volo manifeſtare, quas omnes liberas et juſte adquiſitas, Deo et ſanctae Mariae obtuli. Itaque ab Ethelredo rege quoddam coenobium quod Flendaburch nominatur obtinui, quod poſtea pro alio coenobio quod Streatforda nominatur mutavi: poſt parvum vero tempus, a praedicti regis fratre Oſwardo viginti manſas in loco qui Tuiſorda appellatur adquiſivi. Poſtea vero ſuccedente in regnum Kenredo conceſſit et ipſe mihi octaginta quatuor manſas ſuper utraſque partes illius fluminis quod Avena vocitatur. Quidam autem adoleſcens Athericus nomine octo manſas mihi conceſſit, et Walterus venerandus ſacerdos alias octo mihi manſas donavit. Sicque Deo propitio brevi tempore CXX. manſas praedictae Chriſti eccleſiae adquiſivi, ſicut ſcriptum eſt et confirmatum in chartis eccleſiae, et in libro manifeſtatur terra et termini ejus, quem ſcripſit Brihtwaldus archiepiſcopus, et dictavit praecepto Romani pontificis, cum conſenſu principum totius Angliae. Haec vero ſunt nomina villarum quas ut ſupradictum eſt adquiſivi. Loveſham, Beniucgurthe, Hautun, Beddeſeye, Wicque, Humburne, Brotfortun, Willerſey, Withelcia, Samburne, Kiueuuarton, Saltforde, major et minor, Ambreſlev, Ulbeorge, Mortun, Buchtun, Meleigareſbyri, Titleſtrop, Suella major, Mayeldeſberdi, Sildeſuicoque: has omnes terras, ut praefatus ſum, liberas ab omni calumnia adquiſivi, et ſanctae Dei eccleſiae obtuli.

Qui ergo locum, quem apoſtolica dignitas et regia poteſtas, regiae libertati donavit, et nos auctoritate Dei, et ſanctorum apoſtolorum donamus, qui depravare aut minuere vel contaminare praeſumpſerit, judicetur ante tribunal Chriſti, et nunquam in Chriſti veniat memoriam, niſi n hac vita poenitens emendet; qui vero ſervaverit et adauxerit, benedictionibus repleatur. Fiat. Amen. Scripta eſt haec charta anno dominicae Incarnationis DCCXIV. ✠ Ego Ecgwinus per ſignum ſanctae crucis confirmavi. ✠ Ego Kenredus rex ſubſcripſi. ✠ Ego Offa per ſignum crucis confirmavi. ✠ Ego Brihtwaldus archiepiſcopus ſubſcripſi. Ego ✠ Oſwardus frater regis confirmavi.

Nota. Nullam hic Egwinus mentionem facit de introducendis imaginibus, vel de adorandis. Videtur tamen haec charta liber eſſe quem Balaeus refert eum ſcripſiſſe de ſuis apparitionibus:

bus: nam et earum in eadem meminit, et iiſdem quae ille ponit verbis, exorditur charta: "Ego Egwinus Wicciorum humilis epiſcopus," etc. Libros etiam et libellos appellabant Saxones, quos Normanni et nos hodie chartas, ut in ipſa hac de qua agimus perſpicue videas, ubi dicitur: in libro manifeſtatur terra et termini ejus quem ſcripſit Brihtwaldus et dictavit praecepto Romani pontificis. Quod de praecedenti charta intelligendum cenſeo, ubi Kenredus et Offa reges praeſenti, inquiunt, libello confirmamus, etc. terras et manſas, latis illic deſcriptas terminis. Solet etiam Balaeus inter veterum quae refert opera, hujuſmodi ſaepe epiſtolas pro libris numerare. Non inficior tamen quin alicubi lateat ejuſdem farinae alius Egwini liber. Sed quoniam id jam quaeritur quod a beata virgine in apparitione ſua Egwino dictum ſit vel factum, pro imaginum cultu, et nihil in his chartis de eodem reperitur, nec in epiſtola Conſtantini papae: quam mox daturi ſumus iſtius argumenti, videamus quid Capgravius Auguſtinianus frater, qui floruit cc. abhinc annos, et Egwini vitam ſtudioſius rimabatur, de iſta prodidit apparitione [in vita S. Egwini epiſc. et confeſſ.] "Surgente," inquit, "illo Egwino, "ab oratione tres virgines non minoris ſplendoris et gloriae, quam prius apparuere" (paſtori gregis, Eovo) "quarum quae media erat, praecelſior, et omni nitore ſplendidior praefulgebat, liliis candidior, roſis vernatior, odore inaeſtimabili fragantior, librum quoque manibus praeferens, et crucem auream luce radientem. Cumque cogitaret hanc Domini genitricem eſſe, virgo praecellentiſſima quaſi favens tam piae aeſtimationi, adorantem praetenſa, quam tenebat cruce, benedixit, et cum tali valefactione, diſparuit." Nihil hic de introducendis imaginibus, nec apud antiquiorem ſane Malmeſburium [Geſt. Pont. lib. IV.] qui de fundatione monaſterii Eveſhamiae memorans, quaedam ab aliis no dicta refert. "Eo," inquit, "loci, vir ſanctiſſimus, Egwinus, dum ſolitudine invitante frequentaret excubias, Dei genetricis viſione et allocutione mulceri meruit, plane et abſque ſcrupulo praecipientis, ut ibidem ſibi fundaret coenobium futurum ſibi gratioſum, illi negotioſum. Inſtitit ille juſſis, et complens opus, apoſtolicis et regiis privilegiis corroboravit." Et hic nihil quidem beata virgo de imagine ſua aut proponenda aut adoranda, cum tamen coenobii iſtius eccleſia ea fuiſſe videtur, qua Egwinus ejus exequeretur praeceptionem. Scripſit praeterea Egwini vitam circa DCCCC. abhinc annos Brithwoldus Glaſconienſis monachus, cujus ego non vidi librum, ſed in quodam illius paragrapho ad hoc ſpectante argumentum, a Godwino tradito, et hic inferius recitando, nihil utique de imaginibus perhibetur, ut ſuo loco ibidem videris.

Erratum vero cenſeo in charta iſtius datione. Scripta enim perhibetur anno Incarnationis DCCXIV. cum nec Egwinus ipſe qui eam condidit, nec qui inter teſtes nominantur Brithwaldus archiepiſcopus, aut Oſwardus frater regis, Romae fuiſſe cognoſcuntur, ſed in Anglia: Kenredus e contrario, et Offa reges, non in Anglia, ſed in Roma, nec hos igitur convenire potuiſſe ad ſubſcribendum. Reſpondeatur (fateor) Kenredum, Offam, cum Egwino, Romae ſubſcripſiſſe: Brithwaldum et Oſwardum poſt Egwini reditum, hic in Anglia. Nec quid impediret, ſciam, ſi Egwinus tertio jam fuiſſet Romae, et Kenredus atque Offa ſeculares nondum exuiſſent facultates: ſed characterem monachatus per quinquennium ante ſuſcipientes, mundo jam emortui, mundanas nec tractarent actiones, nec ſe regnum titulis adornarent. Chartas igitur, hanc et praecedentem alteram, factas cenſeo antequam tondebantur reges, hoc eſt, anno DCCIX. ſcriptamque in hac charta (ut in altera) dationem, literis numerabilibus, juxta morem illorum temporum, nam figuris non ſunt uſi Saxones, anno dominicae Incarnationis DCCVIIII. quod fuligine forte obductum male oculatus ſcriptor DCCXIIII. legit, figuriſque exprimit 714. pro 709. Sed habetur in hac charta alius nodus, et hic quidem enſe potius quam induſtria noſtra diſſolvendus: qui fiat ut Brithwaldus chartam iſtam ſcriberet et dictaret ex praecepto papae Romani cum conſenſu principum totius Angliae, cum nondum conveniſſent principes, nec habitum ſit concilium quod praeceperat papa, nec Brithwaldus Romam ſalutaſſet advena.

Rex Ina celeberrimam eleemoſynam, quae Denarius S. Petri appellatur, Romae confert. [Ibidem p. 230.]

CIRCA hoc tempus praefatus Ina rex occidentalium Saxonum, celeberrimam eleemoſynam, quam Denarium S. Petri vocant, vulgus Romeſcot, Romae contulit. "Rex Ina," [inquit Ran. Ceſtrenſis lib. V. cap. xxiv. e Will. de reg. lib. I.] "commendato regno ſuo Weſtſaxoniae, Ethelardo cognato ſuo, Romam profectus eſt. Qui primus omnium regum denarium ex ſingulis domibus regni ſui, B. Petro fertur conceſſiſſe, quod diu ab Anglis Romeſcot, Latine vero Denarius Petri vocabatur." Audi Polydorum, Hiſt. lib. IV. "Officia autem," inquit, "ejus regis [Inae] pietatis plena infinita produntur, et illud inprimis, quod regnum ſuum Romano pontifici vectigale fecerit, ſingulis argenteis nummis quos denarios vocant in ſingulas domos impoſitis. Fecit idem ejus exemplo, ut opinor, ductus Offa Merciorum rex, qui non multo poſt id tempus regnavit. Fuit is annus ſalutis DCCXL. Hoc vectigal prout quidam ſcribunt, auxit poſthac Etheluolphus ſeu Athulphus rex, qui, ut proximo libro demonſtrabitur, totius fere inſulae imperium obtinuit. Omnis Anglia hoc tempore illud vectigal pietatis et religionis cauſa, Romano pontifici pendit domeſticatim collatum, et nummi illi argentei vocantur vulgo Denarii divi Petri, quos pontificius quaeſtor, quem non inſcienter collectorum

lectorum nuncupant, exigit. Nos hanc olim quaeſturam aliquot per annos geſſimus, ejuſque muneris obeundi cauſa, primum in Angliam venimus."

Haec POLYDORUS. Vide plura ſuperius tom. I. p. 155. ſeq. de Offa. Ina vero Romam regrediens, comam depoſuiſſe dicitur, et brevi obiiſſe: et regina ejus Edelburga primo monialis facta eſt in coenobio Berkingenſi juxta Thameſim, et deinde illic abbatiſſa.

Aliud chartae iſtius Aethelbaldi exemplar priori ſuccinctius, ut habetur apud Ingulphum Saxonem, in hiſt. Croyland. et, levi interdictum dictionis varietate, Guilielmum Malmeſburium De geſtis reg. lib. I. [Spelm. vol. I. p. 257. ſeq.]

PRAEDICTUS vero rex Ethelbaldus, perfecto et plene conſummato monaſterio ſuo Croyland, ad promovendam ſanctam eccleſiam ubique per regnum ſuum, et ad alia etiam religioſorum virorum ac mulierum coenobia dignitatibus et privilegiis emancipanda, jugiter animo intendebat, unde pro libertate eccleſiaſtica per ſuum regnum roboranda, tertio anno regni ſui tale ſtatutum legitur edidiſſe.

Cum plerunque contingere ſoleat pro incerta temporum viciſſitudine, ut ea, quae multarum et fidelium perſonarum teſtimonio, concilio roborata fuerunt, per contumaciam plurimorum, et machinamenta ſimulationis fradulentae, et ſine ulla conſideratione rationis in animarum ſuarum periculoſi diſſipentur, niſi auctoritate literarum et teſtimonio cyrographorum in perpetuam memoriam fuerint conſignata.

Quapropter ego Ethelbaldus rex Merciorum pro amore caeleſtis patriae, et pro redemptione animae meae, ſtatuendum eſſe providi, ut eam per bona opera liberam efficerem ab omni vinculo delictorum. Dum enim mihi omnipotens per miſericordiam clementiae ſuae abſque ullo antecedente merito, ſceptra regni largitus eſt, ideo libenter ex eo quod dedit retribuo. Hujus rei gratia hanc donationem meam me vivente concedo ut omnia monaſteria et eccleſiae regni mei a publicis vectigalibus, operibus et oneribus abſolvantur, niſi in inſtructionibus arcium vel pontium, quae nulli unquam poſſunt laxari. Praeterea habeant famuli Dei propriam libertatem in proficuo ſylvarum, in fructu agrorum, in captura piſcium, nec munuſcula praebeant regi, vel principibus, niſi voluntaria, ſed liberi Domino ſerviant in contemplatione pacifica, per totum regnum meum uſque in aevum.

Nota. Deſinunt Ingulphus et Malmeſburius, cum ad imprecationem eſt perventum; in Ingulphi autem editione legitur, Aetholbaldum hoc ſtatutum edidiſſe tertio anno regni ſui, hoc eſt, dum in ſordibus verſaretur juvenilibus, nec a Bonifacio legato Romano adhuc expertectus eſſet: ſed reſtituendo eſt lectio juxta chartae ſuae datum: ſcil. anno triceſimo tertio regni ſui.

Venerabilis Bedae preſbyteri de remediis peccatorum. [Ibidem p. 281. ſeqq.]

Praefatio.

DE remediis peccatorum pauciſſima haec quae ſequuntur, ex priorum monimentis excerpſimus: in quibus tamen omnibus non auctoritate cenſoris, ſed conſilio potius compatientis uſi ſumus, ſolerter admonentes doctum quemque ſacerdotem Chriſti, ut in univerſis quae hic adnotata reperit, ſexum, aetatem, conditionem, ſtatum, perſonam cujuſque poenitentiam agere volentis, ipſum quoque cor poenitentis curioſe diſcernat, et ſecundum haec ut ſibi viſum fuerit, ſingula quaeque judicet. Quibuſdam namque a cibis abſtinendo, nonnullis genua ſaepius flectendo, ſive in cruce ſtando, aut aliud aliquid hujuſmodi, quod ad purgationem peccatorum pertineat, faciendo: plurimis univerſa haec agendo, ſua neceſſe eſt errata corrigere: quae univerſa in examine diſcreti debent pendere judicis.

I. *Excerptum de canonibus catholicorum patrum vel poenitentiae ad remedium animarum domini Egberti archiepiſcopi.*

Inſtitutio illa ſancta, quae fiebat in diebus patrum noſtrorum, rectas vias nunquam deſeruit, qui inſtituerunt poenitentibus atque lugentibus ſuas paſſiones ad vera medicamenta ſalutis: quia diverſitas culparum diverſitatem facit poenitentibus medicamentum, vel ſicut medici corporum diverſa medicamina vel potiones ſolent facere contra diverſitatem infirmitatum, vel judices ſecularium cauſarum. Diverſa igitur judicia, qui boni ſunt et recti, penſant et tractant quomodo recte judicent inter miſeros et divites, inter cauſam et cauſam. Quanto magis igitur O ſacertotes Dei, diverſa medicamenta animarum inviſibilium hominibus penſare et tractare oporteat, ne per ſtultum medicum vulnera animarum fiant pejora, propheta dicente: "Computruerunt et deterioraverunt cicatrices meae a facie inſipientiae meae." O ſtulte medice. noli decipere animam tuam, et illius ne duplicem poenam accipies, vel ſeptupla, vel millena: audi Chriſtum dicentem: "Si caecus caecum duxerint, ambo cadent in foveam." Si tu non cogitas judicium meum, alter homo non audit neque videt, qui me judicet. O non intelligis, quia Deus judex juſtus et fortis videt et audit, et in palam abſcondita deducit, et reddit ſecundum opera: et item vere ſunt nonnulli caecorum, canum ſimilitudine currentium ad cadavera mortuorum, vel corvorum volantium, qui ad ſacerdotium vehuntur, qui non propter Dominum, ſed plus propter honorem terrenum inhiantes caeci divina ſapientia. De talibus dixit Grego-

Gregorius Nazianzenus: "Timeo hoc quod canes affectantur officium paſtorale, maxime cum in ſemetipſis nihil paſtoralis praeparaverint diſciplinae: Ezechiel namque ait, "Vae paſtoribus Iſrael, qui paſcebant ſemetipſos, et non gregem: lac bibebant, et lanis eorum operiebantur, et quod craſſum fuit manducabant, quod fractum fuit non alligabant," etc. Item Ezechiel ait: "Vae ſacerdotibus qui comedunt populi mei peccata," hoc eſt, ſibi eorum ſumentes victimas, et non orantes pro eis. Comedentes hoſtias et non corripientes: qui ubi morituros homines audiunt, inde gaudentes, et praeparant ſe ad praedam, quaſi corvi ad cadavera mortuorum. Nunc ergo fratres, qui voluerit ſacerdotalem auctoritatem accipere, inprimis cogitet propter Deum, et praeparet arma ejus antequam manus epiſcopi tangat caput, id eſt, pſalterium, lectionarium, antiphonarium, miſſale, baptiſterium, martyrologium, in anno circuli ad praedicationem cum bonis operibus et computum cum cyclo, hoc eſt jus ſacerdotum. Poſtea autem ſuum poenitentialem, qui hoc ordine ſecundum auctoritatem canonum ordinatur, ut diſcretiones omnium cauſarum inveſtiges. Primitus ſine quibus rectum judicium non poteſt ſtare, quia ſcriptum eſt: in nulla re appareas indiſcretus, ſed diſtingue quid, ubi, quamdiu, quando, qualiter debeas facere. Non omnibus ergo in una eademque libra penſandum eſt, licet in uno conſtringantur vitio: ſed diſcretio ſit unoquoque eorum, hoc eſt, inter divitem et pauperem, liberum, ſervum, infantem, puerum, juvenem, adoleſcentem, aetate ſenem, hebetem, gnarum, laicum, clericum, monachum, epiſcopum, preſbyterum, diaconum, ſubdiaconum, lectorem: in gradu vel ſine, in conjugio vel ſine, peregrinum, virginem, foeminam, canonicam vel ſanctimonialem, debilem, infirmum, ſanum. De qualitate pecudum vel hominum, continens vel incontinens, voluntate vel in caſu, in publico vel in abſcondito, quaſi compunctione emendet neceſſitate vel in voluntate, loca et tempora collationum conſtituerunt ſancti apoſtoli. Deinde ſancti patres, et ſanctus Penuſius. Deinde canones ſanctorum patrum, deinde alii atque alii: ut Hieronymus, et Auguſtinus, et Gregorius, et Theodorus. Ex quorum omnium iſta deſcripſimus dictis et ſententiis veraciter, ut ſalvi ſint omnes, et non puſillanimes, quia "Potentes potenter tormenta patientur." Item in Jeſu filii Sirach, "In judicando eſto miſericors, puſillis ut pater, et pro viro matri illorum." Item ſanctus Jacobus dixit: "Judicium ſine miſericordia erit illi, qui non facit miſericordiam," ſuperexaltat autem miſericordia judicium, ut idem ipſe conſequatur: ut ſanctus Benedictus, hoc eſt, qui veram poenitentiam faciunt in jejunio et fletu, in eleemoſynis, in orationibus, et perpetrata iterum non faciunt: et ſi faciunt, tamen non perſeverarent in eis: quia Deus dixit: "Malum cogitaſti, ignovi: malum dixiſti, ignovi: malum feciſti, ignovi: perſeverare in malo, non ignoſco." Ergo qui perſeverant in malo, non ignoſce, ſed judica judicium diſtrictum ſecundum canones, ut alii timorem habeant.

II. *De fornicatione.*

Adoleſcens ſi cum virgine peccaverit, annum unum poeniteat. Si ſemel et fortuito, levietur, et tamen uſque ad annum plenum. Si intra viginti annos puella adoleſcens, tres Quadrageſimas, et ferias legitimas. Si propter hoc peccatum ſervitio humano addicti ſunt, quadraginta dies; ſi nitens tantum, et non coinquinatus, viginti dies poeniteat. Si vidua obſtuprata annum totum, et dies jejuniorum in altero: ſi uſque ad generatum filii, annos duos integros, et duos alios levius. Si et occiderint, annos tres, et alios quatuor levius. Si monachus laicam, tres annos poeniteat. Illa duo, et legitimas ferias. Si monacham laicus, duos annos poeniteat, et legitimas ferias. Illa tres. Si uſque ad generatum filium, annos quatuor, ſi et occiderint, ſeptem annos poeniteat. Si quis vacans uxorem alterius polluit, duos annos poeniteat. Si uxoratus virginem, ſimiliter, ita ut primo horum a ſua contineat. Si ei conſenſerit, alioquin addatur modus poenitentiae. Si uxoratus uxorem alterius, tres annos poeniteat. Primo horum a propria conſentiente abſtineat. Si uxoratus ancillam ſuam, annum unum poeniteat, et tres Quadrageſimas, et legit. fer. tribus menſibus primis, et a ſua ſe contineat. Illa ſi invita paſſa eſt, quadraginta dies poeniteat: ſi conſentiens, tres Quadrageſimas, et legit. fer. Si adoleſcens ſororem, ſeptem annos poeniteat. Si matrem, ſeptem annos, et quamdiu vixerit, nunquam ſine continentia. Si Sodomitae, annos ſeptem, ſi in conſuetudine, annos ſeptem; vel ſi monachus, annos ſeptem. Qui cum pecude peccat, annum unum: ſi monachus eſt, duos annos; qui ſaepe fornicantur laicus cum laica, tres annos poeniteant, et quanto ſaepius aut negligentius, tanto magis et tempus addat, et modum. Qui diutius fornicationi, perjurio, latrociniis, caeteriſque flagitiis ſervivit, annos ſeptem poeniteat. Qui complexu foeminae illecebroſo, vel oſculo polluitur, dies triginta poeniteat. Qui contactu ejus inverecundo ad carnem, tres menſes poeniteat. Puer ſeipſum voluntate polluens, triginta dies poeniteat, juvenis quadraginta, qui in turpiloquio polluitur negligens, ſeptem dies poeniteat. Qui impugnatione cogitationis et naturae inquinatur nolens, per quatuor dies quinquagenos pſalmos canat, et quarta et ſexta feria jejunet ad nonam vel ad veſperam. Qui in eccleſia conſecrata concumbunt, qui in eccleſia per ſomnium polluitur, tres dies poeniteat: uxoratus contineat ſe quadraginta dies ante Paſcha et natale Domini, et omni die Dominico, et quarta et ſexta feria a conceptione manifeſtata, uſque poſt natam ſobolem. Vir contineat ſe ab uxore tres menſes; uxor poſt natam ſobolem abſtineat ſe ab eccleſia, ſi filius eſt, dies triginta, ſi filia, quadraginta. Si quis cum muliere tempore menſtrui ſanguinis concubuerit triginta dies poeniteat; qui Dominica nocte vel . . . . ſanctorum ſeptem dies poeniteat. Parens, cujus filius per negligentiam non baptizatus obiit, unum annum poeniteat, et nunquam ſine aliqua poenitentia. Si ſacerdos, ad quem perti-

pertinebat, vocatus venire neglexerit, ipſe damnationem animae judicio epiſcopi ſui caſtigetur. Sed in omnibus licet fidelibus, ubi forte morituros invenerint non baptizatos, immo praeceptum eſt, animas eripere a diabolo per baptiſma: id eſt, benedictam ſimpliciter aquam in nomine Domini, baptizare illos in nomine Patris, et Filii, et Spiritus Sancti. Intincto autem ſuperfuſus aqua, unde oportet eos qui poſſunt fideles monachos maxime, et ſcientiam habere baptizandi, et ſi longius alicubi exierint euchariſtiam ſemper ſecum habere.

III. *De occiſione.*

Qui occiderit monachum aut clericum, arma relinquat, et Deo ſerviat, vel ſeptem annos poeniteat. Qui laicum, odii meditatione, vel poſſidendae haereditatis ejus, annos quatuor. Qui pro vindicta fratris, unum annum. Et in ſequentibus duos annos, tres Quadrageſimas ac legitimas ferias. Qui per iram ſubitam et rixam, tres annos poeniteat. Qui caſu, unum annum. Qui in bello publico, dies quadraginta. Qui jubente domino ſuo ſervus, dies quadraginta. Qui liber jubente majore ſuo innocentem, annum unum, et ſequentes duas tres Quadrageſimas et legit. fer. Qui ſuper rixam ictu debilem vel deformem hominem reddit, impenſas in medicos, et maculae pretium et opus ejus donec ſanetur, reſtituat, et dimidium annum. Si vero non habet unde reſtituat haec, annum integrum. Qui ad feriendum hominem ſurrexerit, volens eum occidere, duas ſeptimanas poeniteat. Si clericus fuit, ſeptem menſes. Quod et ſi vulneraverit, dies quadraginta, ſi clericus, annum totum. Sed et pecuniam pro modo vulneris, licet lex non commendat, cui inflixit, tribuat ne laeſus ſcandalizet. Mulier partum ſuum ante dies quadraginta ſponte perdens, unum annum poeniteat. Si vero poſt quadraginta dies, tres annos poeniteat. Si vero poſtquam animatus fuit, quaſi homicida. Sed diſtat multum, utrum paupercula per difficultatem nutriendi, an fornicaria, cauſa ſceleris celandi faciat. Qui perjurat ſciens, compulſus a domino ſuo, tres Quadrageſimas poeniteat, ac legit. fer. Qui ſciens virtutem juramenti vel perjurii, perjurat in manu epiſcopi aut preſbyteri, vel altari vel cruce conſecrata, tres annos poeniteat. Si vero in cruce non conſecrata, unum annum poeniteat. Si autem in manu hominis, apud Graecos nihil eſt. Qui ſeducit neſcium perjurare, pernoxio, qui et poſtea perjurium ſuum cognovit, unum annum poeniteat.

IV. *De immunda carne.*

Qui manducat carnem immundam aut dilaceratam a beſtiis, quadraginta dies poeniteat. Si neceſſitate famis cogente multo levius. Mus ſi ceciderit in liquorem, tollatur inde, et aſpergatur liquor ille aqua benedicta: ſi vero mortuus ſit, abjiciatur totus liquor, nec ab hominibus ſumatur, ſive lac ſit, cereviſia, vel aliquid hujuſmodi; quodſi mortuus ſit, liquor ille in quo mus vel muſtela incidens moritur, purgetur, et aſpergatur aqua ſancta, et ſumatur, ſi neceſſitas ſit. Si avis ſtercoraverit in quemcunque liquorem, hujuſmodi tollatur ſtercus, et mundetur cibus aqua benedicta, et ſumatur. Qui ſanguinem neſcius cum ſaliva forbet, non ei nocebit; qui manducans proprio polluitur inſcius, non ei nocet. Si autem ſcit, poenitentiam agat juxta modum pollutionis.

V. *De capitalibus criminibus.*

Nunc igitur capitalia crimina ſecundum canones explicabo. Primo ſuperbia, invidia, fornicatio, inanis gloria, ira longo tempore, triſtitia ſeculi, avaritia, ventris ingluvies: Auguſtinus adjecit ſacrilegium, id eſt, ſacrarum rerum furtum, et hoc eſt maximum furtum, vel idololatriis ſervientem. Id eſt, auſpiciis, et reliqua. Deinde adulterium, falſum teſtimonium, furtum, rapina, ebrietas aſſidua, idololatria. Molles, ſodomita, maledici, perjuri. Iſta ſunt ergo capitalia crimina. Sanctus Paulus et Auguſtinus, et alii ſancti computaverunt, pro illis fieri oportere eleemoſynas largas, et longum tempus jejunium teneatur. Id eſt, ut alii judicant, pro capitalibus, id eſt, adulteris, homicidis, perjuris, fornicariis, et ſimilibus. Laicus quatuor annos poeniteat: clericus quinque, ſubdiaconus ſex, diaconus octo, preſbyter decem, epiſcopus duodecim, ſi conſuetudo erat.

VI. *De minoribus peccatis.*

Id eſt, furto, falſo teſtimonio, et ſimilibus. Laici annum unum, clerici duo, ſubdiaconus tres, diaconus quatuor, preſbyter quinque, epiſcopus ſeptem annos poeniteant. Item [de] ſodomitis ſi conſuetudo erat, epiſcopus quatuordecim annos poeniteat, preſbyter duodecim, diaconus decim, ſubdiaconi octo, clerici ſeptem, laici quinque. Monachus ſi fornicationem facit cum ancilla Dei, quatuor annos poeniteat. Si cum puella, ſeptem annos poeniteat. De parricidis vel fratricidis: quidam ſeptem, quidam quatuordecim et ſeptem.

VII. *De cupiditate, caeteriſque flagitiis.*

Item cupidus vel avarus, vel ebrioſus, vel ſuperbus, vel invidus, vel rapax, vel iracundia longa, vel maledicus, vel his ſimilia, quae enumerare longum eſt, tres annos poeniteat. Item ſi clericus cum quadrupede fornicaverit, duos annos poeniteat, ſubdiaconus tres, diaconus quinque, preſbyter ſeptem, epiſcopus decem annos poeniteat. Qui cum matre fornicaverit, quindecim annos poeniteat. Si cum filia vel ſorore, duodecim annos poeniteat. Qui cum fratre naturali fornicaverit per commixtionem carnis, ab omni carne ſe abſtineat, quindecim annos poeniteat. Si clericus venationes exercuerit, annum unum poeniteat, diaconus duos, preſbyter tres. Si preſbyter, vel diaconus, vel monachus uxorem duxerit, in conſcientia populi deponatur. Si adulterium perpetraverit cum ea, et in conſcientia populi devenit, projiciatur extra eccleſiam, et inter laicos poeniteat quamdiu vixerit. Qui dimiſerit uxorem ſuam alteri conjugi, ſeptem annos poeniteat. Si clericus homicidium fecerit, et proximum ſuum occiderit, decem annos poeniteat, exul ſeptem poeniteat, ſi

ſi odii meditatio fuit. Si laicus homicidium fecerit per furorem, et meditationem, quatuor annos poeniteat, vel quinque vel ſeptem annos poeniteat. Si per rixam, quatuor annos poeniteat. Item qui immolat daemonibus in magnis, ſi conſuetudo eſt, decem annos poeniteat. In minimis annum unum; auguriis et divinationibus, quinque annos poeniteat. Emiſſores tempeſtatum ſeptem annos poeniteant; ut poenitentia ſemper iſto ordine ſervata ſit ab uno anno, et deinceps de qualicunque peccato: id eſt, in unaquaque hebdomade tres dies vino, et ſine medone, carne: et jejunet uſque ad veſperam, et manducet de ſicco cibo, et tres Quadrageſimas ſemper de ſicco cibo, et jejunet tres dies ad nonam, et tres ad veſperam; et in diebus dominicis, et in natale Domini quatuor dies, et in Epiphaniam et in Paſcha, uſque in Albas; et aſcenſionem Domini, et Pentecoſten, et S. Michael, et ſanctae Mariae, et ſancti Johannis Baptiſtae, et duodecim apoſtolorum, et ſancti Martini, et illius ſancti feſtivitatem, qui in illa provincia eſt, in his praedictis diebus faciat charitatem, ſicut ſui compares, clerici ſive laici. Ebrietatem et ventris diſtenſionem in omnibus caveant. Faciant quod Apoſtolus dicit, " Sive manducetis, ſive bibatis, vel quicquid facitis, omnia ad gloriam Dei facite." Tunc ergo digna poenitentia eſt, ſi hoc impleatur.

VIII. *De clericorum poenitentia.*

Item in canone apoſtolorum indicatur, ut epiſcopus, preſbyter, diaconus, qui in fornicatione aut perjurio, aut furto captus eſt, deponatur: non tamen communione privetur, quia non judicat Deus bis in id ipſum. Si quis pontifex fornicationem faciens, naturalem judicabit duodecim annos poeniteat; per multas lachrymas et eleemoſynas, veniam a Domino petat; poſt annos tres vel quatuor levius. Preſbyter cum puella non praelato monachi voto annos tres vel quatuor poeniteat, tres Quadrageſimas, et quartas et ſextas ferias ſemper de ſicco cibo. Si cum ancilla Dei, aut cum maſculo, plus addetur, id eſt, ſeptem annos poeniteat, ſi conſuetudo eſt. Similiter diaconi, ſi monachi non ſunt, duos vel tres annos poeniteant. Sic et monachus ſine gradu, ſi cum puella, annos tres. Si diaconus vel monachi ſunt, quinque vel ſeptem annos poeniteat. Monachi cum gradu, ſeptem annos poeniteant, ſi ſine voto; monachi cum puella novem annos vel decem poeniteant. Clericus ſine voto monachi fornicatus, unum annum poeniteat. Si frequenter, duos annos poeniteat. Si cum canonica, duos annos: frequenter tres. Si genuerit filium, plus poeniteat: id eſt, quatuor vel quinque annos, alii dicunt ſeptem exul fiat. Sic et virgo ſanctimonialis cum laicis ſine gradu, ſi clericus, qui canonici ſunt, unum annum; frequenter duos. In gradu autem ſicut monachus, id eſt, tres annos. Theodorus dixit: " Monachus faciens fornicationem, et non invenit, unum annum poeniteat et dimidium." Item monachus faciens cum puella, ſex annos poeniteat. Laicus maculans ſe cum ancilla Dei, annos duos poeniteat. Si genuerit ex ea, tres annos poeniteat. Si ſine conjugio ſunt, tres Quadrageſimas; quidam quadraginta dies judicant, id eſt, conſuetum. Item ſodomitae quidam, decem, id eſt, qui ſaepe fecerit vel in gradu quidam ſeptem annos, quidam ann. ut mollis quidam centum dies, ut pueri, viri inter annos, ſi pueri duos annos. Qui cum pecude peccaverit, vel jumento, decem annos poeniteat, quidam ſeptem, quidam tres, quidam unum, quidam centum dies, ut pueri. Oportebat diſcretionem eſſe inter qualitatem pecudum, vel hominum, ſicut ſupra diximus. Item epiſcopus ſi cum quadrupede fornicaverit, octo annos poeniteat, ſi conſuetudo, decem, preſbyter quinque, diaconus tres, clericus duos.

IX. *De juramento.*

Qui juramentum fecerit in eccleſia, aut in evangelio, ſive in reliquiis ſanctorum, ſeptem annos poeniteat. Alii duodecim annos judicant. Sive in manu epiſcopi, aut preſbyteri vel diaconi, ſive in cruce conſecrata, unum annum poeniteat. Alii tres vel quatuor judicant. Et in cruce non conſecrata, unum annum, vel ſeptem menſes, ut alii; qui autem ſeductus ignorans, et poſtea cognoſcit, unum annum poeniteat, vel tres Quadrageſimas, vel quadraginta dies poeniteat. Si quis coactus pro qualibet cauſa neceſſitatis, tres Quadrageſimas, alii tres, annum unum, et ex eis in pane et aqua, ut alii judicant. Item perjuri tres annos qui ſuſpicatur priuſquam juramentum ducatur, et tamen jurat per conſenſum, duos annos poeniteat. Si quis in manu laici juraverit, apud Graecos nihil eſt.

X. *De abſtinentia mulierum.*

Mulier abſtineat ſe a viro ſuo, quando conceperit, antequam pepererit: et poſt partum quadraginta dies. Qui autem nupſerit his diebus, decem dies poeniteat, vel triginti, vel viginti. Qui in matrimonio ſunt, abſtineant ſe tres Quadrageſimas, et in dominica nocte, et in Sabbato et feria quarta et tertia qui legitime ſunt, et tres noctes abſtineant ſe, antequam communicent Qui in Quadrageſima ante Paſcha cognoſcit uxorem ſuam, et noluit abſtinere, unum annum poeniteat, vel ſuum pretium reddat ad eccleſiam, vel pauperibus dividat, vel viginti ſex ſolidos reddat. Si per ebrietatem vel aliqua cauſa acceſſerit ſine conſuetudine, quadraginta dies poeniteat. Mulier ſi divinationes fecerit, vel incantationes diabolicas, unum annum poeniteat, vel tres Quadrageſimas, vel quadraginta dies, juxta qualitatem culpae. Mulier ſi aliquem interfecerit, imitantem malitia ſua: id eſt, per poculum, aut per artem aliquam, octo annos poeniteat. Si paupercula, quatuor annos. Mulier ſi occiderit filium ſuum per homicidium, undecim annos poeniteat.

XI. *De auguriis vel divinationibus.*

Auguria vel ſortes, quae dicuntur fata ſanctorum, vel divinationibus obſervare, vel quarumcunque ſcripturarum inſpectione futura promittunt, vel votum voverint in arborem vel in

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quamlibet rem, excepta eccleſia, ſi clericus laici excommunicentur ab eccleſia, vel tres annos clericus poeniteat, laici duo, vel unum et dimidium. Mulier ſi filium ſuum ſupra tectum ponit, vel in fornacem, pro ſanitate febrium, quinque annos poeniteat. Nolite exercere, quando luna obſcuratur, ut clamoribus ac maleficiis ſacrilego uſu ſe defenſare poſſe confidunt. Caragios et divinos praecantatores, laici tres dies ſine cerevifia vel vino et carne: alii duodecim dies. Si fidelis laicus ſit, qui pro nequitia inebriat alterum, quadraginta dies poeniteat. Si vomitum facit infirmitatis cauſa, ſine culpa eſt.

XII. *De ebrietate.*

Si per ebrietatem vel voracitatem evomerit euchariſtiam, quadraginta dies poeniteat. Clericus, monachus, diaconus ſexaginta, preſbyter ſeptuaginta, epiſcopus centum decem. Si infirmitatis cauſa ſeptem dies unuſquiſque, ſine infirmitatis cauſa ſacrificii die quatuor dies; quidam pſalterium, quidam bis pſalterium ſuum ſacrificii die in ignum projecit, vel in flumine, centum pſalmos cantet. Si canes comedunt talem vomitum, centum diebus, ſi ſcit; ſi non ſcit, quadraginta. Qui vero inebriantur contra praeceptum Domini, ſi votum ſanctitatis habent: hoc eſt ebrietas, quando ſtatum mentis mutat, et linguae balbutiunt, et oculi turbantur, et vertigo erit, et ventris diſtenſio, ac dolor ſequitur. Si clericus ſit, quatuor dies poeniteat. Monachus quatuordecim diaconus quatuor hebdomades. Preſbyter quatuor, epiſcopus quinque, praelati tres ſine vino et carne.

XIII. *De euchariſtia.*

Si quis euchariſtiam negligentiae cauſa perdiderit, unum annum poeniteat, tres Quadrageſimas ſeu quadraginta dies poeniteat. Si ſacrificium in terra ceciderit cauſa negligentiae, quinquaginta pſalmos cantet. Qui neglexerit ſacrificium, ut vermes in eo ſint, ut colorem non habeat ſaporemque, viginti dies poeniteat, vel triginta vel quadraginta, et in igne accendetur. Cinis ejus ſub altari abſcondatur: ſi uſque ad terram ceciderit, unum diem poeniteat; ſi ſtella arſerit, altare ceciderit, tres dies poeniteat. Qui in eccleſia modicam partem perdiderit, et non invenerit, viginti dies poeniteat, unoquoque die pſalmos quadraginta cantet. Qui autem in plebem ſuum chriſmalem perdiderit, et non invenerit, quadraginta dies poeniteat, vel tres Quadrageſimas. Qui perfuderit calicem in finem ſolennitatis, triginta dies poeniteat.

XIV. *De diverſis cauſis.*

Qui creaturam perdiderit, thus, tabulas, aut ſchedulam ſuam, ſal benedictum, panem novum conſecratum, vel aliquid huic ſimile, quatuor dies poeniteat. Qui morticinum inſcius comederit, quadraginta dies poeniteat. Si autem ſciens, centum dies poeniteat. Qui ſuffocatum comedit et eſt inops, vel hebes, quatuor dies poeniteat: ſani autem et infirmi ſi ſciunt, quadraginta dies poeniteant. Qui ſaepe faciunt tres Quadrageſimas vel annum. Qui comedit vel bibit intinctum a familiari beſtia, id eſt, canc vel cato, et ſcit, centum pſalmos cantet, vel unum diem jejunet. Si quis dederit alicui liquorem, in quo mus vel muſtela mortua inveniuntur; ſi ſecularis, quatuor dies poeniteat, in coenobiis trecentos pſalmos cantet. Qui poſtea noverit, quod tale potum biberit, pſalterium cantet. Si quis ſemicoctum comederit inſcius tres dies poeniteat: vel pſalterium cantet. Sciens autem, quatuor dies poeniteat: pro modico furto, triginta dies poeniteat in viginti annos. Pueri decem annorum, aliquod furtum facientes, quatuor dies poeniteant. Si quis intinxerit manum in aliquo cibo, et non idonea manu, centum pſalmis emendetur. Si in farina aut in aliquo cibo ſicco, aut in pulte aut lacte coagulato mus vel muſtela mortua inveniuntur, quod in circuitu ejus remanſerit, projicietur foras: et quod reliquum eſt manducetur. Item qui autem, quod impoenitentiale ſcriptum eſt, implere poterit, bonum eſt: qui autem non poteſt, conſilium damus per miſericordiam Dei, in primitus pro uno die in pane et aqua, quinquaginta pſalmos, genu flectendo: aut ſine flexu, ſeptuaginta pſalmos, intra eccleſiam, vel in uno loco per ordinem pſallat: et pro uno die valent duae et centum genuflexiones, vel unus denarius pro die valet, et tres eleemoſynas tres pauperes valent: quidam dicunt quinquaginta percuſſiones, quinquaginta pſal. pro uno die valent. Id eſt, in hyeme, in autumno, et in verno, centum pecuſſiones vel pſalm. et in aeſtate, centum quinquaginta pſalmos vel percuſſiones. Item pro uno menſe, quod in pane et aqua poenitere debet pſalmos in genuflexu, vel ſine flexu, j. dc. lxxx. et poſtea omnes dies reficiant ad ſextam, niſi quarta et ſexta feria jejunet ad nonam. A carne et vino abſtineat ſe, aliam cibum poſtquam pſallat, ſumat. In diebus [illegible], remiſſior poenitentia erit, de natali Domini uſque in Epiphania, et illos praedictos dies, qui ſupraſcribuntur, qui impoenitentiae non computantur. Item qui non poteſt ſic agere poenitentiam, ſicut ſuperius diximus, in primo anno eroget in eleemoſyna ſolidos viginti tres pro uno anno in pane et aqua, donat in eleemoſyna ſolidos viginti duos, et in unaquaque hebdomade unum diem jejunet ad nonam, [illegible] ad veſperum, et tres Quad. in duos, viginti ſolidos, pro tribus annis octoginta ſolidos, quae ſunt lxiv. ſolidi. Potentes homines pro culpis criminalib. faciunt, ut Zacchaeus ait: "Domine omnium bonorum meorum dimidium do pauperibus, et ſi quid injuſte abſtuli, in quadruplum reddam;" et de mancipiis dimittat liberos et captivos redimat, et a quo die deſinat peccare, non deſinat commemorare, quod apoſtolus ait: "Qui per corpus peccat, per corpus emendet," hoc eſt, jejuniis et vigiliis, et orationibus ad Dominum, qui corpus eſt fuerit, et omne malum fecit, in effundendum ſanguinem in furto, in fornicatione, in mendacio et juramento, et omnibus malis: et poſtea Deo ſervire vult uſque in finem, tres aut duos annos poeniteat, vel quomodo ſacerdos judicet. Ipſe tamen cogitet de medicamento animarum, quomodo ſuam vel eorum animas ſervare valeat in erudiendo, in docendo ſanum ſermonem

nem, quod qui bene miniſtrat, bonum gradum ſibi adquirit apud eum, qui eſt ſuper omnia "Deus benedictus in ſecula ſeculorum, Amen."

XV. *Item de pretio anni vel diei.*

Primo anno quidam promiſerunt quatuor triduanas, interveniente una nocte. Alii aiunt, duodecim triduanae: hoc eſt, ſemel in uno menſe triduanas quidam dixerunt. Quidam verberibus aut in vigiliis inſiſtendo quatriduum: alii ſic, alii vero ſic. Pretium autem diei, hoc eſt agapen, duobus vel tribus pauperibus. Alii totum pſalterium, id eſt, in aeſtate, in hyeme vero, et in verno vel autumno quinquaginta pſalmos: quidam duodecim plagas vel percuſſiones, vel plus minus vel diſcernat tempora. Quidam in labore alieno, vel inflectendo Quadraginta bis deſinat, Quadraginta ter deſinat, centum viginti ſexies deſinat, et addentur decem, ſecundo viginti, ſuperiori triginta, ſi labor non ſit.

Nota. Geſtit, ut vides, hoc ſe opuſculum, Bedae nomine, aegre tamen id concedendum. Si enim poenitentiales ſuos canones non ediderit Egbertus uſquedum ſalutatus eſt archiepiſcopus, ut ex eorum ſuggeratur titulo, nec poteſtas ei per jus competiverit quam e Roma retuliſſet pallium; libellus iſte ſine dubio non eſt Bedae. Juxta Faſtos enim non eſt aſſecutus archiepiſcopatus cathedram ante annum gratiae DCCXXXV. Pallium vero, ut ſuperius e Florilego annotavimus, non ante annum DCCXLV. et Bedam obiiſſe refert Sigebertus in an. Domini DCCXXXI. probatiores noſtri auctores Wigornenſis, Malmeſburienſis, Weſtmonaſterienſis, atque alii in anno DCCXXXIV. et Cuthbertus ipſe, qui apud Wigornenſem adfuiſſe dicitur morienti, in ſequenti anno, hoc eſt DCCXXXV. 8. cal Junii, 4. feria, et circa horam x.

Bedae igitur non eſt tribuendum, reor, hoc opuſculum: cujus ne relator deprehendar malefidus: ſcias lector me pauca aliquot hic conſulto praeteriiſſe, utpote quae pectore verecundi ſacerdotis potius reponenda cenſui, quam publicae exponenda lectioni, ne ignotas forte doceant turpitudines, caſtumve huic radant oculum, pudicam illi aurem. Loca igitur nec vel aſteriſco denotavimus, ne quaerenti eſſet pro Mercurio. Pluribus autem, ut accepi, diſcrepat impreſſus codex ab Oxonienſi manuſcripto, habenturque in eodem aegri aliquot loci quos tardius deprehenſos, jam non poſſumus ſanos reddere.

Monachi primum in Anglia vinum bibunt. Ex Balaeo Cent. II. cap. xv. in Append. [Ann. Dom. DCCLVII. Spelm. vol. I. p. 289.]

PIPINUS ex regis et magiſtri ſui proditione Francorum rex per pontificem factus, Romanorum ritus et cantum anno Dom. DCCLVI. primus in Gallias attulit: ut habet Paulus Aemilius in Chronicis Francorum. Sequenti anno monachi primum Lindisfarne, vinum bibere coeperunt: nam prius aquam ſolummodo aut lac potabant. Principes in Anglia multi his diebus, cum tonſura monachatum induebant.

Edictum Eadberti regis Cantii de mutandis loco et conſuetudine ſepeliendi reges et archiepiſcopos Cantuarienſes. Ex Antiqq. Britann. Eccl. in Cuthberto et Tho. Spot. monach. S. Aug. [Ann. Dom. DCCLVIII. Ibidem ſeq.]

CUTHBERTUS, archiepiſcopus Cantuariae eccleſiam ſuam cathedralem Chriſti, honore aliquo inſignire cupiens, cum nulla honorabili ſepultura ornatam videret, indignum ratus eſt, defunctorum archiepiſcoporum corporibus ſuam eccleſiam ſpoliari, et ad monaſterium Petri et Pauli, ſanctique Auguſtini ea ſemper transferri. Iniit ergo ſecum rationem, quonam modo hanc conſuetudinem irritam faceret. Itaque ad regem Eadbertum in Cantio tunc regnantem acceſſit: ab eo precibus contendit, ut praedictum ſepulturae morem mutaret, et mutatum regio ſuo edicto confirmaret: quod partim precario, partim etiam pretio interveniente, tandem obtinuit an. Dom. DCCLVIII. etc.

Nota. Luci non proſtat edicti iſtius regii diploma. Conſtituit autem Auguſtinus, primus ibidem archiepiſcopus ex auctoritate ſancti Gregorii papae ejuſdemque confirmatione: ut monaſterium SS. Petri et Pauli, quod in fundo S. Pancratii extra muros Cantuariae aedificabatur, locus in perpetuum eſſet ſepulturae archiepiſcoporum Cantuarienſium: ut vdeas in appendice in diatriba de primis eccleſiis Anglosaxonum, pag. 724. in tertia charta Ethelberti regis p. 728. et in bulla plumbea Auguſtini p. 730. licet enim charta et bulla iſta, ſcripturae vetuſtatem, quam prae ſe tulerint, non obtinuiſſe cenſeam, rei tamen geſtae veritatem continere non inficiar.

Certum eſt, ante hoc Cuthberti tempus, nullum fuiſſe in urbibus coemeterium, nullum ſepulturae locum. Prohibitum quippe cum in legibus XII. tabularum, cap. II. tum ex more gentium, et conſuetudine ipſius eccleſiae, in urbibus ſepelire. Morem igitur tenuere Gregorius et Auguſtinus, ſtatuentes, ut ipſorum regum et archiepiſcoporum ſepultura extra urbem foret: et de hoc ſtatuere, ad ſacram juriſdictionem pertinebat (etiam apud Romanos ethnicos) non civilem. Cum tamen ad abrogandam hanc antiquam conſuetudinem, et eccleſiaſticam conſtitutionem ab archiepiſcopo Auguſtino, et ipſo papa Gregorio latam veniretur: vides ſub hoc ſeculo, primatem ipſum antiſtitem Cuthbertum, non ad claves gladiumve

eccleſiae confugere, ſed obnixius regiae poteſtatis virgam et diploma implorare: et hoc quidem non in armatam laicorum multitudinem late diſperſam; ſed in domeſticam eccleſiae ſuae clientelam, imbelles aliquot monachos, clauſtro ſeptos et mundo mortuos. Haec Spelm.

Scholae ſeu collegii Anglorum Romae inſtitutio. Ex Balaeo Cent. I. ca. xv. et Malmeſbur. De geſt. reg. lib. II. cap. ii. [Circa ann. Dom. DCCLX. Spelm. vol. I. p. 290. ſeq.]

De iſtius origine tenuis apud veteres mentio. "Claruit [inquit Balaeus] Ecgbertus, archiepiſcopus Ebor. anno a Salvatoris noſtri adventu in carnem DCCLX." Et mox ſubjungit in Appendice: "Circa haec tempora Merciorum rex Offa, Romae collegium pro peregrinis Anglicis, ad non modicum Anglicanae reipub. malum fecit, ac pontifici ſua ſponte tributum annuum pendit." Collegium ſive ſcholam iſtam condidiſſe cedit etiam Malmeſburius: qui de Aethelwulpho rege Romam poſtea veniente, ſic commemorat: "Ibi ergo integro moratus anno, ſcholam Anglorum, quae, ut fertur, ab Offa rege Merciorum primitus inſtituta, proximo anno conflagraverat, reparavit egregie." Non autem cum Balaeo ſuggerit, Offam hoc collegium ſive ſcholam condidiſſe, eodem tempore quo tributum pependit. Clarum enim eſt, eum neque conceſſiſſe neque pependiſſe tributum, de quo Balaeus loquitur, ante adventum ſuum Romam an. Dom. DCCXCIV. Scholam vero ſeu collegium etiam tunc et prius floruiſſe, liquet e reſidentiario codice MS. Ciceſtrenſis eccleſiae, ubi in hunc modum legitur: "Anno Domini DCCXIV. ſic ſcriptum de denariis S. Petri reperitur. Offa rex Merciorum pro impetranda canonizatione S. Albani martyris, Romam adiens tempore Adriani papae primi expedito voto ſuo, ſcholas Anglorum quae tunc Romae floruerant ingreſſus, contulit ad ſuſtentationem ſcholarium regni ſui illuc venientium, ſingulos argenteos, de ſingulis familiis quibus ſors tantum dederat extra domos in paſcuis, ut XXX. argenteorum pretium excederet: et pro tali largitate obtinuit ab eodem papa, ut nullus de regno Angliae publice poenitens pro ſibi injunctis poenitentiis, exilium tunc ſubiret." Clara igitur fuit haec Anglorum ſchola antequam Offa Romam venit, deinceps vero multo clarior ex hac ejus munificentia. Cui inſigne aliud adjecit beneficium, quod a Carolo Magno privilegium obtinuit; ut Romam peregrinantes Angli religionis ergo pace fruerentur, liberique eſſent a vectigalibus et teloniis. Conſimile eis utique privilegium Romae commorantibus, indulſit poſtea Martinus papa II. ut ſuperius de utroque videas in annis gratiae DCCXCVII. et DCCCLXXXIII.

Carolus Magnus rex Francorum mittit concilii Nicaeni II. *librum in Britanniam ad Offam R. Merciorum, in quo imagines decernuntur adorandae, ſed Angli hoc rejiciunt.* Ex lib. de vita Offae regis p. 152. [Ann. Dom. DCCXCII. Ibidem p. 305. ſeqq.]

Epiſtola Caroli Magni ad Offam, regem Merciorum.

Carolus, gratia Dei rex Francorum, et Longobardorum, et patricius Romanorum, viro venerando et fratri chariſſimo Offano, Merciorum regi ſalutem, honorem, et amorem. Cum deceat reges potentes et famoſos amicitiae foedere convinciri, et mutuis gaudiis adinvicem gratulari, ut in vinculo charitatis Chriſtus in omnibus et ab omnibus glorificetur: veſtrae ſerenitati hoc eulogium duximus deſtinandum. Cum nobiliſſimam Longobardorum civitatem, cum ſuis civibus omnibus noſtro dominatui ſubjugaverimus, et Italiam totam noſtro imperio feliciter ſubjugaverimus, Chriſti adjutorio, cui famulari deſideramus, rex Deſiderius Longobardorum, duceſque Saxoniae, quos noſtris nutibus inclinavimus, Withimundus et Albion, cum fere omnibus incolis Saxoniae, baptiſmi ſuſceperunt ſacramentum, Domino Jeſu Chriſto de caetero famulaturi. Hoc igitur ſalubri mandato ego Carolus, regum chriſtianorum orientalium potentiſſimus, vos O Offane, regum occidentalium chriſtianorum potentiſſime, cupio laetificare et te in dilectione ſpeciali amplecti ſincerius.

Ex quo autem haec Offano plenius nunciabantur, crevit dietim inter ipſos reges magnificos amicitia, foedera firmabantur, munera pretioſa mutuo deferebantur, regna utrobique non modicum roborabantur, et proſperitas utriuſque ſuſcepit incrementum. Inter caetera vero dilectionis inſignia, memoratus rex Carolus (qui ſicut erat regum potentiſſimus, ita et erat manſuetiſſimus) Offano regum Occidentalium maximo et piiſſimo, quaſdam tranſmiſit epiſtolas, cum quibus ſtatuta ſynodalia, quaſi quaedam fidei catholicae rudimenta, ad informandum corda aliquorum ſuorum praelatorum, quos rudes credidit et incompoſitos: et ad amicitiam inter ipſos inchoatam feliciter perpetuandam. Quam et idem Offa, quaſi hoſtiam ſibi caelitus tranſmiſſam, gratanter et gaudenter ſuſcepit.

Haec codex de vita Offae, qui praetermiſſis mediis pluribus, remotiora inſequitur. Scribi enim videtur data epiſtola ſub anno Domini DCCLXXIV. Nam eo anno ſubjugaſſe dicitur apud Sigebertum Carolus Magnus Deſiderium, Longobardorum regem, et Italiam totam: tribuſque ſuis exercitibus Saxonum tres exercitus deleviſſe. Statuta vero ſynodalia, de quibus loquitur, ad Offam non mittuntur ante annum DCCXCII. vel ſub eo tempore, nam concilium ipſum Nicaenum II. non eſt celebratum ante an. Dom. [Bin. DCCLXXXVII. Sigeb. DCCLXXXIII. Faſti DCCLXXXIX. Pontac. DCCXC.] DCCLXXXIX. Nec meminit auctor iſte quid in ſtatutis illis ſynodalibus decretum fuit, ſed ab aliis hoc petendum liquet, et inter primos Hovedeno, qui ſic ait, Annal. par. I. pag. 405.

Anno ab incarnatione Domini DCCXCII. Carolus rex Francorum miſit ſynodalem librum ad Britanniam, ſibi a Conſtantinopoli directum: in quo libro, heu proh dolor! multa inconvenientia et verae fidei contraria, reperta ſunt: maxime, quod pene omnium orientalium doctorum non minus quam trecentorum vel eo amplius epiſcoporum, unanimi aſſertione confirmatum, imagines adorari debere: quod omnino eccleſia Dei execratur. Contra quod ſcripſit * Albinus epiſtolam ex auctoritate divina ſcripturarum mirabiliter affirmatam, illamque cum eodem libro, ex perſona epiſcoporum et principum noſtrorum regi Francorum attulit.

Nota. Habetur Hovedeni haec narratio, ni me fallant notae meae et memoria, nam deſunt mihi jam ad quos recurram libri ipſi, apud Simeonem Dunelmenſem; et in hiſtoria Roffenſi: in Saxon. Sermon. par. ult. et totidem verbis apud Matthaeum Weſtmonaſterienſem in anno gratiae DCCXCIII. Qui hic Albinus, alias Flaccus Albinus, et uſitatius Alcuinus nominatur. Vir inter eruditos ſui ſeculi, extra aleam poſitus: Anglus genere, ſed apud Gallos praecipue florens. Erat quippe Caroli Magni inſtitutor, et in ſacris ei conſultiſſimus, de quo multa Malmeſburius et ſcriptores noſtri. Sed ne de Anglo Anglos audias, Sigebertum habe in anno DCCXC. "Alcuinus de Britannia oriundus, magiſter delicioſus regis Caroli, ſcientia literarum praepollet in Gallia, cujus praecipue magiſterio ipſe rex omnes artes liberales didicit. Hic multa ſcripſit inter quae eminent libri de ſancta Trinitate ſcripti ad ipſum regem. Hic etiam juſſu ipſius regis divinam hiſtoriam correxit." Haec illic. Vide Baronium.

Memorabilis autem et lugubris pariter ſub hoc ſeculo orta eſt in eccleſia Dei, de adorandis imaginibus diſceptatio: quae cum in oriente, ab ipſis imperatoribus Philippico Bardanae, Leone III. Iſauro, Conſtantino VI. Caballino etc. ſynodiſque Nicaena et Conſtantinopolitana VII. oecumenica, etc. ultra citraque acerbiſſime vexata eſſet et damnata: arte et dolo Irenes imperatricis [dux foemina facti] aſpirante Hadriano papa, conflatum eſt Nicaenum hoc concilium an. Dom. DCCLXXXIX. in quo pars propugnatrix ſuperior evaſit, propulſatrix vincitur et opprimitur. Longum eſt ambages recitare, et non noſtri penſi.

Stabilito vero in hunc modum cultu imaginum, allatus eſt a Conſtantinopoli ad Carolum Magnum, regem Franciae nondum imperatorem, actorum ſynodalium codex, quem ille citius in Britanniam miſit ad Offam regem Merciae, et epiſcopos ſuos obſervandum. Peregrina illis hac doctrina, quam, ut ſupra dicitur, "omnino eccleſia Dei execratur," contriſtatis; Alcuinus, de quo ſupra, per epiſtolam ex perſona epiſcoporum et principum Angliae, ad Carolum datam, hanc Nicaeni concilii ſententiam ſcripturae ſacrae teſtimoniis mirabiliter labefactat: Carolumque, ut videtur, ſic concuſſum reddidit, ut altero poſthac anno, habita ex mandato ejus Francofordiae ſynodo 300. vel eo ſupra patrum, refutetur hoc decretum de imaginibus adorandis, et damnetur. Placeat ſynodi verba recitari, ut e bibliotheca celeberrimi I. C. Petri Pithoei luci publicae exhibuit Melchior Goldaſtus inter imperialia decreta de cultu imaginum § X. cap. ii. "Allata eſt, [inquit ſynodus Francofordenſis] in medium quaeſtio de nova Graecorum ſynodo, quam de adorandis imaginibus Conſtantinopoli fecerunt, in qua ſcriptum habebatur, ut qui imagines ſanctorum, ita ut deificam Trinitatem, ſervitio aut adoratione non impenderent, anathema judicarentur. Quam omnes, qui ſupra, ſanctiſſimi patres noſtri, omnimodis et adorationem et ſervitium reſpuentes contempſerunt, atque conſentientes condemnaverunt." Prodigioſam ſane illam ſententiam de deificandis imaginibus in Nicaenae ſynodi exemplari a Binio hodie exhibito non reperire me fateor: inter multa autem de adorandis imaginibus ſparſim edita papam ipſum Hadrianum omnia lenientem, ſpontaneam enim, ne vel adverſariis injuriam feram, ita introducit in epiſt. Adrian. ad imp. Act. 2. Ἐπεὶ μὴ γένοιτο ἡμῖν, ἵνα τὰς αὐτὰς εἰκόνας, καθὼς φλυαροῦσί τινες, θεοποιήσωμεν· ὁ γὰρ μόχθος καὶ ὁ πόθος ἡμῶν, ὃν ἔχομεν εἰς τὸν πόθον τοῦ Θεοῦ καὶ τῶν ἁγίων αὐτοῦ ἐστί. Καὶ καθὼς ἡ θεία γραφὴ ἡμῶν ἔχει, τὰς αὐτὰς εἰκόνας εἰς μνημόσυνον τοῦ σεβάσματος ἡμῶν ἔχομεν, φυλάττοντες τὴν καθαρότητα τῆς πίστεως ἡμῶν. Id eſt, "Nam abſit a nobis, ut ipſas imagines, ſicut quidam garriunt, deificemus. Sed affectum et dilectionem noſtram, quam in Dei amorem et ſanctorum ejus habemus, omnimodo praeferimus. Et ſicut divinae ſcripturae libros ipſas imagines ob memoriam venerationis habemus, noſtrae fidei puritatem ſervantes." Haec ille, et alia: quae ſi patribus Francofordenſis concilii innotuerint, videntur pro commentis cenſuiſſe, dum nihilominus imaginum condemnarunt adorationem. Sed gravem eſſe quaeſtionem ait Binius inter viros hujus ſeculi doctiſſimos, an Nicaena II. ſynodus a patribus Francofordenſis concilii condemnata eſſet, an non; alii, inquit, negant, alii affirmant; fateturque illuſtriſſimos ipſos cardinales

* Al. *Alcuinus.*

dinales Baronium atque Bellarminum condemnatam ſenſiſſe. Cum tamen iſtius concilii actiones non in lucem deveniſſe animadverteret, non abſtinuit negare quid in eo actum eſſet adverſus cultum imaginum: imo eo prorupit, ut contrarium ſtabilitum contendat, ipſoſque Bellarminum et Baronium aliter decernentes, pluribus fatagit redarguere. Proculdubio id in cauſa fuit quod perierunt Francofordenſis ſynodi monumenta (et Alcuini noſtri laudata adeo epiſtola ſuperſtite interea tanto operum ſuorum volumine) quod imaginum oppugnabant adorationem. Vixiſſent enim et in Vaticana forte haberentur bibliotheca, ſi, quod Binius aſſerit, eandem promoviſſent. Me ut reprimam: nihil hactenus obvenit nobis, quo eccleſiam Anglicanam imaginum cenſeamus adorationem ſuſcepiſſe. Vide quae a Goldaſto colliguntur in citato ſuo libro; et quid Magdeburgenſes Cent. VIII. cap. ix. et confer haec cum Binii notis ad II. Nicaen. ſynod. et Francoford. concil.

Epiſtola Caroli Magni ad Offam regem Merciorum de privilegiis Romam peregrinantibus conceſſis. E MS. Cod. de vita Offae regis. [Circa an. Dom. DCCXCVI. Spelm. vol. I. p. 315.]

CAROLUS, gratia Dei rex Francorum et Longobardorum, et patricius Romanorum, viro venerando et fratri chariſſimo Offae regi Merciorum ſalutem. Primo gratias agimus omnipotenti Deo, de catholicae fidei ſinceritate, quam in veſtris laudabiliter paginis reperimus exaratam. De peregrinis vero qui pro amore Dei et ſalute animarum ſuarum, beatorum apoſtolorum limina deſiderant adire, cum pace ſine omni perturbatione vadant. Sed ſi aliqui non religioni ſervientes, ſed lucrum ſectantes, inveniantur inter eos, locis opportunis ſtatuta ſolvant telonia. Negotiatores quoque volumus, ut ex mandato noſtro, patrocinium habeant in regno noſtro legitime, etſi in aliquo loco injuſta affligantur oppreſſione, reclamant ſe ad nos et noſtros judices; et plenam jubebimus inde juſtitiam fieri. Cognoſcat quoque dilectio veſtra, quod aliquam benignitatem de Dalmaticis noſtris vel palliis ad ſingulas ſedes epiſcopales regni veſtri vel Ethelredi direximus, in eleemoſynam domini apoſtolici Adriani: deprecantes ut pro eo intercedi jubeatis, nullam habentes dubitationem, beatam illius animam in requie eſſe; ſed ut fidem et dilectionem oſtendamus in amicum nobis chariſſimum. Sed de theſauro humanarum rerum quem Dominus Jeſus (nobis) gratuita pietate conceſſit, aliquid per metropolitanas civitates direximus, veſtrae quoque dilectioni unum balteum et unum gladium Hunniſcum, et duo pallia ſerica duximus deſtinanda. Vale.

Nota. Videtur MS. hujus codicis auctor hanc epiſtolam, differat licet in aliquantulis, e Malmeſburio [De geſt. reg. lib I.] aſſumpſiſſe: qui non eam integre, ſed (ut ſua utar dictione) haec ſaltuatim verba epiſtolae decerpens, per compendium veluti nobis reddidit. Angli vero ſub hac tempeſtate peregrinantes Romam, graviſſimis ſpoliis et injuriis affliguntur, non ſolum a Saracenis qui Alpium inſidebant anguſtiis, ſed ab aliis etiam Caroli Magni ſubditis, Galliam et Italiam habitantibus: de quo apud Carolum Offa querens, hoc per epiſtolam retulit privilegium, anno incerto. Weſtmonaſterius (ſibi non conſtans) eam primo ponit in anno DCCLXXV. deinde, ſeu conſultior, ſeu oblitus praecedentis, in DCCXCVII. et utrobique eiſdem pene verbis, ſed utrobique data peccans aliquantulum. Ex verbis enim ipſius epiſtolae, ſcripta deprehenditur poſt mortem Hadriani papae, qui in vivis fuit anno DCCLXXV. et in viceſimo ſubſequenti. In anno vero DCCXCVII, non ſolum Hadrianus (ſi faſtis et chronographis noſtris fidem adhibuerimus) ſed et ipſe Offa mortuus eſt, utrique ſcilicet in anno DCCXCVI. ſic ut ſcripta videatur haec epiſtola ſub ipſo tempore quo deceſſit Offa, quod vicinum regem Carolum diu non latere potuit. Munera quae Carolus rex Offae miſit, ſic expreſſit et interpretatur priſcus quidam.

A Carolo dona data ſunt Offae. mucro, zona,
Cingat ut imbelles clemens, feriatque rebelles.
Pallia donantur, velut his ſecreta tegantur.
Tyro mucrone, ſed et utens munere zonae,
Indomitos punit, pronos ſibi nectit et unit.
Palliat arcana, ne ſignent pallia vana.

Aethelwulphus R. occidentalium Saxonum potitus Merciorum, Northumbrorum, orientalium Anglorum, et auſtralium Saxonum regnis, Denarium (quem vocant) S. Petri eiſdem imponit; et ſcholam Anglorum Romae incendio correptam inſtaurat. Ex Polyd. Virg. lib. V. [An. Dom. DCCCXLVII. Ibid. p. 343.]

REX ea moleſtia liberatus, haud multo poſt Romam voti cauſa petivit, ubi a Leone IV. pontifice benigne acceptus, fecit Romano pontifici eam quoque inſulae partem quam Egbertus pater ad regnum adjunxerat, vectigalem, imitatus Inam, id quod ſupra memoravimus: legeque ſancivit, ut qui ex ſuis poſſeſſionibus, triginta denariorum vectigal in ſingulos annos caperent, aut plures domos haberent, pro iis, quas habitarent, ſinguli ſingulos denarios quotannis Romano pontifici, ad diem feſtum apoſtolorum Petri et Pauli, vel ſummum, ad Vincula Petri ſolverent. Quam legem quidam, licet falſo, Aluredo ejus filio aſſignant. Fuit

is

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is annus ſalutis humanae DCCCXLVII.

Idem fertur inſtauraſſe Romae ſcholam quandam primo ab Offa Merciorum rege conditam, et paulo ante ejus adventum in urbem, incendio fere conſumptam. Ipſam autem ſcholam, ubi Romae Angli duntaxat manebant, boniſque artibus operam dabant, eo loci fuiſſe opinor, quo poſtea hoſpitalis domus divo Thomae dedicata poſita eſt, ad quam Angli homines receptum habent. Rex Ethelwulphus moratus eſt Romae majorem anni partem: poſtea domum reverſus, non modo ſe clementem principem, ſed optimum parentem omnibus ſuis praebuit, ut qui cuncta ad honeſti cultum, modeſtiamque referebat.

Nota. Errat ſine dubio Polydorus, ſeu quis alius in anno iſtis deſignando. Haec enim facta refert dum Aethelwulphus Romae verſabatur, quod Wigornenſis et clariores alii hiſtoriographi etiam et ipſius Aethelwulphi charta ſub anno ſtatuunt DCCCLV. imo Florilegus DCCCLVII. et ſurrepſit hic forte numerus DCCCXLVII. pro DCCLVII.

Cur rariores nunc et poſthac ſynodi in eccleſia Britannica. [Spelm. vol. I. p. 353.]

JAM ad funeſtiſſima illa tempora pervenimus, in quibus Danorum eluvies per Angliam univerſam graſſata; urbes, oppida, caſtra, monaſteria, ipſas eccleſias, populumque Dei, et ſacrum miniſterium ferro et face eraſit; conculcatis una, quae non ſolum ad regni reipublicaeque ſpectabant habitum, ſed literarum et religionis ſcientiam: hinc truncato foediſſime ſancto archipraeſule, illinc in latebras adacto rege piiſſimo. Abiit igitur in deſuetudinem rei ipſius ſacrae adminiſtratio publica; ſilent leges, et per annos plurimos relegatur conciliorum uſus et ſynodorum; donec rex fortiſſimus Aluredus tanquam leo rugiens, et e latibulis proruens, "percuſſit inimicos ſuos in poſteriora, opprobriumque ſempiternum dedit illis." Triumphatis enim eorum aliis et fugatis; aliis vero victas manus porrigentibus: hos in deditionem ſuſcepit, illos patriis abactos ſedibus Angliae compulit valedicere. Redeunt tamen poſt dies ejus, noviſque ſemper inhiantes moliminibus, miſeram inſulam (una et eccleſiam) uſque ad Confeſſoris ſeculum laniant et diripiunt, eccleſiaſticam politiam impedientes saepius, et ſaepius ſubvertentes.

Martinus papa Alfredi regis precibus ſcholam Anglorum Romae liberam facit a tributo. [Circa ann. Dom. DCCCLXXXIII. Ibidem p. 354.]

DESIDERATUR bulla privilegii, de eo autem ſic Hovedenus. "Anno DCCCLXXXIII. Martinus papa ſcholam Saxonum (noſtratium) in Roma morantium, pro amore et deprecatione regis Elfredi, ab omni tributo et telone liberavit benigne. Qui etiam Martinus multa dona praedicto regi tranſmiſit, inter quae dedit ei non parvam illius ſanctae crucis partem, in qua filius Dei pro ſalute hominum pependit." Idem Florilegus, ſed ſcholam Anglorum dicit; et addit ut ſequitur. "Eodem anno defuncto Aſſero Shireburnenſi antiſtite Suithelmus ſucceſſit. Hic regis Aelfredi eleemoſynam ad ſanctum apoſtolum Thomam in Indiam deferens, indeque proſpere rediens, multos regi pretioſos lapides reportavit." V. Aſſer. Meneven. in ann. DCCCLXXXIV. et Matt. Weſtmon. eo anno.

Antiqua verſio Aluredi M. legum juxta regii codicis et Jornalenſis MSS. exemplaria. [Ibidem p. 371. ſeqq.

Jornalenſem autem hic ſecuti ſumus, quod capitum titulos exhibet qui in regio deſiderantur: regii tamen varietates in fine paginae annotavimus.

CAP. I. *De juramentis et vadiis.* Ll. Sax. CAP. I. et Jorn. CAP. I.

INPRIMIS, quod maxime neceſſarium eſt, cuicunque fidelium, fidem et juramentum ſuum, multa, ut convenit, obſervantia cuſtodire. Si quis tamen ad alterutrum cogatur injuſte, vel ad proditionem domini, vel injuſtum aliquod adjutorium: rectius eſt hoc ementiri quam implere. Si quis autem vadiet quod fieri juſtum ſit, et tranſgrediatur, committat arma ſua et pecuniam amicis ſuis in cuſtodiam, et ſit quadraginta noctibus in carcere ad manſionem regiam, et poeniteat ibi ſecundum juſſionem epiſcopi ſui, et parentes ejus paſcant eum, ſi ipſe victum non habeat. Si parentes non habeat, aut cibum, praepoſitus regis procuret eum, et ſi cogi oporteat, et aliter nolit, ſi ligetur, perdet arma ſua cum tota pecunia ſua. Si occidatur, inultus jaceat. Si aufugerit ante terminum, et iterum capiatur, ſit quadraginta noctibus in carcere, ut ante debuerat. Si amittatur, ſit forbannitus, et excommunicatus ab omnibus Chriſti eccleſiis. Si tunc aliquis plegius interſit, emendet infractionem plegii, ſicut rectum edocebit, et infracturam vadii ſecundum poenitentiae cenſuram.

CAP. II. *De confugio ad eccleſiam.* Ll. Sax. CAP. II. Jorn. II.

Si quis ad eccleſiae manſionem pro quacunque culpa confugiat, quae ad firmam regis

[a] non

[a] non pertineat, vel alterius liberae familiae quae honorabilis ſit: habeat [b] trium noctium terminum cavendi ſibi, niſi reconciliari quaeſierit. Si quis [c] in hunc terminum malignaverit [d] eum, vinculis aut verberibus, emendet ſingulum eorum rectitudinem patriae, were, wita, et eccleſiae miniſtris centum viginti ſolidos, pro infractione pacis.

Cap. III. *De infractione plegii regis [vel epiſcopi]* Ll. Sax. Cap. III. Jorn. III.

Si quis plegium regis infringat, emendet inculpationem, ſicut rectum eſt, et infractionem plegii quinque libris Merciorum denariorum. Archiepiſcopi Borhbrice ſive Mundbrice emendetur III. lib. aliorum epiſcoporum vel comitum II. lib.

Cap. IV. *De pace eccleſiarum, et earum libertate.* Ll. Sax. Cap. V. Jorn. V.

Item ſtatuimus omni eccleſiae dedicatae, pacem habeat. Si quis factioſus incurrat vel ad eam confugiat, nullus eum ſeptem diebus contingat vel extrahat. Si quis hoc praeſumat, culpabilis ſit infractionis regiae pacis et eccleſiae, et amplius, ſi forisfaciat amplius: ſi pro fame vivere poſſit, ſi non, [e] vi praelietur. Si aeditui magis opus habeant [f] eccleſiae ſuae, cuſtodiant eum in alia domo quae non habeat plura oſtia quam eccleſia, et caveat ipſius eccleſiae ſenior ne interim reum paſcant. Si inimicis ſuis arma ſua reddiderit, et ſe dederit, ſervetur XXX. noctibus, et parentibus et amicis ſuis [g] offeratur.

Item qui ad eccleſiam confugiet pro quacunque culpa quae non propalata ſit, et eam in nomine Domini gratis [h] confitetur, dimidium forisfacti condonetur ei.

Cap. V. *De furtis die feſto.* Ll. Sax. Ca. VI. Jorn. VI.

Qui furatur die Dominica vel in ſancto Natali, vel in Paſcha, vel [i] in aſcenſione Domini, in quolibet eorum volumus dupliciter emendandum ſit, ſicut in quadrageſimali jejunio.

Cap. VI. *De furatis in eccleſia.* Ll. Sax. Ca. VI. Jorn. VII.

Si quis in eccleſia furetur aliquid, reſtituat hoc ſemel, et forisfactum ſicut ad angildum pertinet: et amputetur ei manus de qua furatus [eſt.] Si manum redimere velit, et hoc ei permittatur, componat ſicut ad weram ejus pertinebit.

Cap. VII. *De ducente ſanctimonialem ab eccleſia.* Ll. Sax. Ca. VIII. Jorn. IX.

Si quis ſanctimonialem ab eccleſia duxerit, ſine licentia regis aut epiſcopi, det centum viginti ſolidos, dimidium regi, dimidium epiſcopo, et ipſius eccleſiae domino cujus monacha fuit. Si ipſa diutius vivat quam qui eam abduxit, nihil de pecunia ejus habeat. Si infantem procreaverint, nihil inde habeat infans, ſicut nec mater ejus. Si puer eorum occidatur, habeat partem rex maternae cognationis, parentes patris partem ſuam habeant.

Cap. VIII. *De ſponſa fornicata.* Ll. Sax. Ca. X. Jorn. XII.

Si quis fornicetur cum uxore hominis [k] twelfhindes emendet ipſe marito 120. ſol. homini [l] ſexhindo 100. ſol. [m] cyrliſco 60. ſol. emendet et hoc in viventi [n] capitali componatur, et nemo vendatur pro eo.

Cap. IX. *De injuria cyrliſcae foeminae.* Ll. Sax. Ca. XI. Jorn. XIII.

Si qui [o] cyrliſcae foeminae pectus apprehendat, 5. ſol. emendetur ei. Si ſupinet eam, nec tamen concumbat cum ea, 10. ſol. emendet. Si concubuerit, 60. ſol. emendet ei. Si aliquis cum ea jacuit antea, ſit emendatio medietas hoc. Si accuſetur inde [p] adlegiet ſe per 60. hidas, vel dimidium emendationis amittat. Si hoc in nobilius oriunda muliere contigerit, creſcat emendatio ſicut ejus natalis ingenuitas erat.

Cap. X. *De illis qui pugnant coram archiepiſcopo.* Ll. Sax. Ca. XV. Jorn. XVII.

Si quis coram archiepiſcopo pugnet, vel arma extrahat, emendet 150. ſol. Si coram alio epiſcopo vel aldermanno faciat, 120. ſol. emendetur.

Cap. XI. *De apprehenſione nunnae.* Ll. Sax. Ca. XVIII. Jorn. XX.

Si quis nunnam cauſa fornicationis, in veſtes aut in ſinum ſine licentia comprehendat, ſit hoc duplo emendabile, ſicut ante ſimpliciter de laica decrevimus.

Cap. XII. *De pecunia commiſſa monacho.* Ll. Sax. Ca. XX. Jorn. XXIII.

Si quis alterius monacho pecuniam commendavit ſine licentia domini ipſius monachi, et amittatur, nihil inde recipiat qui commiſit ei.

Cap. XIII. *De preſbytero homicida.* Ll. Sax. Ca. XXI. Jorn. XXIV.

Si preſbyter hominem occidat, capiatur totum unde ſibi manſionem emerat: et exordinet eum epiſcopus, et ab eccleſia reddatur, niſi dominus ſuus componere velit weram ejus.

Cap. XIV. *De violento concubitu foeminae villanae.* Ll. Sax. Ca. XXV. Jorn. XXVIII.

Si quis ceorles mancipium ad violentum concubitum comminetur, emendet ipſi ceorlo, i. ruſtico 5 s. et 60 s. witae.

Cap. XV. *De ſervo qui ſervam violenter cogat.* Ll. Sax. Ca. XXV. Jorn. XXIX.

Si ſervus ſervam cogat ad violentiam perferendam, caſtretur.

[a] Abeſt *non* in Reg. Cod. [b] *tres noctes* R. [c] *infra* R. [d] *ei* R. [e] *inde praelietur* R. [f] *eccleſiam ſuam* R. [g] *interim offeratur* R. [h] *nondum propalata confitebitur* R. [i] *in ſancta die Jovis in Aſcenſione* R. [k] *qui* 1200. *aeſtimatur* R. [l] *qui* 600*s*. R. [m] *pagano* R. [n] *pecude* R. [o] *paganae* R [p] *purget* R.

Cap. XVI. *De (Dei) plegio violato.* Ll. Sax. Ca. XXIX. Jorn. XXXVI.

Si quis alii Dei plegium intentet [id eſt, eum criminetur qui Deo ſe obſtrinxerit in famulatum] et compellare velit quod ei aliquod eorum non compleverit, [q] perjuret hoc in quatuor eccleſiis; et ſi alius ſe purgare velit, in duodecim eccleſiis hoc faciat.

Cap. XVII. *De* [r] *fractura borgi regis, vel archiepiſcopi.* Ll. Sax. Ca. XXXVI. Jorn. XLIV.

Regis burghbreche [i. pacis in regio burgo violatio] eſt centum viginti ſol. [in burgo] archiepiſcopi 90. ſol. epiſcopi et aldermanni quem Latine comitem vel ſeniorem dicunt, 60. ſol. twelfhindi [i. ejus qui 1200. ſolid. aeſtimatur] 30. ſol. ſexhindi hominis 15. ſol.

Cap. XVIII. *De fractione ſepis ruſtici.* Ll. Sax. Ca. XXXVI. Jorn. XLV.

Ceorli ederbrece, id eſt, ruſtici ſepisfractio, 5. ſol. emendetur. Si horum aliquid eveniat quando exercitus foris eſt, vel in quadrageſimali jejunio, ſit dupliciter emendandum.

Cap. XIX. *De velo in Quadrageſima injuſte depoſito.* Ll. Sax. Ca. XXXVI. Jorn. XLVI.

Si quis in Quadrageſima ſanctum velum in populo ſine recto deponat, emendet 120. ſol.

Cap. XX. *De feſtivitatum obſervatione.* Ll. Sax. Ca. XXXIX. Jorn. L.

Omnibus liberis hominibus dies iſti condonati ſunt, praeter ſervos et pauperes operarios: xii. dies in ſancto natali Domini, et dies in qua Dominus Jeſus de diabolo triumphavit: et ſancti Gregorii memorialis dies, et ſeptem dies in Paſcha, et ſeptem ſupra; et unus dies in feſto apoſtolorum Petri et Pauli: et in Auguſto plena ebdomada ante feſtum [s] ſanctae Mariae, et in Omnium Sanctorum veneratione i. dies, et quatuor dies Mercurii in iv. legitimis jejuniis ſervis omnibus indulti ſunt dare cui magis voluerint; vel qui eis pro nomine Domini, aliquid benefecerit, vel ipſi deſervire potuerint in aliqua portione vicis ſuae.

[q] *praejuret:* in Saxonico aȝyfe þone foreaþ. [r] Male *inſtructura* R. [s] *beatorum beatae* R.

Angloſaxonum eleemoſyna Romam mittitur. [Spelm. vol. I. p. 374. ſeq.]

Hoc anno, viz. DCCCLXXXVII. Aethelhelm comes Wiltunenſium Aelfridi regis et Angloſaxonum eleemoſynam Romam duxit: verba ſunt Aſſerii epiſcopi Menevenſis, qui hoc tempore floruit, Aluredo intimus et a conſiliis. De nummo autem loquitur quem Denarium S. Petri vocant: et nota eum hunc non tributum appellare, ut Polydorus et Romani alii, ſed eleemoſynam: beatum apoſtolum ſecutus qui Corinthiorum ſimilem, λογίαν vocat, et τὴν χάριν, collectam ſcilicet atque gratiam ſive liberalitatem.

Nota. Praeter has quas exhibuimus Aluredi leges, alias etiam condidit ad eccleſiam pertinentes, cum Guthurnum, Danorum regem victum et ad fidem ductum e ſacro fonte in filium adoptivum ſuſcepiſſet. Non habentur autem in ea foederis parte quam ab eis pactam Lambardus edidit, ſed in alio foedere quod cum eodem Guthurno iniit rex Edwardus, Aluredi filius, recitantur integre et confirmantur. Ibidem igitur (A. D. DCCCCV.) eas cum Saxonico exemplari, vol. I. pag. 202. ſeqq. quaere et intuere interea vetuſtam illarum verſionem e Jornalenſi MS. in Latinum datam.

Leges eccleſiaſticae ab Aluredo M. rege Anglorum, et Guthurno rege Anglodanorum in concilio quo foedus inierunt ſancitae. Ex Hiſtoria Jornalenſi MS. [Ibidem p. 375. ſeqq.]

Hoc eſt concilium quod Aluredus rex et Godrun rex elegerunt et condixerunt, quum Angli et Dani ad pacem et concordiam plene convenerunt, et ſapientes et qui poſtea ſucceſſerunt, ſaepius hoc et aſſidue renovantes, in bonum ſemper adduxerunt.

Cap. I. *De dilectione Dei et pace eccleſiae.* Ll. Sax. Cap. I.

Inprimis eſt ut unum Deum diligere velint, et omni paganiſmo ſedulo renunciare. Et inſtituerunt ſecularem juſtitiam pro eo quod ſciebant, quod non poterant multi aliter caſtigari, plures vero nolebant ad Dei cultum, ſicut deberent, aliter inclinare. Et ſecularem emendationem inſtituerunt communem Chriſto et regi, ubicunque recuſabitur lex Dei, juſte ſervari ſecundum dictionem epiſcopi. Et hoc eſt primum edictum eccleſiae pax inter parietes ſuos, et regis [a] Hangrid ſemper inconvulſa permaneat.

Cap. II. *De negligentibus legem Chriſti, et paganiſmum venerantibus.* Ll. Sax. Cap. II.

Si quis chriſtianitatem ſuam male mutat, ut paganiſmum veneretur verbis vel operibus, reddat ſic weram, ſic witam, ſic laſhlite ſecundum quod factum ſit.

[a] L. hanðgriþ.

Cap.

Cap. III. *De ordinatis male viventibus.* Ll. Sax. Cap. III.

Et ſi quis ordinatus furetur, vel praelietur, vel perjuret, vel fornicetur, emendet ſicut factum erit ſic weram, ſic witam, ſic laſhlite, et erga Deum ſaltem emendet juxta ſanctorum canonum doctrinam, et plegium faciat inde, vel mittatur in carcerem.

Cap. IV. *De preſbyteris falſo pronunciantibus feſtum vel jejunium.* Ll. Sax. Cap. III.

Et ſi preſbyter populum ſuum miſdoceat de feſto vel jejunio, reddat 30. ſol. cum Anglis et cum Dacis 3. dimid. marcas.

Cap. V. *De preſbyteris rectis terminis chriſma non perquirentibus, vel baptiſmum negantibus.* Ll. Sax. Cap. III.

Si preſbyter ad rectum terminum ſanctum chriſma non perquirat, vel baptiſmum perneget ei cui neceſſe ſit, reddat witam cum Anglis, et cum Dacis laſhlite, i. xii. horis. Et de ſiblegereis ſapientes inſtituerunt, ut rex habeat ſuperiorem, et epiſcopus inferiorem, niſi dignus emendetur pro Deo et pro ſeculo juxta modum facti, ſicut epiſcopus docebit.

Cap. VI. *De fratribus vel cognatis in una fornicantibus.* Ll. Sax. Cap. IV.

Si duo fratres vel duo cognati cum una aliqua fornicentur, emendent in omni manſuetudine, ſicut eis permittetur, ſit wita, ſit laſhlite, ſecundum modum facti.

Cap. VII. *De ordinato qui vitam forisfaciat.*

Et ſi ordinatus homo ſe forisfaciat, in morte plectendus actibus exſuperetur, et epiſcopi judicio reſervetur.

Cap. VIII. *De reo mortis qui confiteri deſiderat ſacerdoti.* Ll. Sax. Cap. V.

Et ſi quis reus mortis profiteri deſideret ſacerdoti, nunquam negetur ei, et omnes rectitudines Dei pacificentur ſedulo per Dei miſericordiam, et per witam quam ſapientes addicent.

Cap. IX. *De decimis Dei retentis, et aliis eccleſiae rectitudinibus.* Ll. Sax. Cap. VI.

Et ſi quis decimam contrateneat, reddat laſhlite cum Dacis, witam cum Anglis. Si quis Romſcih ſupertenecat, reddat laſhlite cum Dacis, witam cum Anglis. Si quis non reddat ſymbolum luminis, reddat laſhlite cum Dacis, witam cum Anglis. Si quis Dei rectitudines aliquas disforciet, reddat laſhlite cum Dacis, witam cum Anglis. Si contra ſtet ut hominem vulneret, * de wita componat. Si aliquem dejiciat in mortem, ſit uthlaga ut exlex, et perſequatur eum cum clamore omnis qui rectum amat. Et ſi faciat ut occidatur pro eo quod contra rectum, et regis imperium ſtet, ſi hoc probetur, jaceat egilde.

Cap. X. *De illis qui mercandiſant diebus dominicis.* Ll. Sax. Cap. VII.

Si quis in die dominica negotiationem facere praeſumat, perdat ipſum capitale et 12. oras cum Dacis, et 30. ſol. cum Anglis.

Cap. XI. *De operantibus diebus dominicis.* Ll. Sax. Cap. VII.

Si liber diebus feſtis operetur, perdat libertatem ſuam, witam vel laſhlite, ſervus corium perdat vel hidgildum. Si dominus ſervum ſuum cogat feſtis diebus operari, reddat idem dominus laſhlite cum Dacis, et witam cum Anglis.

Cap. XII. *De jejuniis infractis.* Ll. Sax. Cap. VIII.

Si liber homo rectum jejunium frangat, reddat witam vel laſhlite, ſi ſervus hoc faciat, perdat corium ſuum vel hidgildum.

Cap. XIII. *De diebus in quibus ordalium et jusjurandum prohibeantur.* Ll. Sax. Cap. IX.

Ordalium et jusjurandum feſtis diebus et legitimis jejuniis legibus eſt interdictum. Et qui hoc fregerit, reddat laſhlite cum Dacis, witam cum Anglis.

Cap. XIV. *Ne die dominica homo forisfactus occidatur.* Ll. Sax. Cap. X.

Si fieri poſſit nunquam occidatur aliquis in feſto dominicae diei, quicquid peccaverit, ſed capiatur et ſervetur donec tranſeat feſta dies.

Cap. XV. . . . .

Si quis forisfactus et de membris disfactus dimittatur, et idem poſt afflictionem per quatuor noctes vivat, poteſt ei deinceps per epiſcopi licentiam ſubveniri, ſi quis ejus doloribus et animae condeſcendat.

Cap. XVI. *De ſortilegis, incantatoribus, veneficis, perjuris, et his ſimilibus.* Ll. Sax. Cap. XI.

Si ſortilegae vel incantatrices, perjuri et venefici, foedae, foetidae, vel meretrices alicubi compareant, relegentur de patria, deſperent omnia, niſi ceſſent, et profundius emendent.

Cap. XVII. *De ordinatis vel alienigenis in aliquid de pecunia vel vita ſeductis.* Ll. Sax. Cap. XII.

Si ordinatus vel alienigena ſeducatur in aliquo de pecunia, vel vita, tunc debet ei adeſſe rex vel comes illius terrae, et epiſcopus gentis illius pro cognatione et advocato, ſi penitus alium non habeat, et emendet ſedulo juxta modum facti, Chriſto et regi, ſicut docebit, vel illud factum profunde nimis vindicet, qui Rex ſit in populo.

* Credo legendum de vita componat. Nam in Angloſax. eſt beo hiꞅ ꝼeoꞃheꞅ ꞅcẏlꝺiᵹ.

Nota. De tempore non liquet quo ſanxiſſe cenſeantur leges illas alias, quas ſupra dedimus, Aluredus et Guthurnus. Certum eſt, poſt ictum inter eos foedus (quod Wigornenſis refert ad A. D. DCCCLXXVI. Aſſerius ad DCCCLXXVII. Huntingtonius ad annum DCCCLXXVIII.) et veriſimillimum eſt, poſt priores illas ab Aluredo ſolo editas, tum quod Aluredi illae nullam de Danis mentionem faciunt, tum etiam quod in vetuſtis legum Saxonicarum exemplaribus iſtae illas ſubſequuntur.

Erat autem Guthurnus (alias Godrun, Guthrum, et Gythurnus) rex Danicus, quem bello victum ad fidem convertit Aluredus, ſuſceptoque e ſacro fonte, Aethelſtani nomen impoſuit: et tanquam in filium adoptato, eximiam regni ſui partem, provincias ſcil. orientalium Anglorum et Northumbrenſium, quae ſingulis olim gaudebant regibus, jure feodali et haereditario poſſidendas ceſſit. In condendis igitur iſtis legibus Guthurnum ſibi aſcivit ſocium, ne valere minus viderentur, cum ad Anglos utriuſque regni, tum ad Danos ipſos adventitios obligandos.

Miraberis autem nec immerito, qua humanitatis praerogativa inſignis hic princeps, qui ſexies ſupra quinquaginta vicibus terra marique adverſus Danos dimicaſſe fertur: ſubciſivas tot horas, imo tantam vitae portionem in legendo, ſcribendo, et transferendo conſumpſerit: ea praeſertim tempeſtate qua literarum et religionis lumen propemodum extingueretur: et nihil ab epiſcopis Angloſaxonibus per annos plurimos actum vel conſultum deprehendimus in rem eccleſiae. Attende quid de mutis his luſtris ipſe praedicavit Aluredus in praefatione ſua ad librum Paſtoralem S. Gregorii, quem e Latino in vulgare Saxonicum, ut ab epiſcopis et ſacerdotibus legeretur, tranſtulit, viz.

Epiſtola regis Aluredi M. ad Wulſugium epiſcopum, praefationis vice in Paſtoralem S. Gregorii praefixa, in qua miſeram eccleſiaſticorum illius aetatis inſcitiam arguit et luget. [Spelm. vol. I. p. 379. ſeqq.]

AELFRIDUS rex optat ſalutem Wulſugio epiſcopo digniſſimo benevole et amanter. Et te ſcire volo, quod mihi ſaepenumero in mentem venit, quales ſapientes abhinc extiterunt in Anglica gente, tam de ſpirituali gradu, quam de temporali, quamque felicia tum tempora fuerunt inter omnes Angliae populos, quemadmodumque reges, qui tunc gubernationem habebant plebis, Deo et ejus voluntati ſcriptae obſecundarint, utque in ſua pace, et bellicis ſuis expeditionibus, atque regimine domeſtico, domi ſe ſemper tutati fuerint, atque etiam foris nobilitatem ſuam dilataverint, quomodoque tunc temporis tam ſapientia, quam prudentia floruerint. Praeterea de gradu ſpirituali homines quam diligentes fuerint tam docendo, quam diſcendo, omnibuſque officiis exequendis, quae Deo praeſtare debebant. Inſuper quemadmodum extranei ſapientiam et doctrinam hic in hac noſtra terra quondam quaeſierint: noſque jam (verſa vice) peregrinari oportet ad eam adipiſcendam, adeo funditus concidit apud gentem Anglicanam, ut pauciſſimi fuerint cis Humbrum, qui vel preces ſuas communes in ſermone Anglico intelligere potuerant, vel ſcriptum aliquod e Latino in Anglicum transferre. Tam ſane pauci fuerunt, ut ne unum quidem recordari poſſim ex auſtrali parte Thameſis, tum cum ego regnare occoeperam. Gratiae Deo omnipotenti ſint, quod nunc tandem aliqui in ſede ſint, qui docere queunt. Quamobrem te jubeo ut facias, quemadmodum te facturum credo, nimirum ut tu, qui mundana haec illis profundis quam potes ſaepe, eam ſapientiam, quam tibi Deus largitus eſt, illis ubicunque poteris, viciſſim impertias. Cogita, quales poenae ſuper nos tandem venturae ſunt propter hunc mundum, cum neque noſmetipſi ſapientiam adamaverimus, neque eam aliis reliquerimus. Nomina tantum diligimus, quia chriſtiani nuncupamur, pauciſſimi vero officiis chriſtianorum defungimur. Haec omnia, quoties in memoriam revoco, ſubit etiam cogitatio, quemadmodum cuncta hic in Anglia viderim, priuſquam deleta fuiſſent omnia et incenſa, utpote templa per omnem Anglicanam gentem ſteterint ornamentis et libris inſtructa, magnaque inſuper multitudine ſervorum Dei repleta. Quamvis certe fructum perexiguum ex libris ſuis perceperint, quandoquidem intelligere illos nequibant, eo quod patrio ſermone neutiquam conſcriberentur. Qui quidem hac oratione uſi ſunt.

Majores noſtri, qui haec quondam loca obtinuerunt, ſapientiam adamaverunt, et per illam opes ſibi conflarunt, nobiſque reliquerunt. Quorum ſapientiae impreſſam nos veluti orbitam vidimus, ſed eam adipiſci non potuimus. Nam et opes et ſapientiam plane perdidimus, quoniam ingenii nervos omnes ad ejus contemplationem contendere noluimus. Cum igitur haec omnia cogitatione complecterer, magnopere admirabar praeclaros illos ſapientes, qui diu abhinc per univerſam gentem Anglicanam floruerant, atque illos libros penitus omnes perdidicerunt, quamobrem noluerunt horum partem aliquam in patrium ſermonem transferre. Veruntamen protinus mihimetipſi reſpondebam, videlicet, quod majores illi noſtri neutiquam opinati ſunt, homines unquam adeo ſocordes futuros, aut rem literariam in tantum unquam prolapſuram: ideoque conſulto id omiſiſſe, exiſtimantes eo uberiorem hac in terra ſapientiam futuram, quo plures a noſtris linguae pernoſcerentur. Tum vero venit mihi in mentem, legem Dei primum in Hebraeo ſermone fuiſſe inventam, atque poſtea Graecos, cum eandem didiciſſent, eam univerſam, et alios inſuper omnes libros in ſuam linguam vertiſſe, necnon Latinos etiam, quamprimum ipſi eam intelligentia comprehendiſſent, per prudentes interpretes ſuo ſermone eandem expreſſiſſe: eodemque

que

que modo omnem undique chriſtianam plebem partem ejus aliquam in linguam domeſticam tranſtuliſſe. Quapropter optimum cenſeo (ſi tu quoque ſic exiſtimas) ut nos libros aliquos, quos maxime neceſſarios arbitrabimur, qui ab omnibus intelligantur, eoſdem in linguam, quam omnes intelligunt, convertamus: efficiamuſque (quod certe ope divina perfacile poterimus, ſi pace perfruamur) ut omnis juventus, quae nunc eſt gentis Anglicae (eorum praeſertim hominum, qui liberi nati ſunt, opeſque habent, quibus eos ad id alere poſſunt) literis addiſcendis addicatur: utque prius artem nullam imbibant, quam Anglica potuerint ſcripta perlegere. Poſtea autem homines in Latinis literis eos inſtituant, quos volunt amplius erudire, atque ad altiorem gradum provehere. Cum itaque mecum conſiderabam, quomodo iſthaec doctrina ſermonis Latini, per omnem gentem Anglicanam antehac obſoleviſſet, quamvis plurimi potuiſſent Anglica ſcripta legere, tum inter alia varia ac multiplicia negotia hujus regni, coepi librum hunc vertere in ſermonem Anglicanum: qui Latine Paſtoralis nuncupatur, Anglice vero "the Heardmans book," aliquando verbum de verbo exprimens, interdum autem ſenſum ex ſenſu, ſicuti egomet ſea didiceram a Pleimundo archiepiſcopo meo, et Aſſero antiſtite meo, necnon Grimbaldo, et Johanne mihi a ſacris. A quibus poſteaquam librum ita didiciſſem, ut penitus perciperem, quemadmodum facillime ad ejus intelligentiam pervenire poſſem, in Anglicum ſermonem eum converti, et ad unamquamque epiſcopi ſedem in regno unum miſi, ſuperque ſingulos libros ſtilum, qui eſt quinquaginta mancuſſae. Et ego praecipio in Dei nomine, ne quis de libris hunc ſtilum tollat, neque librum de templo, incertum cum ſit, quamdiu futuri ſunt tales eruditi praeſules, quales nunc (honos Deo) ubique ſint. Quapropter volo, ut libri ſuis ſemper in locis remaneant, niſi illos pontifex habere voluerit, aut commodatos alicui dederit, donec alii ex illis deſcribantur.

Liber loquitur.

Hoc ſcriptum Auguſtinus trans ſalſum mare ab auſtro ad incolas hujus regni pertulit: ſicut illud antea praeparaverat ſervus Domini papa Romanus, rectus vicarius gubernans, Gregorius, conſideratae vir fortitudinis abſque furore, ſummo ſenſu, ſapientia, conſilio praeditus, immenſus theſaurus, quoniam is generis humani partem maximam caelo lucriſecit: Romanorum vir optimus, mentis magnitudine abundantiſſimus, majeſtate liberrimus. Poſtquam me in Anglicum ſermonem Aelfredus rex converiſſet ad verbum, me per auſtrum et aquilonem ſuis ſcriptoribus delegavit, mandans illis, uti ſecundum exemplar plures tales deſcriberent, cum nimirum in finem, quo epiſcopis ſuis illos mittere poſſet. Quandoquidem quibuſdam ex ſuis antiſtitibus perneceſſarii eſſent futuri, qui linguam Latinam minus intelligerent.

Legum eccleſiaſticarum Aethelſtani regis priſca verſio juxta codices MSS. regium et Jornalenſem, multa, quae in Saxonico deſiderantur exemplari, proferentes, ac ſeorſim alias diſcrepantes. [Circa ann. Dom. DCCCCXXVIII. Ex Spelm. vol. I. p. 401. ſeqq.]

Nos autem Jornalenſem praeſertim ſecuti, variationes regii codicis, in imo paginae annotavimus. Primis etiam tribus capitulis quae in omni exemplari ſatis referuntur indigeſta et ſine titulis, nos, ut vides, titulos appoſuimus.

CAP. I. *De decimis ſolicite reddendis tam ex animalibus, quam e fructibus terrae.*

EGO Adelſtanus rex conſilio Wlfelmi archiepiſcopi mei, et aliorum epiſcoporum meorum mando praepoſitis meis omnibus in toto regno meo, et praecipio in nomine Domini et ſanctorum omnium, et ſuper amicitiam meam, ut inprimis de meo proprio reddant Deo decimas, tam in viventi capitali, quam mortuis frugibus terrae. Et epiſcopi mei ſimiliter faciant de ſuo proprio, et aldermanni mei, et praepoſiti mei. Et volo ut epiſcopi et praepoſiti mei hoc indicent omnibus qui eis parere debent: et haec ad terminum expleant quem eis ponimus, id eſt, decollatio S. Johannis Baptiſtae.

Cogitemus quid Jacobus pater dixit Deo: "Decimas et hoſtias pacificas offeram tibi." Et Dominus [ipſe] dicit in Evangelio: "Omni habenti dabitur et abundabit." Recolendum quoque nobis eſt, quam terribiliter in libris poſitum eſt: "Si decimam dare nolumus, ut auferantur nobis" [novem partes] et decima ſola relinquatur.

CAP. II. *De cenſu eccleſiae quem ciricſceattum vocabant Saxones, noſtrates primitias ſeminum.*

Et volo ut ciricſceatta reddantur ad illum locum cui recte pertinent, et inde gaudeant in ipſis locis qui haec dignius erga Deum et nos volunt deſervire. Hortatur nos ſermo divinus: "Aeterna cum terrenis, caeleſtia cum caducis promereri." Nunc auditis quid in Deo praecipiam, et quid complere debeatis. Facite etiam ut mihi mea propria cupiatis, quae mihi recte poteritis adquirere. Nolo aliquid injuſte mihi conquiratis. Sed omnia veſtra concedo vobis eo tenore quo mihi mea ſimiliter exoptetis. Cavete ſimul et vobis et eis quos admonere debetis, ab ira Dei et tranſgreſſione mea.

Cap. III. *Ut ſinguli regis praepoſiti ſingulos alant pauperes, et ſervum manumittant.* MS. Jorn.

Ego Adelſtanus rex notifico praepoſitis meis omnibus in regno meo, quod conſilio Wulfelmi archiepiſcopi mei, et omnium epiſcoporum meorum et Dei miniſtrorum, ad remiſſionem peccatorum meorum, et adquiſitionem vitae aeternae, volo ut paſcatis omni via pauperem unum Anglicum indigentem, ſi ſit ibi, vel alium inveniatis. De duabus [a] niht firmis detur eis ſingulis menſibus ambra plena farinae, et una perna, vel unus aries qui valeat quatuor denarios, et caſei quatuor: et in tertia die Paſchae triginta denarii ad veſtitum duodecim menſium unoquoque anno: et liberetis [b] unum [c] pite ðeopne, id eſt, forisfactum ſervum. Et hoc totum peragatur in miſericordia Dei, et amicitia mea ſub teſtimonio epiſcopi in cujus epiſcopatu ſit. Et ſi praepoſitus hoc ſuperteneat, emendet 30. ſol. [d] et dividatur haec pecunia per teſtimonium epiſcopi pauperioribus qui in ipſa villa erunt ubi hoc non fuit executum.

Cap. IV. *De infracturis eccleſiarum.* Ll. Sax. Ca. V. Jorn. Ca. X.

Et de infracturis eccleſiarum, ſi quis reus appareat in triplici ordalio, emendetur ſicut judicialis liber dicit.

Cap. V. *De ſagis, veneficis, etc.* Ll. Sax. Ca. VI. Jorn. Ca. XI.

Decrevimus etiam de ſortilegis, et liblacis, et [e] fortem dantibus, ſi hominem occidant et negare non poſſint, vitae ſuae culpa judicentur. Si pernegare velint, et in triplici ordalio culpabiles inveniantur, ſint centum viginti noctibus in carcere, et cognatio earum educat eas, et emendetur regi centum viginti ſol. et occiſum hominem reddant parentibus ſuis, et eant eis in plegium quod ſuper his abſtineant in aeternum.

Cap. VI. *De monetariis et cuſoribus.* Ll. Sax. Ca. XIV. Jorn. Ca. XX.

Placuit nobis ut una moneta ſit in toto regni imperio, et nullus [f] monetet extra portam. Si monetarius reus fuerit, amputetur ei manus, et ponatur ſub [g] monetae fabricam, ſi inculpatio ſit, et ſe purgare velit, eat ad ferrum calidum, et adlegiet manum ad [h] caniferam quod non falſum fecit. Si in ordalio reus fuerit, fiat ei quod ſupradictum eſt. In Cantuaria ſunt octo monetarii regis, quatuor epiſcopi, tres abbatis: et in Rouceſtria tres regis, duo epiſcopi; in London. octo, in Winton. ſex, in Lewes duo, in Haſtingeceſtria unus, in Scheaſtbury duo, in Oxonia duo, et in aliis burgis.

Cap. VII. *De praeparatione aggredientis ordalium.* Ll. Sax. XXIII. Jor. Ca. XXXI.

Si quis judicium ferri vel aquae vadiaverit, accedat ante tribus noctibus ad preſbyterum qui ſanctificare debet eum, et paſcat ſe pane, et ſale, et aqua, et herbis, et audiat miſſas ipſorum ſingulorum trium dierum et offerat, et eat ad ſacroſanctam communionem ipſa die qua ordalium examinari debebit: et juret quod jure publico ſit innocens illius accuſationis antequam ad ordalium veniat. Et ſi judicium aquae frigidae ſit, tunc mergatur una ulna et dimidia in fune. Si ferrum calidum ſit, tres noctes tranſeant antequam inquiratur, et videatur manus ejus, et proſequatur omnis homo compellationem ſuam prae juramento, ſicut ſupradictum eſt, et ſint uterque jejuni ex praecepto Dei et archiepiſcopi; et non ſint in alterutra parte amplius quam in alia: et hoc ſit utrobique duodecim homines. Si autem accuſatus homo majorem defenſionem habeat, quam duodecim hominum: ſit ipſum ordalium fractum in eo, niſi recedere velint ab illo.

Cap. VIII. *De forma ordalii celebrandi.* E MS. reg. Vid. Antiq. Britan. p. 101.

De ordalio praecipimus in nomine Dei, et praecepto archiepiſcopi, et omnium epiſcoporum meorum, ne aliquis intret eccleſiam poſtquam ignis infertur unde judicium calefacere debet, praeter preſbyterum et eum qui ad judicium iturus eſt. Et ſint menſurati novem pedes a ſtaca uſque ad mercam, ad menſuram pedum ejus qui ad judicium ire debet. Et ſi aquae judicium ſit, calefaciat donec excitetur ad bullitum, et ſit alterum ferreum, vel aereum, vel plumbeum, vel de argilla, et ſi anfealt tẏhla ſit, immergatur manus poſt lapidem [V. Marculf. Form. pag. 1307.] vel examen uſque ad pꞃẏſte, et ſi triplex accuſatio ſit, uſque ad cubitum. Et quando judicium paratum erit, ingrediantur ex utraque parte duo homines, et certi ſint, ut ita calidum ſit, ſicut praediximus, et introeant totidem ex amba parte, et conſiſtant ex utraque parte judicii de longo eccleſiae, et ſint omnes jejuni, et ab uxoribus ſuis ſe continuerint ipſa nocte, et aſpergat preſbyter aquam benedictam ſuper eos omnes, et humilient ſe ſinguli ad aquam benedictam, et det eis omnibus oſculari textum ſancti evangelii, et ſignum ſanctae crucis. Et nemo faciat ignem diutius quam benedictio incipiat, ſed jaceat ferrum ſuper carbones uſque ad ultimam collectam, poſtea mittatur ſuper ſtaplas, et non ſit illic alia locutio quam ut precentur ſedulo Deum Patrem omnipotentem, ut veritatem ſuam in eo manifeſtare dignetur: et bibat accuſatus aquam benedictam, et inde conſpergatur manus

[a] In Saxonico eſt minꞃa *meis.* Oportet interpretem corrupto exemplari uſum eſſe. Laet. [b] Comparetur hoc cum cap. X. ſynodi apud Celichyt. Unum, uti correximus, hominem Anglicum liberare, qui in diebus ſuis ſit ſervituti ſubjectus; ubi diſerte explicat quid ſit pite ðeopne. Laet. [c] MS. R. pineþiopne. [d] Sic cod. reg. ſed *deſideratur* in Jor. MS.

[e] Non videtur mutandum *fortem dantibus.* Etiam hodieque apud nos *fortem alicui dare* dicuntur ſortilegae quae faſcinum dant quo pereat, aut aegrotet, aut in aliud malum incidat. Salmas. Legendum credo *mortem dantibus* ita vertit moꞃð dæðum quae ſunt veneficae. Sed videtur jam tum ſermonem Angloſax. haud bene calluiſſe. Laet. [f] mẏnetige Saxonice.

[g] upan on þa minetſmiþam. Sax. [h] Hoc quid ſit fateor me non intelligere niſi forte legend. *ad candens ferrum.* Miram lectionem videtur ſecutus interpres; nam in Saxonico planus eſt ſenſus, *et purget manum cum qua arguitur dolum operatus.* Laet.

ejus

ejus qua judicium portare debet, et ſic adeat. Noveni pedes menſurati diſtinguantur inter ternos. In primo ſigno ſecus ſtacam teneat pedem ſuum dextrum. In ſecundo transferat dextrum pedem, in tertium ſignum quando ferrum projiciet, et ad ſanctum altare feſtinet, et inſigilletur manus ejus, et inquiratur die tertia ſi munda vel immunda ſit intra ſigillationem, et qui leges iſtas fregerit: ſit ordalium, id eſt, judicium vel examen fractum in eo, et reddat regi centum viginti ſolid. witae.

CAP. IX. *Ut negotiatio non fiat die dominica.* Ll. Sax. CA. XXIV. Jorn. CA. XXXII.

Qui aliquid emit, emat cum teſtibus, et ſi appellandum inde ſit, recipiat hoc venditor ſuus a quo emit, ſit liber, ſit ſervus, ſit quod ſit: et non fiat aliqua negotiatio vel forenſis actio die dominica. Si quis hoc praeſumat, perdat ipſum capitale, et emendet overhirneſſam meam.

CAP. X. *De pejerantibus.* Ll. Sax. CA. XXV. Jorn. CA. XXXIV.

Qui falſum juramentum jurabit, et convictus inde fuerit, nunquam [poſtea] juramento dignus ſit, nec in ſanctificato atrio aliquo jaceat, ſi moriatur, ſi non habeat epiſcopi teſtimonium in cujus dioeceſi ſit, quod poenitentiam exceperit: et preſbyter hoc referat epiſcopo infra triginta noctes, utrum ad emendationem et ſatisfactionem venerit. Si non faciat hoc, componat ſicut epiſcopus ei concedet.

Totum hoc inſtitutum et confirmatum eſt in magna ſynodo apud Greateleyam, cui archiepiſcopus Wulfelmus interfuit, et omnes optimates et ſapientes quos Aethelſtanus rex congregare potuit.

CAP. XI. *De officio epiſcopi, et quid pertinet ad officium ejus.* Vid. Fox Act. et Monum. tom. I. pag. 193.

Epiſcopo jure pertinet omnem rectitudinem promovere, Dei videlicet ac ſeculi. Inprimis debet omnem ordinatum Dei inſtruere, quid ei jure ſit agendum, et quid ſecularibus judicare debeant. Debet etiam ſedulo pacem et concordiam operari cum ſeculi judicibus qui rectum velle diligunt, et compellationum allegiationem docere, ne quis alii perperam agat in jurejurando vel in Ordalio.

Nec pati debet aliquam circumventionem injuſtae menſurae, vel injuſti ponderis: ſed convenit ut per conſilium et teſtimonium ejus, omne legis ſcitum, et burgi menſura, et omne pondus ſit ſecundum dictionem ejus inſtitutum, valde rectum.

Ne quis proximum ſuum ſeducat pro quo decidat in peccatum. Et ſemper debet chriſtianus providere contra omnia quae praedicta ſunt; et ideo debet ſe magis de pluribus intromittere: ut ſciat quomodo grex agat quem ad Dei manum cuſtodire ſuſcepit, ne diabolus eum [illegible] nec malum aliquid ſuper[illegible].

Nunquam enim erit p[illegible]lo bene con[illegible]n, nec digne Deo conſervabitur, ubi lucrum [illegible]pium et magis falſum diligitur. Ideo debent omnes amici Dei quod iniquum eſt, enervare: quod juſtum eſt, elevare: non pati ut propter falſum et pecuniae quaeſtum ſe forisfaciant homines erga vere ſapientem Deum, cui diſplicet omnis injuſtitia.

Chriſtianis autem omnibus neceſſarium eſt, ut rectum diligant, et iniqua condemnent, et ſaltem ſacris ordinibus evecti, juſtum ſemper erigant, et prava deponant. Hinc debent epiſcopi cum ſeculi judicibus intereſſe judiciis ne permittant ſi poſſint ut illius aliqua pravitatum germina pullulaverint.

Et ſacerdotibus pertinet in ſua diaeceſi, ut ad rectum ſedulo quemcunque juvent, nec ſafiantur ſi poſſint ut chriſtianus aliquis alii noceat, non potens impotenti, non ſummus infimo, non praelatus ſubditis, non dominus hominibus ſuis, vel ſervis aut liberis moleſtus exiſtat. Et ſecundum epiſcopi dictionem, et per ſuam menſuram convenit, ut ſervi teſtamentales operentur ſuper omnem ſciram cui praeeſt.

Et rectum eſt, ut non ſit aliqua menſurabilis virga longior quam alia ſed per epiſcopi menſuram omnes inſtitutae ſint, et [illegible] per ſuam dioeceſim. Et omne pondus conſtet ſecundum dictionem ejus: et ſi aliquid controverſiarum interſit, diſcernat epiſcopus.

Et uniuſcujuſque domini neceſſe proprium eſt, ut compatiatur, et condeſcendat ſervis ſuis, ſicut indulgentius poterit, qui a Domino Deo empti ſunt, aeque chari ſervus et liber, et omnes eodem pretio redemit: et omnes ſumus Dei neceſſario ſervi, et ſic judicabit nobis ſicut ante judicavimus eis quibus judicium ſuper habuimus in terris.

CAP. XII. *Quod omni die Veneris pro rege et populo cantandi ſunt L. pſalmi.* Concil. Laon. in Ll. Sax. CAP. III. Jor. CAP. VI.

Singulis quoque diebus Veneris decantent omnes Dei miniſtri in omnibus coenobiis ſeu majoribus eccleſiis quinquaginta pſalmos pro ipſo rege, et omnibus ei audientibus, necnon aliis quibuſcunque promerentibus.

Unicuique etiam qui voluerit, fas eſto, ſi quid criminis ei imponatur jam compenſare, ni in luſtrationis diebus, quos Gang-dayes vocant, ſit commiſſum: et deinceps res ſe habeat ſicut prius.

CAP. XIII. *De weris ſeu weregildis, i. capitum aeſtimationibus.* CAP. ult. ſic MS. Reg. pag. 143.

Regis weregildum eſt cum Anglis in jure publico, triginta millia [i] thrimſa, id eſt, trium. Quindecim millia thrimſa ſunt de wera. Et quindecim millia cynedomas, id eſt, regiae [k] cenſurae. [l] Ipſum natale ejus pretium pertinet cognationi: et cynebot ipſius terrae nationi.

[i] Haec corrupta ſunt in Saxon. þrimſa and wera XV.M. thrimſa, et horum XV. millia ſunt de wera. LAET. [k] Potius *ipſius regni*: nam poſtea dicit eſſe to þam landleode, id eſt, ipſius gentis: ſeu, ut Jornal. terrae, nationi. [l] *Cap. ta.le.* Sax. þe ƿeſa. LAET.

Archi-

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Archiepiſcopi et comitis weregildum eſt quindecim millia thrimſa.

Epiſcopi et aldermanni octo millia thrimſa.

Meſſetheines et woruldtheines, id eſt, preſbyteri et ſecularis thani duo millia thrimſa.

Haec immediate ſequuntur praecedens capitulum de weregildis, in regio codice. fol. 143. col. 4. [Haec Angloſaxonice edita ſunt ab eruditiſſimo viro D. Tho. Milles, in libro de nobilitate politica et civili: e quibus haec verſio in multis emendari poteſt; licet et Saxonica illa corrupte ſint edita. LAET.]

Aliquando fuit in Anglorum laga quod populus et leges conſilio regebantur, et tunc erant ſapientes populi, magni prorſus nominis et pretii: comes et villanus, tainus, et alius, ſinguli pro modo ſuo.

Et ſi villanus excreviſſet ut haberet plenarie quinque hidas terrae ſuae propriae, eccleſiam et coquinam, timpanariam, et januam et ſedem, et ſunder notam in aula regis, deinceps erat taini lege dignus.

Et ſi tainus aſcendiſſet ut ſerviret regi et equitatus ſui vice ſungeretur in familia ſua, ſi tunc habeat tainum qui ad ut waram regis quinque hidas haberet, et in aula regis domino ſuo ſerviret, qui tertio veniſſet in nuncium ejus ad regem, iſte poterat deinceps jurare pro domino ſuo in magna neceſſitate, et accuſatorem ejus recte admallare ubicunque opus eſſet. Et qui ſic promotum hominem non habet, ipſe cauſam ſuam ſuperjuret vel amittat.

Et ſi tainus provehatur ad conſulatum, ſit poſtea dignus rectitudine comitis et honore: et ſi maſſere aſcenderet ut ter magnum mare transfretaret, per proprium negotium ſuum fuit deinde taini dignus rectitudine.

Et ſi ſcholaris profeciſſet in doctrina, cur ad ſacros ordines pertranſiret, et Chriſto Domino miniſtraret, erat denique dignitatis et pacis dignus, quanta pertinebat ſuper illud, niſi foriſfaceret cur ipſius ordinis officio non utatur.

Et ſi eveniret ut ordinatus vel alienigena diſturbaretur alicubi verbis vel operibus, tunc pertinebat regi et epiſcopo hoc emendare quam citius poſſent.

Ceorles weregildum eſt in Mircenorum laga 200. ſol.

Taini weregildum eſt ſexies tantum, id eſt, duodecies 100. ſolidi.

Regis ſimplum weregildum eſt ſex tainorum, weregildum in Mircenorum laga hoc eſt, triginta millia ſceatta, id eſt, totaliter centum viginti librae tantum eſt de weregildo, ſed pro regni dignitate debet addi tantundem in Kenegildo. Ipſam weram debent habere parentes ejus, et ejus emendationem ipſius terrae populus.

Twelfhindes hominis jusjurandum contra valet jusjurandum ſex villanorum, quia ſi twelfhindus homo vindicari debet, plene vindicaretur in ſex ceorlis, et ejus weregildum eſt ſex ceorlorum weregildum.

Miſſae preſbyteri et ſecularis taini jusjurandum in Anglorum lege reputatur aeque carum, et pro ſeptem ordinibus eccleſiae quo ſacerdos per Dei donum aſcendit ut haberet, taini rectitudine dignus eſt.

I. Septem ſunt dona Sancti Spiritus, et ſeptem gradus eccleſiae et ſanctorum ordinum, et ſepties in die laudes Deo canendae ſunt ab omni eccleſia. Et omnibus amicis Dei recte pertinet ut ſanctam eccleſiam diligant et honorent, et Dei miniſtros pacificate cuſtodire gaudeant, et qui eis nocebit verbo vel opere, ſepties emendet ſecundum quod factum ſit, et ſecundum ordinem ſi Dei miſericordiam habere velit, quia ſanctificationes et ordines, et Deo dicatas domos ſemper debent pro timore Dei diligenter venerari.

II. Et ad ordinis emendationem, ſi ordinatus occidatur, ſupra rectam weram, primus gradus emendetur una libra, et digna poenitentia ſedulo perquiratur.

III. Et ad emendationem ordinis ſi vitae ſit amiſſio ſuper rectam weram in ſecundo gradu duae librae reddantur cum Deo digna poenitentia.

IV. . . . .

V. Et ad emendationem ordinis ſi plena infractio fiat ſuper rectam weram in quarto gradu quatuor librae reddantur cum poenitentia.

VI. Et ad emendationem ordinis ſuper rectam weram in quinto gradu quinque librae componantur cum idonea poenitentia.

VII. In ſexto gradu ſex librae reddantur cum poenitentia.

VIII. Et ad emendationem ordinis, ſeptimo gradu infracto ſeptem libris ſuper rectam weram emendetur cum injuncta poenitentia.

IX. Et ad ordinis emendationem, de pace ſemifracta componatur ſecundum factum. Semper enim debet judicium factum, et moderatio ſecundum menſuram pro Deo et ſeculo fieri, et de emendatione ordinis una pars epiſcopi, ſecunda ſit altari, tertia ſocietati.

Et in concilio epiſcoporum London. CAP. XII. *ſic habetur de congildonibus.*

Et diximus etiam omnibus illis qui in noſtram gildſcyram vadium dederunt, ſi contingat eum mori, omnis congildo det unum panem et companagium pro anima ejus, et cantet unum quinquagenarium pſalmorum, vel perquirat cantandum infra triginta noctes. Jorn. fol. 44. b.

Nota. Multis habitis conciliis, multas condidit Aethelſtanus leges, e quibus nos ad eccleſiam iſtas pertinentes delibavimus. E concilio ſcilicet Grateleano, Exonienſi, Feureſhamenſi, Thunderfeldenſi, et Londinenſi: incertis autem omnium temporibus, et (quod hic non morabimur) confuſis ſaepe capitulis. Prae caeteris claruit Grateleanum, et a ſuccedentibus igitur paſſim recognoſcitur et confirmatur. Habita vero ſunt omnia ſexdecim annorum ſpatio, diutius enim non regnavit Aethelſtanus, et cum Wulfhelmus, archiepiſcopus Cantuariae (qui Grateleano concilio interfuit) mortem obiit anno regni Aethelſtani decimo, hoc eſt, gratiae DCCCCXXXIII. nos eorum ſynchroniſmi medium

um retinentes, utpote qui regimina ſua ſimul inierunt an. Dom. DCCCCXXIV. Grateleanum hoc concilium celebratum arbitramur circa an. Dom. DCCCCXXVIII. et quatuor caetera ſub decennio inſequenti proximo.

Liceat hic, ne alias non appareat, ſubingerere, quod ad rem eccleſiae pertinens, de ſeipſo retulit Aethelſtanus in charta quadam donationis ſuae, coenobio factae Malmeſburienſi, et ab ejuſdem coenobii monacho prout ſequitur repetitae. In qua

Elfredus quidam nobilis conjurationis reus in Aethelſtanum regem, Romam mittitur expurgandus, et ante altare corruit perjuratus. Ex Will. Malmeſb. De geſt. reg. lib. II. cap. vi.

Sciant ſapientes regionis noſtrae non has praefatas terras me injuſte rapuiſſe; rapinamque Deo dediſſe, ſed ſic eas accepi quemadmodum indicaverunt omnes optimates regni Anglorum, inſuper et apoſtolicus papa Romanae eccleſiae Johannes. Elfredo defuncto, qui noſtrae felicitati, et vitae aemulus extitit, nequitiae inimicorum noſtrorum conſentiens, qui me voluerunt, patre meo defuncto, caecare in urbe Wintonia, ſi non me Deus ſua pietate eripuiſſet; ſed denudatis eorum machinamentis, remiſſus eſt ad Romanam eccleſiam, ut ibi ſe coram apoſtolico Johanne jurejurando defenderet. Et hoc fecit coram altari ſancti Petri, ſed facto juramento cecidit coram altari, et manibus famulorum ſuorum portatus eſt ad ſcholam Anglorum, et ibi tertia nocte vitam finivit. Et tunc apoſtolicus ad nos remiſit, et quid de eo ageretur a nobis conſuluit: an cum caeteris chriſtianis corpus ejus poneretur.

His peractis et nobis renunciatis, optimates regionis noſtrae, cum propinquorum illius turma efflagitabant omni humilitate, ut corpus illius per noſtram licentiam cum corporibus poneretur chriſtianorum; noſque illorum efflagitationi conſentientes Romam remiſimus, et conſentiente papa poſitus eſt ad caeteros chriſtianos, quamvis indignus. Et ſic judicata eſt mihi tota poſſeſſio ejus in magnis et modicis. Sed et haec apicibus praenotavimus literarum, ne quamdiu chriſtianitas regnat, aboleantur. Unde mihi praefata poſſeſſio, quam Deo et ſancto Petro dedi, donatur, nec juſtius novi, quin Deo et ſancto Petro hanc poſſeſſionem dare, qui aemulum meum in conſpectu omnium cadere fecerunt, et mihi proſperitatem regni largiti ſunt.

Leges eccleſiaſticae Hoeli Dda (i. Boni) regis ſeu principis totius Walliae, e ſecularibus ſuis MSS. decerptae. [An. Dom. DCCCCXLIII. Spelm. vol. I. p. 408. ſeqq.]

Prooemium.

DEI providentia Howell Dda filius Cadell, rex totius Cambriae videns ſuos Wallenſes inſolenter legibus abuti, accivit de quolibet [a] Kemut totius regni ſui ſex laicos viros auctoritate et ſcientia pollentes et omnes eccleſiaſticos dignitate baculoſos; vel archiepiſcopos vel epiſcopos, abbates, vel priores de regno ſuo ad locum qui dicitur Gwin ſuper Taff yn deued, quam domum voluit aedificari virgis albis in hoſpitium ſibi ad venandum quando ad partes Demetiae veniret; et ideo vocatur Ty Gwyn.

Rex autem et congregati morati ſunt ibid. per totam Quadrageſimam orantes altiſſimum per jejunium perfectum petendo gratiam ad bona facienda ſecundum regis propoſitum, et de congregatis elegit rex xii. laicos doctiſſimos, et unum clericum doctiſſimum qui vocabatur Blangoridus ad inſtruend. ſibi leges et uſus, ut propinquius poſſent ad veritatem et juſtitiam intendi, et in tres partes ſcribi praecepit, quarum prima lex curiae ſuae quotidianae. Secunda lex patriae. Tertia uſus utriuſque. Tres autem libros legis praecepit fieri conſimiles, unum ad curiam ſuam quotidianam ſequi ſemper. Et alium ad curiam de Dinewr. Et tertium ad curiam de Aberfrau, vel qualibet de tribus partibus Kambriae, ſcilicet Guenet, et Powys, et Deheubarth haberet in ſe auctoritatem legis ad opus paratam.

Sequuntur leges eccleſiaſticae.

I. Ex quo [b] Diſtein in aula ſteterit poſt prandium in tribus feſtis principalibus ponens, in ea pacem Dei, et regis, reginae, et optimatum curiae, pacem illam tranſgredienti nuſquam erit refugium et navt. te' n' omnium refugium. Si quis ergo refugium regis et omnium violaverit, nec uſquam, nec ab unius refugio, vel a reliquis ſanctorum defendi poteſt niſi ab eccleſia.

II. Qui ſacerdoti [c] ſarhaed fecerit, vel eum occiderit, judicio ſynodi puniatur praeter gueli tanavd.

III. Hoſpitium ſacerdotis et clericorum erit domus capellani villae. Hoſpitium ſacerdotis reginae eſt inſimul.

IV. [d] Offeirad culeu contra Paſcha regis indumenta habebit quibus uſus eſt in Quadrageſima.

V. Simili modo ſacerdos reginae ipſius habebit indumenta in quibus regina agat poenitentiam. Sacerdos reginae a regina aequum debet habere, ſacerdoti, et accipitrario, et penkynt, et judici curiae, et gwaſtravd afvyn: equi a rege reſtaurantur cum opus fuerit. Terram ſuam tenebit liberam.

VI. Triplex eſt officium ſacerdotis curiae in placitis, ſcilicet lites diſcretas de ſcripto delere, lites indiſcretas ad judicium in ſcripto ſervare, et ad opus regis quantum ad literas miſſas et mittendas paratum eſſe et nunquam eoriatum.

[a] i. *Centuria.* [b] *Praefectus, oeconomus,* Diſhthein, forte *Dapifer.* [c] i. *injuriam.* [d] i. *ſacerdos.*

VII. Tria ſunt judici pertinentia, ſcilicet quaeſtiones ſolvere, lites diſcernere, et quod per judicium diſcreverit, per vadimonium confirmare, ſi tunc litigans ei contradicit per aliud. Sic agat per annum. Anno autem elapſo capellanus adeat eccleſiam, et cum eo duodecim officiales curiae digniores, et miſſa celebrata, et oblatione ad miſſam ab omnibus facta, capellanus faciat eum jurare per ſacrum incelebratum, et per altare, et reliquias ſuperpoſitas, quod in tota vita ſua nec prece, nec pretio, nec amore, nec odio falſum ſcienter faciet judicium. Quo facto ad regem venient, indicantes ei quae circa eum acta ſunt. Si regi gratum ſit officium ſuum illi praeſtabit, et locabitur in ſede ſibi debita. Tunc dabuntur ei ouer clyſſeu, a rege taulbord, a regina annulus aureus, quae dona nec vendet, nec unquam donabit. Non debet judex eſſe niſi in tali ſolempnitate approbatur.

VIII. Et ſi aliquis de gentibus homicidae vel occiſi ſit eccleſiaſticus ſacris ordinibus, vel religioni obligatus, vel leproſus, vel mutus, vel ſtultus nihil reddet vel recipiet pro [e] galanas. Nulla autem vindicta ſuper eos vel ab eis propter occiſum debet fieri, nec tales poſſint per legem iſtam ad reddendum vel recipiendum aliquo modo compelli.

IX. Si fur coram preſbytero ſocios ſuos nominando manifeſtet et affirmet hoc jurando in oſtio coemeterii, in oſtio chori; quicquid de illo poſtea contingat verbo preſbyteri abinde, de dicto illius abſque contentione credendum eſt. Simili modo fit quando quis pro mercede dicat furem qui rem furatus eſt, et hoc faciat coram ſacerdote modo praenotato. Si quis alicui depraedari dicitur, et ille negaverit, l. hominum juramento habet negare. Hic eſt unus homo eorum cui ſoli creditur, ſcilicet managvr, dictator continens cum teſtimonio ſacerdotis, ſi ipſe cum illo qui rem perdiderit, venerit coram ſacerdote ad eccleſiam, et dicat ei ſacerdos prohibendo ſimiliter, ne pro Deo ducat eum in falſitatem, hoc faciat in oſtio eccleſiae, ſi ibi juraverit ſe verum dicere, et non falſum, ſimiliter faciat in introitu cancelli, deinde ſuper altare idem faciat, et ille qui reus dicitur adhuc negaverit. Sacerdos affirmet verbo ſuo ter quod et vidit, audivit, et ſemel jurando confirmet illud, hoc facto, qui prius negaverit pro confitente habetur, nec poterit contradicere. Mercedem quidem ſtatim habebit ille qui dictavit et verbo ſacerdotis teſtificantis dictatoris ſacramentis non contradicetur, et ſinz pro confitente habetur, et dicitur hoc dogynuariac.

X. Tria ſunt genera [f] dirvy, unum de pugna, alterum de treis, i. raptu, tertium de furto. Duplex autem ſit dirvy, et duplex camlurv, in curia et in eccleſia. Quae eccleſia ſi ſumma fuerit, de pugna quae in coemeterio agitur xiv. librae ſunt reddendae. Si vero extra, i. in [g] nodva, vii. librae, quarum librarum abbati medietas cedit, ſi legalis ſit, i. eccleſiaſtica doctrina inſtructus et literatus. Altera medietas preſbytero et canonicis ibi Deo ſervientibus. Talis diviſio ſit inter abbatem et preſbyteros de pugna illorum, ſcilicet [h] navtur, qui ab abbate et preſbytero refugium acceperint: ſicque dividitur omne quod tantummodo ſancto, non alteri nec alii abbatum erogatur. De pugna in [i] nodva ſanguis et cleis ſtabunt pro teſtibus abbati et preſbyteris per dignitatem eccleſiaſticam abbatiae.

XI. Lingua quantum omnia membra valet. Summa valentiae omnium membrorum eſt octoginta viii. lib. Sanguinis cujuſlibet hominum pretium eſt xxiv. d. Sanguinis Chriſti pretium eſt xxx. d. ſcil. indignum videtur ut Dei ſanguis hominis minoris pretii ſit.

XII. Tribus de cauſis poterit uxor a viro divertere, et ſuum [k] egveti habere, ſcilicet, ſi lepra vir inficitur, et ſi foetidum habeat anhelitum, et ſi cum ipſa coire non valeat. Ter a viro ſuo ſi aliam cognoverit [l] vynebwerth uxor habitura eſt, primo dimid. librae, ſecundo libram, tertio cum toto jure ſuo libera [m] diliis poterit ab illo diſcedere. At ſi ultra tertiam vicem patienter ſuſtineat de caetero vynebwerth non habebit. Redwit dicit quod tertio xxx. ſol. quarto libera cum toto jure ſuo abiit, ſi patienter ſuſtineat de caetero vynebwerth non habebit.

XIII. Cum puellae ſuo tempore [n] cowyll comparetur, niſi mane de illo antequam a viro conſurgat a lecto voluntatem ſuam declaret, inter virum et mulierem commune erit. Si viro detur puella aetatem habens, dicatque vir illam ab alio defloratam percepiſſe, puella ſi poſſit quinque hominum juramento, ſcilicet patris, et matris, fratris, et ſororis, et ſuo proprio, hoc falſum eſſe aſtruat, et ſe ad illum advenisſe incorruptam, ſcilicet, ſit matura in pilis et uberibus, et ſi venerint muliebria ejus, i. teithi aetatis [o] gvreic. Si primo tacuerit, et ſecundo eam agnoverit, et ſic uſque ad mane cum illa dormierit, licet illam corruptam invenerit, primo de jure puellae nihil poteſt auferre. Si vero ſtatim hoc noverit, ad viros ſurrexit nuptiales, alia non contradicente, hoc eis teſtificaverit, nihil ei jure reddere debebit.

XIV. Si cujus uxor de alio infametur, et hoc tamen ſit incertum, ſeptima manu mulierum expurget. Si ſecundo infametur cum quatuordecim. Si tertio cum quadam certitudine hoc dicatur, juramento l. mulierum ſe expurgabit.

XV. Si qua mulier datores habuerit, ſit vir ſub dote ſua uſque ad vii. annos, et ſi habuerit tres noctes de ſeptimo anno, totius ſubſtantiae ejus medietatem in divortio eorum mulier habebit. Subſtantia autem hoc modo dividitur. Vir ſues habebit, mulier oves. Poſtea mulier dividat, vir eligat, et primo ſupellex ſic dividatur, omnia vaſa lactis praeter unum ſinum, i. baeol, mulieris erunt, et diſcos omnes habebit praeter unum, et illa duo viri erunt, currum vero cum uno jugo, et omnia vaſa, potus et dolia viri erunt, quae deſuper vero, mulieris.

[e] *pretio homicidii.* [f] i. *mulcta.* [g] nodd fa, *aſylum.* [h] i. *refugium.* [i] *in aſylo.* [k] Egweddi, *dos.*
[l] *ſatisfactionem.* [m] *publice vel ſoluta.* [n] *veſtimenti genus.* [o] *ephebiae.*

Si vir incontinenti aliam duxerit uxorem, veſtimenta primi lecti, ſcilicet repudiatae mittere debet. Vir habebit caldarium et tapetum, i. brycan et pulvinar, et cultrum et ſecurim lignorum et terebrum, etc.

XVI. Si uxorem ſuam quis ſine lege repudiavarit, et aliam ſuperduxerit, repudiata debet de jure domui redire, et in ea permanere per novem dies, et in nono die, ſi a viro omnino dimittatur, omnia quae illius ſunt de domo prius exeant, et ultima rerum ſuarum ipſa de domo exeat, et poſtea vir repudiatam quietem, i. dilys clamabit, ſuperducta alia, quia de jure duas uxores inſimul nullus debet habere. Si quis uxorem ſuam dimiſerit, et poſtea ipſum operis ſui poenituerit, et illa viro alteri data fuerit, ſi prior vir eam poterit attingere unum pedem cum viro altero in lecto habentem, et alterum extra, prior de jure debet eam recuperare.

XVII. Si mulier negat adulterium, det juramentum l. mulierum, ſimiliter adulter negans, juramentum l. virorum. Et tribus de cauſis datur tale juramentum. Si videantur mulier veniens de luco ex una parte, et vir veniens ex altera parte ejuſdem luci in eadem hora, vel ſi videantur inſimul jacentes ſub uno pallio, vel ſi videatur vir inter femora mulieris.

XVIII. Si qua mulier rem turpem, cum alio viro, vel oſculo, vel manu vel ſtupro egerit, de jure poteſt repudiari a viro ſuo, et omnia jura ſua debet amittere, etiam pro ſolo oſculo, nedum pro aliis. Adulter pro ſtupro reddet injuriam cum una elevatione illi cujus uxorem violaverit, quia de genere hoſtilitatis eſt. Pro palatione manuum in *** quae dicitur govys, reddet injuriam ſine elevatione. Pro oſculo tantum adulter injuriam reddet, ſed de injuria tertia pars cadet, quia non habuit rem cum ea ex toto, et hoc cauſa decipiendi eam, ſic dicunt quidam, alii vero, ut niſi conſequantur, declaratur, qualitercunque facta fuerit.

XIX. Qui uxorem alicujus oſculatur, quartam partem injuriae ei reddet, ſimiliter de govys niſi in ludo qui dicitur guare raffau, vel in convivio, vel quando quis de longe venerit.

XX. Goronvy ab moridyc dicebat quod vir alterius uxore ipſa volente abutens, nihil debet reddere dum mulier ſui facti laudat auctorem, ſed ſi factum notum fuerit, mulier habet viro ſuo [p] ſaraed reddere, vel vir eam libere repudiet, et ab ea divertat.

XXI. Nemo foeminam det viro antequam de mercede domino reddenda fidejuſſorem accipiat. Puella dicitur eſſe deſertum regis, et ob hoc regis eſt de ea [q] amvabyr habere. Si aliquam quis in [r] llathrud abducat, et ad domum alicujus optimatis cum illa vadit, fidejuſſorem a viro de toto jure abductae antequam inſimul dormiant optimas accipiat.

XXII. Tres autem ſunt homines quorum nullus poteſt per legem impignorare contra aliquod judicium. Primus eſt rex ubi non poterit ſecundum legem in lite ſtare coram judice ſuo agendo, vel reſpondendo per dignitatem naturalem, vel per dignitatem terrae, ut optimas vel alius. Secundus eſt eccleſiaſticus ſacris ordinibus obligatus. Tertius eſt eccleſiaſticus religioſus obligatus. Nemo enim ſecundum legem poteſt dare pignus contra judicium, niſi ſub periculo pretii ſuae linguae, ſed nullum pretium conſtitutum eſt in lege Howel ſuper membrum et ſanguinem, vel ſaraed eccleſiaſtici, ut ſunt praedicti, et ideo nullus eorum poteſt dare vadium de jure contra judicium vel cum judicio. Omnia autem nocumenta ſacrilega quae fiunt eccleſiaſticis debent in ſynodo ſecundum legem eccleſiaſticam emendari.

XXIII. Tres ſunt homines quorum nullus poteſt eſſe per legem judex dignus, primus eſt mendoſus i. anavus, vel caecus, vel ſurdus, vel leproſus, vel ſtultus, qui ſit ſemel ligatus propter ſtultitiam ſuam i. gorffvyllave, vel qui neſciat recte loqui, vel crye aneanvl. ſecundus eſt eccleſiaſticus ſacris ordinibus vel religioni obligatus. Tertius eſt laicus ſine poteſtate judicandi per dignitatem terrae vel ſervitoriae.

XXIV. Tres ſunt rei conqueſtores, a rege propter querelas ſuas puniendi. Primus eſt qui det pignus contra judicium quod per aliud, i. gvrthvyſtyl et auctoritatem ſcriptam de legibus contra ipſum poterit confirmare, ille pretio linguae ſuae debet puniri. Secundus qui det pignus contra judicium quod ſuper aliquem alium quam ſeipſum detur, ille ſuo [s] camlvre debet puniri. Tertius eſt ſi quis careat dignitate impignorandi, videlicet ſacerdos vel alius, licitum eſt ei contradicere judicio per auctoritatem de legibus, et ſi ſic contradicat, et auctoritas ei fallat, camlvrv amittat, Nemo autem per judicium litigioſum amittet plus quam camlvrv niſi vera ſit impignoratio vadio contra vadium.

XXV. In lege Romana reperitur ubi numerus teſtium non definitur, ibi duo ſufficiunt. Dicit quoque lex, unius teſtimonium non eſt admittendum. Hoc vero dicitur quod ix. homines ſunt, quorum unicuique et ſoli inferendo teſtimonio credendum eſt. Sed tamen jurejurando. Primus eſt dominus inter duos homines, ita tamen quod non ſit particeps litis et rei ex lite conſequendae, et confiteantur contentionem ſuam prius coram domino ſuo fuiſſe, et non fuerit [t] undull, at ſi alter eorum negaverit, cum juramento negabit. In alio caſu ix. dies dantur domino ad connumerandum qualiter juramentum praeſtiterit, ſacerdoti vero ad idem dantur induciae uſque ad tempus quo poſſit miſſam celebrare. Secundus eſt patronus ſacerdos inter duos parochianos inter duos monachos ſuos. Tertius eſt pater inter duos ipſius filios ponendo manum ſuper caput illius contra quod teſtificatur, ſic dicendo per Dominum qui me creavit de patre, et te de me, verum inter vos dico. Quartus eſt judex de judicio ſuo, ſcilicet, ſi quidam de judicio quod inter eos judex dederit dubitantes certaverint. Quintus eſt fidejuſſor de fidejuſſione ſua, ſi partim negat, et partim confitetur. Sextus eſt ſacerdos de teſtimonio ſibi atteſtato inter duos parochianos ſuos. Septimus eſt puella de virginitate ſua, ſi

[p] *injuriam.* [q] Amobr *pretium virginitatis.* [r] llathrud *raptus mulierum.* [s] *mulcta.* [t] *uniformis.*

vir

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vir cui data eſt, dixerit eam inveniſſe corruptam, ut jus ſuum ei tollat, jus ei tamen illa eſt, et ei tamen credendum eſt antequam fuerit matura. Item de puella, ſi vi oppreſſa fuerit, et violator dixerit eam inveniſſe defloratam, contra eum teſtimonio puellae credendum eſt. Octavus eſt communis paſtor villae de animali ab alio inter animalia ſuae cuſtodiae mortificato. Nonus eſt latro ad patibulum ductus, et de morte ſua certus, illius verbis ſine ſacramento, i. creir, de ſocio vel de ſociis credendum eſt, vel de re quam ipſe furatus eſt: iſte, ſcilicet ſocius ejus propter dictum alterius, non debet vita ſeu membris condemnari. De verbis tamen illius qui ſuſpendatur, manifeſtatur eum eſſe latronem cui credendum eſt, ſicut lege iſta cautum eſt. Eſt ergo ipſe condemnandus non ad vitam ſeu membra perdenda, ſed ad redemptionem ſui faciendam. De illo latrone qui conſtituto juramento in patria, latrocinio non poterit ſe purgare. Eritque dirvyus et n' lleidyr gwerth.

XXVI. Fidejuſſor negans fidejuſſionem ſuam de ſeptimo proximorum ſibi redemptionem negabit, vel ſolus jurans ſuper ſeptem altaria dedicata oſbri duv a diwad, ſi partim negat et partim profitetur, ſolus ſemel jurabit, et ſic kynnogyn ſi fidejuſſionem negaverit, ſcilicet, de ſeptimo.

XXVII. Si quis nomine emptionis rem aliquam ab aliquo acceperit: deinde ab hac vita ereptus, res ſuas cum amicis reliquerit, cum ipſe pro ſe de pretio rei acceptae reddendo fidejuſſor extiterit, i. yn uach kynnogyn, ab amicis praefatis licet factum ignorantibus et obdormientibus de rebus mortui pretium rei ſuae venditor conſequatur. Juret tamen de ſeptimo proximorum ſibi in redemptione ſuper ſepulchrum debitoris, ſi poſſit invenire, ſin autem ſuper altare dedicatum quod illi rem ſuam vendidit, et quod ipſe pro fidejuſſore fuit.

XXVIII. Non debet fidejuſſor dari, qui exul eſt, neque qui fortior eſt, neque monachus, niſi conſentiente abbate, neque ſcholaris, niſi magiſtro conſentiente, neque foemina, niſi domina fuerit principalis debitoris, neque filius, niſi patre conſentiente, dum pater debet eſſe pro filio, quamvis autem fidejubeant, alicujus eorum fidejuſſio non eſt compellenda.

XXIX. Tria ſunt ſine quibus rex eſſe non poteſt, ſcilicet ſacerdos ad miſſam celebrandam, et ad eſcas regis et potus benedicend. et judex curiae ad cauſas diſcernendas, et ad danda conſilia; et familia quoque ad negotia regis parata.

XXX. Tribus hominibus vulnus linguae redditur: regi ſemper, judici, quando quis conatur ire contra judicium: ſacerdoti quando fuerit in eccleſia, ſive in tribus feſtis principalibus.

XXXI. Ubicunque ſacerdos familiae et [v] diſtein, et judex curiae inſimul fuerint, ibi erit dignitas curiae, i. [x] breint llys, licet rex abſens eſt.

XXXII. Nullus autem rex habet poteſtatem conſtituendi pretium ſuper aliquem eccleſiaſticum ſacris ordinibus obligatum, vel ſuper membra, vel ſanguinem, vel ſaraed ejus, vel ſuper aliquem de ſuis, quia quiſque eccleſiaſticus, ut praedictus, habet poteſtatem per legem eccleſiaſticam probandi in ſynodo quodlibet nocumentum vel damnum quod ei laicus faciat; aut rex aut alius. Item nullatenus talis eccleſiaſticus poteſt compelli ad reſpondendum alicui extra ſynodum de delictis ſibi oppoſitis.

XXXIII. Si autem talis eccleſiaſticus teneat terram ſub rege per debitum, de qua ſervitium regi pertineat fieri, in curia regis debet reſpondere de terra cum pertinentiis, quia regis eſt tota terra regni ſui, et niſi inde reſpondeat humiliter idem, regis erit terra illa totaliter. Quamvis autem talis eccleſiaſticus poſſit per dignitatem terrae in judicio cum laicis eſſe uſque ad tempus narrandi illud, nullum judicium debet referre inter litigantes, quia non eſt pretium ſuper linguam ejus in lege conſtitutum per quod quiſque judex ſi injuſte judicet punietur, ſi confirmet judicium injuſtum per vadimonium.

XXXIV. Cum de villarum ſive agrorum terminis quae curia contingat, contentionem curia terminabit: ſi eccleſia et non curia contingat, eccleſia terminabit. Poſtea bremt demum kygwarchadv, i. ar diffeith, ty ac odyn ac yſgubavr. Verum cum terminabit maer et kyghellavr, debent pro ea terminos aſſignare, pro eccleſia vero baculus, et evangelium. Sin autem terra litigioſa inter litigantes in duo dividatur.

XXXV. Si regia dante licentia in ruſticana villa eccleſia conſtruatur, et in ea miſſae celebrentur, et in atrio illius corpora ſepeliantur, extunc libera erit villa illa.

XXXVI. Si quis nomine quo matrix fuerit eccleſiae, judicio terram ad illam pertinentem petierit, novem dies menſium non eſt expectandus.

XXXVII. Si regis villanus rege annuente optimatis filium nutriendum ſuſceperit, defuncto villano cum filiis aequali portione alumnus ille ſuccedet.

XXXVIII. Si in terra regis cum homine ipſius homines epiſcopi vel abbatis inter ſe conflictum fecerint, [y] dirvy eorum regi.

XXXIX. Septem domus epiſcopales ſunt in Dyued, Menevia quae eſt ſedes principalis in Cambria, eccleſia Iſmael, eccleſia Degenian, eccleſia Yſſyl, eccleſia Teylav, eccleſia Teulidavc, eccleſia Keneu. Abbates Teilav, et Teulydavc, et Iſmael, et Degenian tenentur clerici eſſe et ordinati. Ebediv cujuſlibet iſtorum domino Dyued erunt, ſcilicet, xii. librae, vel qui illis ſucceſſerint reddant. Menevia ab omni debito libera manet et ſoluta. Eccleſia Keneu et eccleſia Yſſyl ab illo debito liberae erunt, quia terris carent.

XL. De furto redemptionis non ſit contentio ſuper aliquid, niſi prius fuerit manac cum juramento in tribus locis, in oſtio coemeterii, in oſtio eccleſiae, in oſtio chori coram preſbytero ipſius eccleſiae, et hoc preſbyter ille in placito domini teſtatus ſit cujus verbo credendum eſt

[v] *praefectus curiae*, vel *oeconomus*. [x] *aula regia*. [y] *mulcta* ſeu *mulctatio*.

tunc.

tunc. De furto [z] kyſſvyn non ſit contentio juramenti, i. reith, ſuper aliquid niſi prius fuerit manac in curia.

Nota. Hoc concilium locat Camdenus in an. Dom. DCCCCXIV. codex quidam veterrimus MS. circa an. DCCCCXXVI. hiſtoria Cambriae poſt an. Dom DCCCCXL. vel ſub eodem. Magna auctorum deſcrepantia, et quae videatur tria concilia denotaſſe, ſi toto hoc tempore Hoeli floruiſſet dominatio. Sed perſpicuum eſt eum non ſalutatum eſſe principem ante an. Dom. DCCCCXL. vel hunc circiter: nec potitum gubernaculo ultra an. Dom. DCCCCXLVIII. ſi hiſtoriae antedictae (quam a doctiſſimis illius patriae auctoribus recognitam videmus et approbatam) fidem habeamus.

Ei igitur adhaerentes, concilium iſtud ſub an. Dom. DCCCCXL. celebratum opinamur, praeſidentibus Walliae rege ſive principe Hoelo Dda (i. bono.) et archiepiſcopo Menevenſi, incerti ſane nominis, ſed qui pro more praedeceſſorum ſuorum, non ſolum archiepiſcopi titulum, ſed et in multis juriſdictionem tenuit, pallium licet a Romana ſede non ſit aſſecutus. Affuiſſe etiam perhibentur 140. praelati eccleſiae, cum magnatibus totius Walliae. Finito concilio, dictus archiepiſcopus anathema promulgavit in conditarum jam legum violatores: et ut firmiorem illis reverentiam rex pararet, aſſumptis ſibi archiepiſcopo Menevenſi, et epiſcopis Bangorenſi et Aſſavenſi, tredecimque aliis prudentia et eruditione viris ſpectatiſſimis, Romam peregrinatur, et legum ſuarum confirmationem, a papa ipſo, tanta his auctoritas, reportavit. Notatur autem in calce iſtius concilii Blangoridum (virum doctum cujus ſit mentio in prooemio) leges iſtas collegiſſe, et eundem claruiſſe ann. Dom. DCCCCXIV. Fuiſſe hoc, opinor, in occaſione, quod eidem anno concilium iſtud a Camdeno ſit aſcriptum, anno ſcilicet quaſi viceſimo ſexto ante Hoeli principatum.

Sed non taceam Landavenſem codicem a praedictis omnibus diſſentire. Aſſerit enim Hoelum Dda recentiorem adhuc fuiſſe, et Edgari regis Angliae, qui non regnum iniit ante an. Dom. DCCCCLIX. coaetaneum. Liceat locum ipſum oculis dare, ut et plenius hoc intelligas, et una etiam reges ſeu toparchas Walliae ſub antiquis iſtis ſeculis non ſolum Anglo paruiſſe: ſed, ut caeteri Angliae magnates, judiciis curiae regis Angliae coercitos eſſe.

"Inſuper autem ſcitote, quod in uno tempore fuerunt Edgar rex totius Britanniae, et Huwell Dda, et Mergan Hen, et iſti duo tamen erant ſubditi regi Edgaro. Morgan Hen obtinuit quoque tunc temporis totum Morgannie in pace et quiete, ſed Huwell Dda voluit auferre huic Iſtradm et Euwias tunc temporis, ſi poſſet. Quo audito, rex Edgarus admonuit Huwell Dda et Moigan Hen, et filium ejus Hewheym ad curiam ſuam, et ibi in pleno concilio rex Edgarus tractavit de litigatione amborum, et repertum eſt juſto judicio curiae regis Edgari, quod Huwell Dda nequiter egiſſet extra Morgan Hen et filium ſuum Huwheym, et depulſus eſt Huwell Dda ab his duabus terris, ſcil. Iſtradm et Euwias in perpetuum ſine recuperatione. Et poſtea rex Edgarus dedit et conceſſit Hueno Morgan Hen illas duas terras, viz. Iſtradm et Euwias nominatim in epiſcopatu Landav. conſtitutas, ſicuti ſuam propriam haereditatem, et illas eaſdem duas terras ſibi et haeredibus ſuis per chartam ſuam ſine calumnia alicujus terreni hominis confirmavit communi noſtro aſſenſu et teſtimonio omnium archiepiſcoporum, epiſcoporum, abbatum, comitum, et baronum totius Angliae et Walliae factum eſt. Et quod maledictus eſt a domino patre, qui illas duas terras a dominio Morganuc, et parochia Landaviae unquam ſeparet. Et quod iterum benedictus foret a Domino Iheſu Chriſto qui hoc obſervaret, et a cuncto populo chriſtiano amodo, et uſque in ſempiternum, Amen. Inſuper ſcitote quod charta illa quae illo die facta fuit et ſcripta coram rege Edgaro in pleno concilio ſuo in eccleſiam Landavenſem depoſita eſt. Valete." Sic codex Landavenſis fol. 103.

Variato aliquantulum nominis vocabulo, dici hic videtur Huwell Dda, qui ſuperius Heel Dha, Latine Hoelus et Haelus, alias Huual, quem Malmeſburienſis unum fuiſſe refert e [1. Duſual, 2. Grifeth, 3. Huual, 4. Jacob, 5. Judethil. V. M. Weſtm. in an. DCCCCLXXIV.] quinque Wallenſium regibus, quos cum Kinadio rege Scotorum, Malcolmo rege Cumbrorum, et Maccuſio archipirata (ſeu principe nautarum vel marium praefecto) ad civitatem Legionum ſibi occurrentes, rex Anglorum Edgarus in triumphi pompam deducebat. Una enim navi impoſitos, remigare illos hanc coegit, dum in prora ipſe ſedens, navis tenuit gubernaculum: ut ſe hoc ſpectaculo, ſoli et ſali orbis Britannici dominum praedicaret et monarcham. Vide Malmeſburienſem de regib. lib. II. cap. viii. Sunt qui ferunt Hoeli leges a typographo quodam Wallenſi nomine Saliſberio, quadraginta plus minus abhinc annos editas eſſe, et inter patriotas ſuos diſperſas: ſed mihi non competit vidiſſe.

[z] cyſtlwn, *communicatio*

Legum eccleſiaſticarum Edmundi regis priſca verſio. [Ann. Dom. DCCCCXLIV. Spelm. vol. I. p. 423. ſeqq.]

Prooemium.

EDMUNDUS rex congregavit magnam ſynodum Dei ordinis et ſeculi apud London. civitatem in ſancto Paſchae ſolenni, cui interfuerunt Odo et Wulſtanus archiepiſcopi, et alii plures epiſcopi perquirentes de conſilio animarum noſtrarum, et eorum qui ſubditi ſunt illis.

CAP. I. *De caſtitate ordinatorum.*

Inprimis eſt ut ſanctis ordinibus evecti qui plebem Dei docere debent lumen vitae, caſtitatem teneant ſecundum ordinem ſuum, ſit ƿeꞃhaꝺeꞅ, ſit ƿiꝼhaꝺeꞅ, ſit alterum. Alioquin ſint ejus digni quod in canone dictum eſt, hoc eſt, ut perdant ſecularem pecuniam, et ſanctificatum leᵹeꞃꞅꞇoƿa, i. poſitionis locum, ſi non convertantur et emendentur.

CAP. II. *De decimis et aliis debitis eccleſiae.*

Decimas praecipimus omni chriſtiano ſuper chriſtianitatem ſuam dare, et emendent: cẏꞃicꞅceaꞇum, i. eccleſiae cenſum, et elmeꞅꝼeoh, i. eleemoſynae pecuniam; ſi quis hoc dare noluerit, excommunicatus ſit.

CAP. III. *De homicidio.*

Si quis ſceleratis manibus effundat ſanguinem chriſtianum, non appareat in conſpectu regis priuſquam emendationem ineat, ſicut epiſcopus docebit et poenitentiam conſulet.

CAP. IV. *De fornicatione cum nunna vel ſanctimoniali, et de adulterio.*

Qui cum nunna vel ſanctimoniali fornicabitur, ſanctificato atrio ſit indignus, niſi emendet, ſicut ut homicida; ſic idem diximus de eƿbꞃice, i. de adulterio vel infracto conjugio.

CAP. V. *De apparatione eccleſiarum.*

Amplius dixi ut omnis epiſcopus reficiat Dei domos in ſuo proprio, et regem admoneat, ut omnes eccleſiae Dei ſint bene paratae, ſicut magnum nobis opus eſt.

CAP. VI. *De perjurio et liblaco.*

Qui falſum jurabunt, et liblacum facient, ſint in aeternum a Dei conſortio ſegregati, niſi ad dignam ſatisfactionem per omnia revertantur.

II. *pars, quae leges continet Culintonae habitas, huc nihil confert.*

Capita III. *partis eadem ſunt quoad numeros quae in Saxonico.*

Prooemium.

EGO Edmundus rex mando et praecipio omni populo ſeniorum ac juniorum qui in regione mea ſunt, ea quae inveſtigans inveſtigavi cum ſapientibus clericis et laicis.

CAP. I. *De homicidio.*

Inprimis quomodo poſſem chriſtianitatem magis erigere, et magnum nobis neceſſe viſum eſt, ut amicitiam veſtram et benevolentiam teneamus inter vos in toto regno meo, et mihi valde diſplicent, et vobis omnibus multiplices et injuſtae pugnae quae inter voſipſos fiunt, unde diximus, ſi quis poſt haec hominem occidat, ipſe ſibi portet inimicitiae factionem, niſi amicorum ſuorum auxilio intra annum perſolvet eum plenum weregildo, ſit natus ſicut ſit. Si eum cognatio ſua deſerat, et pro eo gildare noluerit, tunc volo ut omnis tribus vel cognatio illa ſit extra factionem, praeter ſolum malefactorem, ſed deinceps ei nec victum det nec pacem. Si quiſquam cognationis ſuae firmet eum poſtea, reus ſit omnium quae habebit erga regem, et portet ferdam erga contubernales, quia primitus reprobaverat eum. Si ex mortui cognatione quis vindictam perpetret in aliquem alium praeter ipſum malefactorem, ſit inimicus regis, et perdat totum quicquid habet.

CAP. II. *De aſſultu in itinere verſus eccleſiam vel burgum regis.*

Si quis eccleſiam requirat vel burgum meum, et ibi aſſailiatur vel affligatur, qui hoc fecerit ejuſdem culpabilis quod ſupradictum eſt.

CAP. III. *De* ꝼihꞇeƿiꞇa *et manbota.*

Et nolo ut aliqua ꝼihꞇeƿiꞇa vel manbota condonetur.

CAP. IV. *De fundentibus ſanguinem humanum.*

Amplius indico quod qui ſanguinem fundat humanum nolo ſocnam habere in familia mea antequam divinam emendationem ſuſcepit, et ad omne rectum inclinetur, ſicut epiſcopus docebit in cujus ſcyra fuerit.

Sequitur in Jornalenſi libro hoc capitulum.

De ſponſalibus contrahendis tempore regis Edmundi.

Si quis virginem vel viduam ducere velit, et hoc illi placeat et amicis ſuis, tunc rectum eſt ut bridguinum per Dei juſtitiam et ſeculi jus competens, inprimis promittat et vadiet eis qui paranymphi ſunt, quod eo modo quaerat eam, ut ſecundum Dei rectum pertinere velit ſicut ſponſus debet legitimam ſponſam, et plegient hoc amici ſui. Poſtea ſciendum eſt, cui [a] foſterleanum

[a] *Dotalitium* (forte) vel *vitalitium.* De quo vid. Hotom. Dictio. verb. Dotal. et verb. Morganaticae.

perti-

pertineat. Vadiet hoc bridguina, i. ſponſus, quid ei dare diſponat cur ejus eligat voluntatem et quid ei deſtinet ſi ſupervixerit ipſum. Si ſic quoque conveniat, rectum eſt, ut dimidiam pecuniam habeat, et totam ſi ſimul puerum habuerint, niſi deinceps virum capiat. Totum hoc vadio confirmetur, et amici ſui plegient. Si tunc omni re concordent, adeat cognatio, et deſpondeat eam ꞇo ƿiꝼe ⁊ ꞇo ꞃihꞇliꝼe, i. in uxorem et rectam vitam, et excipiat inde plegium qui jus habet in vadio. Sed ſi de ipſa terra velit ipſam ducere in terram alterius thaini, conſilium eſt, ut amici habeant pactionem, ne quis ei faciat injuriam. Et ſi illa foriſfaciat ut poſſint eſſe propinquiores emendationi, ſi non habeat unde componat. Huic dationi debet intereſſe preſbyter, qui cum Dei benedictione debet eorum conſortium adjuvare in omnem ſanctitatem. Bonum eſt praevidere ne ex aliqua conſanguinitate ſibi pertineant, ne juſte poſtmodum ſeparentur, qui ſceleratis nuptiis conſenſerunt.

Odo archiepiſcopus Cantuarienſis Edwinum regem occiduorum Saxonum adulterii et inceſtus cauſa a chriſtianitate ſuſpendit. [Ann. Dom. DCCCCLVIII. Spelm. vol. I. p. 430. ſeq.]

EDWIUS alias Edwinus rex totius Angliae, in die coronationis ſuae proceres reliquiſſe dicitur convivantes, et libidine accenſus Elſginam, al. Alguiam, propinquam ſuam et alterius uxorem conſtupraſſe. Mittitur interea a proceribus Dunſtanus abbas, ut regis ad convivium exoraret reditum. Is ex improviſo thalamum ingrediens, offendit regem ſtupro deditum inter duas foeminas. Commovetur rex, flagrantemque incitat Elſgina pellex. Dunſtanus mittitur in exilium. Haec et alia aegre ferentes Merciae populus et Northumbriae, inſtar decem Iſraelis tribuum, deficiunt a rege, et Edgarum fratrem ejus, ſibi creant regem. Dividentes igitur regnum Angliae in Ciſthameſinum (quod eſt, Merciorum) et Tranſtameſinum (id eſt occidentalium Saxonum) Edwio tantum Saxoniam occidentalem reliquerunt. Sed nec iſtis cohibetur libido Edwii. Permanentibus igitur ipſo et Elſgina in adulterio, Odo archiepiſcopus Cantuariae illum a chriſtianitatis ſuſpendit ſolamine: iſtam excommunicatam primo eliminat, redeuntemque denuo, ſucciſura poplitis enervatam reddit. Audi Malmeſburium De geſt. Pontif. l. I.

Edwinus filius Edmundi et regni poſt Edredum patruum ſucceſſor praecipitis temeritatis et corporei luxus infamis, pontificis, Odonis, animos irritavit, ut ipſum a chriſtianitate ſuſpenderet, et ganeae pellicatum primo expulſione poſt ſucciſura poplitis interrumperet. Et Hovedenus: "Anno, inquit [Annal. Par. I.] DCCCCLVIII. Odo Doroberniae archiepiſcopus regem Weſtſaxonum Edwium et Elginam, vel quia (ut fertur) propinqua illius extiterit, vel quia ipſam ſub propria uxore adamavit, abinvicem ſeparavit." Latius haec Florilegus in an. gra. DCCCCLV. et DCCCCLVIII.

Nota. Ut in annalibus computationibus diſcrepare ſolent auctores frequentiſſime, ita nec hic bene convenit de praeſenti. Odonem enim archiepiſcopum Cantuariae mortem obiiſſe ferunt in an. Chriſti DCCCCLVII. et Edgarum non creari regem, nec regnum dividi ante an. Chriſti DCCCCLIX. ſic ut annus medius DCCCCLVIII. neutri competat. Id praeterea ſcribo hic notandum eſt: archiepiſcopum ſucciſiſſe Elſginae poplitem, ne rediret propere ad amaſium, cum membrum ferro tangere praeter morem eſſet eccleſiaſticae cenſurae.

Privilegium quo rex Edgarus confirmat Dorobernenſem eccleſiam (i. Cantuarienſem) matrem eſſe et dominam aliarum eccleſiarum regni ſui, etc. Ex MS. Cod. eccl. Cantuar. [Ann. Dom. DCCCCLIX. Ibidem p. 432.]

ANNO dominicae Incarnationis DCCCCLVIII. Ego nempe Edgarus rex Anglorum, divinaque concedente clementia monarchus, regum antiquorum Aethelberti, et ſucceſſorum illius, ac archiepiſcoporum Brythwaldi et Athelardi ſtatuta et privilegia monaſteriorum Kancegenum cum venerabilis archipontificis Dunſtani conſultu atque conſilio, ad maledictionem impiorum raptorum, immo magis Deo favente ad benevolentiam juſtorumque benedictionem, aeterna concluſione renovamus, et in Domino ſummo roboramus, ſtatuentes:

Ut eccleſia Chriſti in Dorobernia aliarum eccleſiarum regni noſtri mater ſit et domina, [et] cum ſuis omnibus perpetualiter ſit ubique libera praeter expeditionem, pontis et arcis conſtructionem.

Nota. In MS. codice annus dationis ſeu confirmationis iſtius privilegii, non figuris exaratur arithmeticis, ſed literis (ut plerumque ſolet) numeralibus, ſcil. DCCCCLVIII. et deſiderari videtur unitatis aliud elementum, ut lectu fiat DCCCCLVIII. ante annum enim Chriſti DCCCCLIX. neque Edgarus ab auctoribus ſalutatur rex Anglorum, nec diviſa nuper inter ipſum et Edwinum, coaluerunt regna: nec Dunſtanus factus eſt archiepiſcopus Doroberniae. Imitari autem hic videtur rex Edgarus, in imperii orbe ſui, Phocam imperatorem qui Sylveſtro papae conceſſit, ut eccleſia S. Petri Romae caput omnium eccleſiarum diceretur. Vid. Godwin. Hoved. Annal. par. I. p. 425.

Legum

Legum eccleſiaſticarum Edgari regis priſca verſio. [Circa an. Dom. DCCCCLXVII. Spelm. vol. I. p. 446. ſeq.]

Hoc eſt inſtitutum quod Edgarus rex conſilio ſapientum ſuorum inſtituit Deo ad gloriam, et ſibi ad regiam dignitatem et genti ſuae ad commodum.

Cap. I. *De debitis eccleſiae reddendis.*

Primum eſt ut eccleſiae Dei, recti ſui dignae ſint, et reddatur omnis decimatio ad matrem eccleſiam cui parochia adjacet de terra thainorum et villanorum ſicut aratrum peragrabit.

Cap. II. *De eccleſiis ubi eſt coemeterium.*

Si quis thainorum ſit qui feodo ſuo eccleſiam habeat ubi coemeterium ſit, det ei tertiam partem decimae ſuae. Si non ſit ibi atrium, det ex ſuis ix. partibus preſbytero quod vult, et etiam omne cyricſceattum ad matrem eccleſiam de omni libera domo.

Cap. III. *De terminis decimandi.*

Et omnis decimatio juventutis reddita ſit ad Pent. et terrae frugum ad aequinoctium, et omne cyricſceattum ad feſtum ſancti Martini per plenam foriſfacturam, quam judicialis liber dicit.

Cap. IV. *De nolente decimas dare.*

Si quis decimam dare noluerit, ſicut diximus, adeſt praepoſitus regis et epiſcopi et ſacerdos illius eccleſiae, et reddat eccleſiae cui pertinebit decimam ſuam, et nonam partem dimittant ei qui decimam ſuam detinuit, et octo partes in duo dividantur, dimidium domino, dimidium epiſcopo, ſit homo regis, ſit homo thaini.

Cap. V. *De non ſolventibus Denarium ſancti Petri.*

Et omnis * heordhen reddat ad feſtum ſancti Petri, et qui non ſolvit ad terminum illum deferat eum Romam, et etiam xxx. denar. et afferat inde ſignificationem quod tantum ibi reddidit. Et cum redierit domum emendet cxx s. Et ſi iterum reddere nolit, deferat eum Romam et emendationem eandem. Et cum redierit, emendet cxx. s. regi. Ad tertiam vicem ſi adhuc non reddiderit, perdat totum quod habebit.

Cap. VI. *De ſolennitatibus et terminis obſervandis.*

Et ſolenne diei dominicae conſervetur ab hora nona Sabbati uſque ad lucidum diei Lunae ſuper foriſfactura quam liber judiciorum dicit et docet. Et alia feſtivitas, ſicut a ſacerdote nunciabitur. Et omne indictum jejunium cum omni devotione ſervetur.

Nota. Mihi non conſtat quonam anno editae ſint leges iſtae Edgari regis. Regnare autem coepit anno DCCCCLIX. et deſiit anno DCCCCLXXV. id eſt, anno regni ſui XVI. cujus medio tempore, cum non extenſius porrigatur, nos, ut alias ſoliti ſumus, iſtas etiam collocamus, id eſt, circa annum Chriſti DCCCCLXVII. Praeter has autem plures, ille ſparſim edidit conſtitutiones ad rem eccleſiae, praeſertim monachatum, promovendam, ut e praecedentibus liquet, et aliis pluribus diplomatibus: maxime vero in eximio quodam Wintonenſi codice aureis vetuſte exarato literis: ubi inter plurima memoratu digna, rex ſemetipſum monachis, et reginam ſuam praeficit monialibus. Librum olim aliquando vidimus, cum haec nobis non eſſent curae: deſideratur autem in praeſenti cum foret uſui. Haec Spelman.

De libro aureo Wintonienſi hic et alibi a Spelm. memorato, ſequentia tradit clar. Usserius in MSS. notis ad locum. The golden booke of Wincheſter was written A. D. DCCCCLXVI. and is yet to be ſeen in bibliotheca Cottoniana, whence Mr. Selden hath tranſcribed it into his notes upon Eadmerus a pag. 154. ad 160. and is the ſame verbatim with the Charta regis Edgari, but that Mr. Selden hath paſſed over the firſt ſix chapters, as an impertinent preamble. Yet in that booke is not to be had that which you ſpeake off [quod rex ſemetipſum monachis, et reginam ſuam praefecit monialibus] but in another, which is ſtill kept in the ſame librarye, intituled [Regularis concordia Anglicae nationis monachorum ſanctimonialiumque] and contayning king Edgar's monaſticall conſtitutions agreed upon in ſynodali concilio Wintoniae. Haec ille.

* Hodie *hearthen* or *hearthing*.

Priſca

Priſca verſio legum Canuti regis ut habetur in MS. regio, in minutiis pluries diſpar a Jornalenſi; aliquoties etiam in majoribus. Deprehenditur autem capitum ſeries e tabulis ſuperius paulo datis; ſed qui hic ſequuntur tituli habentur in ipſo MS. regis. [Circa ann. Dom. MXXXII. Spelm. vol. I. p. 560. ſeqq.]

Leges ejus eccleſiaſticae ſeorſim conditae a ſecularibus.

Prooemium.

HAEC ſunt inſtituta Cnudi, regis Anglorum, Danorum, Norwegarum, venerando ſapientum concilio ejus ad laudem et gloriam Dei, et ſuam regalitatem, et commune commodum habita, in ſancto natali Domini apud Wintoniam [ſequentia non habentur in Saxon.] diligenter ac fideliter in Latinum tranſlata, compendioſa brevitate cum ſimplicitate lucida, velut ſuis aſteriſcis illuſtrata. Unde quarundam rerum et verborum affinitatem paucorum adjectione, vel omiſſione, curaverim facile ſobrius lector agnoſcet. [Nec iſta in Jornalenſi] Sequuntur et aliorum jura regum plurimorum de quibus teneri liceat quicquid iſta contemplatione non diſcrepat.

CAP. I. MS. Jor. CA. I. *De dilectione Dei et proximi.*

Inprimis eſt ut Deum et Dominum noſtrum tota mente diligamus, et unam chriſtianitatis ſanctae fidem catholicam orthodoxe teneamus, et ſanctam Dei eccleſiam pacificare, cuſtodire, frequentare, ad noſtram ſemper utilitatem gaudeamus.

CAP. II. MS. Jor. CA. II. *De pace eccleſiarum.*

Omnis eccleſia ſub propria Dei omnipotentis protectione conſiſtet, et chriſtianis omnibus magnam ſuper his reverentiam exhibere convenit: quia Dei pax ſuper omnem pacis actionem ſpecialius exoptanda, propenſius eſt obſervanda et poſtea regis.

Et valde rectum eſt, ut eccleſiae pax intra parietes ſuos: et pax chriſtiani regis, quam manu ſua dederit, ſemper inconvulſa permaneat. Quicunque alterutram perfregerit, de vita et omnibus in miſericordia regis ſit.

CAP. III. MS. Jor. CA. II. *De infractione pacis eccleſiarum.*

Si quis amodo pacem eccleſiae Dei violabit, ut intra parietes ejus homicidium faciat; hoc inemendabile ſit, et proſequatur eum omnis qui Deum diligit: niſi contingat, ut per aliquod pacis confugium, rex ei vitam concedat, plenis emendationibus erga Deum et homines.

Et hoc tunc inprimis ſit; ut pretium natalis ſui Chriſto perſolvat et regi, et per hoc ſe inlegiet ad emendandum. Si tunc ad emendationem veniat, et rex ita patiatur, emendet eccleſiae pacem in ipſam eccleſiam plena regis mundbrice: et reconciliationem eccleſiae quaerat, ſicut ad eam pertinebit: et magbotam et manbotam plene reddat, et ſaltem apud Deum ſedulo componat. Si vero aliter ſine interfectione pax eccleſiae fracta ſit, emendetur ſecundum quod acciderit; ſit per pugnam, ſit per robariam, ſit per id quod ſit, emendetur primitus infractio pacis in ipſam eccleſiam juxta quod culpa fuerit, et ipſius eccleſiae dignitas: quia non omnes eccleſiae parem emendationis dignitatem habent, licet eandem ſanctificationis benedictionem conſequantur.

Capitalis eccleſiae pacis fractio in rebus emendabilibus eſt, ſicut infractio regiae pacis, id eſt [Jorn. X. lib.] quinque libris in Anglorum lege.

Mediocris eccleſiae, centum viginti ſolidos, id eſt, wita regis.

Et adhuc minoris ubi parva parochia ſit, et atrium tamen ſit, lx. ſolid. Et campeſtris eccleſiae ubi non ſit atrium, xxx. ſolidos.

Chriſtianis omnibus ſincere convenit, ſanctuaria et ordines, et Deo dicata loca ſumma diſcretione, tota devotione pacificare, cuſtodire, venerari, juxta modum ſingulorum, et qui ſcit intelligat.

CAP. IV. MS. Jor. CA. III. *De dignitate ſacerdotum.*

Magnum eſt et mire praecipuum, quod ad velle Dei pro ſalute populi faciendum creditur ſacerdoti; et magna conjuratio multaque benedictio eſt quae propellit diabolum, et in fugam redigit, quoties divina cooperante potentia, beatorum ſpirituum proſequente cuſtodia, per manus temporalium ſacerdotum ſacri baptiſmatis, vel euchariſtiae ſacroſancta myſteria celebrantur.

CAP. V. MS. Jor. CA. III. *De accuſatione ſacerdotum.*

Si contingat ſacerdotem regulariter viventem aliqua criminum compellatione [pulſari] ſe purget ſolus ſolum, ſi compellatio ſimplex ſit, in triplici calumnia, cum duobus ſui ordinis.

CAP. VI. MS. Jor. CA. IV. *De diaconibus et caeteris gradibus.*

Diaconus regularis in ſimplici compellatione cum duobus, in triplici cum ſex diaconibus ſe adlegiet.

CAP. VII. MS. Jor. CA. V. *De vulgaribus ſacerdotibus.*

Plebeius ſacerdos qui regularem vitam non habet, purget ſe ſicut regularis diaconus.

CAP. VIII. MS. Jor. CA. VI. *De altari ſervientibus.*

Si quis altari miniſtrantium accuſetur, et amicis deſtitutus, [illegible]ramentales non habeat: vadat ad judicium quod Anglice dicitur Corſned,

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ned, et fiat ſicut Deus velit, niſi ſuper ſanctum corpus Domini permittatur ut ſe purget.

Cap. IX. MS. Jor. Ca. VII. *De accuſatis ſacerdotibus homicidio.*

Si quis ordinatus homicidii particeps conſilio vel auxilio fuiſſe compelletur, purget ſe cum parentibus ſuis, quorum intereſt occiſionis factionem tolerare vel emendare. Si parentes non habeat, cum ſociis ſe purget, vel jejunium ineat ſi opus ſit, et applicent ad Corſned, et fiat inde voluntas Dei.

Cap. X. MS. Jor. Ca. VIII. *De monachis.*

Monachus eccleſiaſticus non debet aliquam de homine occiſo perſolutionem exigere vel emendare, quia cognationis ſuae legem exiit, cum ſe regularis converſationis diſciplinae mancipavit.

Cap. XI. MS. Jor. Ca. IX. *De perjuriis ſacerdotum.*

Si ſacerdos aliquando falſus teſtis vel in aliquo conſenſerit, deponatur, et omnium bonorum ſocietate, dilectione careat et honore, ſi non erga Deum et homines dignis poenitentiae fructibus ſecundum ſui epiſcopi juſſionem praeparetur ad veniam, et emendationis et legalitatis plegios deinceps inveniat. Si ſe purgare velit, ſecundum facti menſuram ſit, vel per triplicem negationem, vel per ſingularem.

Cap. XII. MS. Jor. Ca. X. *Exhortatio ſingulorum, et maxime praelatorum.*

Et volumus ut quicunque ſunt in ordine clericatus conſtituti, puris mentibus inclinentur ſingulariter ad eam rectitudinem quae ipſis pertinet: et ſaltem miniſtri domini pontifices, abbates, monachi, monachae, canonici, nunnae, regulariter vivant. Diebus et noctibus ſaepius et aſſidue clament ad Deum pro chriſtiani neceſſe populi, et ei digne ſerviant, et caſtitatem diligant. Quia perfecte ſciunt non eſt rectum ut cauſa cohabitandi cum mulieribus habitent: et qui ſuper his abſtinebit, et caſtitatem ſervabit, ad perfectum ſempiternam Dei miſericordiam habeat, et ad honorem ſeculi, taini lege dignus ſit.

Cap. XIII. MS. Jor. Ca. XI. *De timore poenarum.*

Et omnis chriſtianus pro timore ſui creatoris, injuſtum concubitum vitet, et legem Dei teneat.

Cap. XIV. MS. Jor. Ca. XI. *De ducendis uxoribus.*

Unde commonemus, petimus, et in nomine Dei praecipimus, ut nemo in parentela ſua intra ſextam generationem uxoretur: nec in dimiſſa cognati ſui qui intra ſextum geniculum pertineat ei; nec in cognatione uxoris ſuae; nec commatrem vel filiolam ſuam, nec ſanctimonialem, nec repudiatam aliquis ducat uxorem; nec cum meretricibus circumeundo fornicetur, ſed unam legitimam habeat quamdiu vixerit, qui Dei legem juſte ſervare deſiderat, et a gehennae ignibus animam ſuam liberare. Et reddantur Deo debitae rectitudines annis ſingulis, hoc eſt eleemoſyna carucarum xv. diebus poſt Paſcha.

Cap. XV. MS. Jor. Ca. XI. *De decimis.*

Decimae de novellis gregibus in Pentecoſten, terrenorum fructuum in feſto Omnium Sanctorum. Si quis autem decimam dare nolit, ſicut omnium noſtrorum commune eſt inſtitutum: hoc eſt, decima acra, ſicut aratrum peragrabit: eat praepoſitus regis et epiſcopi, et ipſius terrae domini cum ſacerdote, et ingratis auferant, et eccleſiae cui pertinebit reddant. Nonam vero partem relinquant ei, qui decimam dare noluit. Octo partes reliquas in duo dividant, et ſit una medietas epiſcopi, alia terrae domini ſive regis homo ſit ſive taini.

Cap. XVI. MS. Jor. Ca. XII. *De Romeſeoh.*

Et Romeſeoh, id eſt, Romae cenſus, quem beato Petro ſingulis annis reddendum ad laudem et gloriam Dei, regis noſtri larga benignitas ſemper inſtituit, in feſto ſancti Petri reddatur. Qui ſupertenuerit, reddat epiſcopo denarium illum, ac triginta denarios addat, et regi det centum [Jorn. triginta ſol.] viginti ſolidos.

Cap. XVII. MS. Jor. Ca. XIII. *De ciricſceat.*

Ciricſceat, id eſt, eccleſiae cenſus in feſto ſancti Martini. Qui ſine licentia ſupertenebit, eum reddat epiſcopo, et xl. perſolvat, et regi cxx. ſolidos.

Cap. XVIII. MS. Jor. Ca. XIV. *De tainis qui eccleſias habent ubi atrium eſt, vel non.*

Si quis tainus in haereditate ſua eccleſiam habeat in qua coemeterium ſit, det ibi tertiam partem decimae ſuae. Si quis habeat eccleſiam ubi poſitionis locus non ſit, det ex ſuis novem partibus preſbytero ſuo quod velit, et eat omnis ciricſceat ad matrem eccleſiam per omnes liberas domos.

Cap. XIX. MS. Jor. ibid. *De luminaribus eccleſiarum.*

Fiat ter in anno ſymbolum luminis: primum in vigilia Paſchae, oblatae cerae de omni hida, in feſto Omnium Sanctorum, tantundem in feſto ſanctae Mariae candelarum.

Cap. XX. MS. Jor. Ca. XV. *De ſepultura.*

Pecunia ſepulturae juſtum eſt ut aperta terra reddatur.

Cap. XXI. MS. Jorn. Ca. XVI. *De corporibus tranſlatis de parochia ſua.*

Si corpus aliquod a ſua parochia deferatur in aliam, ſolvatur tamen pecunia ſepulturae ejus in eam cui jure pertinebit eccleſiam, et omnes rectitudines et ſanctae Dei ceremoniae, ſicut omnibus opus eſt totis deſideriis obſerventur. [Haec rite pertinent ad ſeq. caput.] In feſtivitatibus, in jejuniis.

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Cap. XXII. MS. Jor. Ca. XVII. *De feriatione diei dominicae, et ſolennitatibus ſanctorum.*

In feriatione diei dominicae ab hora nona Sabbati ad uſque diluculum ſecundae feriae, et in ſanctorum omnium ſolennitatibus, ſicut a ſacerdote fuerint nunciatae. Ipſa vero die dominica publica mercimonia, vel placitorum conventicula, venationes, et hujuſmodi ſecularium actiones exerceri modis omnibus prohibemus, niſi pro magna neceſſitate ſit.

Cap. XXIII. MS. Jor. Ca. XVIII. *De jejuniis.*

Omne indictum jejunium devote conſervetur: ſive Quatuor temporum, ſive Quadrageſimale, vel deinceps aliud quodcunque ſit: et ad omnes beatae Mariae feſtivitates, et ſanctorum apoſtolorum omnium, jejunia votiva praeveniant, praeter Philippi et Jacobi pro ſolennitate paſchali. Non ſunt ſecundum legem indicta jejunia a Paſcha uſque ad Pentecoſten: nec a natali Domini uſque ad octavas Epiphaniae, niſi qui per poenitentiam vel ſponte jejunet.

Cap. XXIV. MS. Jor. Ca. XIX. *De temporibus leges faciendi et non faciendi.*

Et in feſtis diebus juramenta, et ferri, vel aquae, vel hujuſmodi legis examina fieri prohibemus, et Quatuor temporum, et diebus Quadrageſimae, et aliis legitimis jejuniis, et ab adventu Domini uſque in octavum diem poſt duodecimum diem a Natali, et a Septuageſima uſque ad xv. dies poſt Paſcha, et S. regis Edwardi glorioſum paſſionis diem per totam Angliam volumus celebrari 15. cal. Aprilis, et ſancti Dunſtani 14. cal. Junii; et ſit in his ſanctis obſervationibus, ſicut vere juſtum eſt, chriſtianis omnibus pax et concordia, et omnis ira tollatur, et ſi quis alteri debitor eſt de plegiatione, vel aliqua contingentium ſecularium emendatione, reddat ei ſedulo prius aut poſtea: et in Dei dilectione petimus, ut quicunque chriſtianus ſuam ipſius benefaciendi neceſſitatem intelligat, quia ſingulos nos tempus expectat quo nobis eſſet carius, quam quicquid in orbe terrarum mundus obtinuit, Dei noſtri voluntatem feciſſe dum licuit. Tunc ſane recipiemus uniforme ſtipendium ſecundum opera noſtra. Vae qui promeruerit ſempiterna ſupplicia.

Cap. XXV. MS. Jorn. Ca. XXI. *De confeſſione et poenitentia.*

Renunciemus ſedulo peccatis noſtris, et confeſſionibus et abſtinentiis expiemus, et quod nobis fieri volumus aliis faciamus. Hoc judicium noſtrum eſt, et ſane beatus et Deo gratus eſt, qui judicium hoc ſincere tenuerit ad gloriam omnipotentis Dei, cujus ſumus miſeratione conditi, pretio magno redempti.

Quicunque chriſtianus, ſicut vere neceſſarium eſt, dignam chriſtianitati ſuae curam impendat, et ad perceptionem communionis dominicae ter ſaltem in anno ſe praeparet, ut non hoc ad judicium, ſed ad remedium ſalutare manducet: et quiſquis amicus Dei eſt, verbis et operibus rectitudinem flagitet, fidem et ſacramenta caute cuſtodiat.

Omnis injuſtitia de finibus noſtris quantum poſſumus expellatur: et Dei juſtitiam dictis et factis deinceps amplectamur. Tunc ejus miſericordiam propitiatius impetrabimus. Item faciamus ſicut adhuc perſuaderi volumus.

Ca. XXVI. MS. Jor. Ca. XXII. *De fidelitate dominis exhibenda.*

Simus dominis noſtris per omnia fideles et credibiles, et eorum gloriam totis viribus exaltemus, et velle faciamus: quia quicquid pro recta dominorum fidelitate facimus, et magnam nobis utilitatem facimus, et ſcienter Deus illi fidelis eſt, qui domino ſuo fidelis eſt: et unicuique domino magnum opus eſt, ut hominem ſuum recte deducat.

Cap. XXVII. MS. Jor. Ca. XXIII. *De doctrina chriſtiana.*

Omnes chriſtianos ſedulo commonemus, ut puro corde ſemper Deum diligant, et catholicae chriſtianitatis fidei digne ſerviant: ſanctis eccleſiae doctoribus devote pareant: Dei leges et doctrinam fideliter intelligent ſemper et aſſidue ſibimet ad utilitatem. Et omnis chriſtianus addiſcat ut ſaltem ſanae fidei rectam intelligentiam habeat: et ſciat Pater noſter, et Credo in Deum, quia per illud Deum exoramus, per aliud rectam fidem declaramus. Chriſtus ipſe primus hanc orationem protulit, et diſcipulos ſuos docuit; in qua ſeptem petitiones ſunt, et quiſquis eam intimo corde cantabit, cum ipſo Deo agit de quacunque neceſſitate vitae praeſentis et futurae. Sed quomodo poteſt aliquis devotas ad Deum preces effundere qui non habet intime rectam fidem in eo? Non habet ſane poſt tranſitum ejus portionem aliquam cum chriſtianis in requie ſanctorum, nec ſancta communione dignus, nec vere chriſtianus habendus eſt, qui non vult eam diſcere: nec ad eum juſte pertinent aliquem in ſancto baptiſmo ſuſcipere, nec a manibus epiſcopi in confirmatione, et datione Spiritus Sancti, antequam bene ſciat eam. Et docemus ut a ſummis criminibus totis viribus caveamus in omni tempore, et qui impulſu diaboli in peccatum inciderit, propenſius emendet conſilio poenitentiae ſuae. Et ab immundis gaudiis et injuſto concubitu, vel adulterio caveatur. Et omnes Dei timorem et amorem in mente habeant: diebus ac noctibus a peccatis fugiant: diem judicii metuant, et inferni cruciatus; et ſemper ultimum vitae ſuae terminum cogitent advenisse. Chriſti ſunt praecones et doctores legis Dei, qui praedicationibus et exemplis Dei debent myſteria declarare. Curet qui velit. Quia ſupervacue paſtor eſt qui commiſſo ſibi gregi non vult ſaltem clamore ſuccurrere ſi quid ei noceat.

Non eſt aliquis tam nocens adverſarius ſicut accuſator humani generis inimicus, qui totis ſemper viſceribus inhiat, totis aeſtuat deſideriis quomodo plures animas pertrahat in ſupplicium. Sit itaque paſtorum ſolertia pervigil, et attente proclamans, qui contra ſpirituales nequitias debent populo providere. Qui ſane ſunt epiſcopi

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ſacerdotes qui gregem Domini doctrina debent ſapienter cuſtodire, et defendere ne diabolica veſania vulneret vel occidat. Ei qui Dei praeceptis obedire neglexerit, hoc cum ipſo Deo commune habeat.

Leges ejus eccleſiaſticae e ſecularibus ſuis collectae.

Edictum regis in opprimendis vitiis et augendis virtutibus. MS. Jorn. Ca. XIV. et hic jure primum eſſet.

Haec eſt inſtitutio legum ſecularium, quam communi ſapientum meorum conſilio per totam Angliam teneri praecipio. Inprimis volo ut juſtae leges erigantur, et injuſtae ſubvertantur, et omnis injuſtitia quanta poſſumus obſervantia de finibus noſtris ſarculetur, et explantetur, et Dei juſtitia modis omnibus exaltetur: et amodo reputetur omnis homo publica dignus rectitudine, pauper, [et] quicunque dives ſit, et eis juſta judicia judicentur.

Cap. I. MS. Jor. Cap. XV. *De miſericordia in judicio habenda.* Ll. Sax. II.

Si quis peccaverit, et ſeipſum profunde foriſfaciat, temperetur in eo juſtitia, ſicut erga Deum ſit clementius, et in ſeculo tolerabilius: et multa ſedulitate cogitet qui jus habet in judicio, quid ſibi poſtulet a Domino dicens, " Dimitte nobis debita noſtra, ſicut et nos dimittimus: et non intres in judicium cum ſervo tuo Domine, quia non juſtificabitur in conſpectu tuo omnis vivens."

Prohibemus ne chriſtianus aliquis penitus pro parva re ſaltem ad mortem ſeducatur: ſed exquiratur pro neceſſitate populi juſtitia pacificans, ne pro levi re diſpereat opus manuum Dei, et ſuum ipſius pretium quod profunde redemit.

Cap. II. *Ne chriſtiani vendantur.* Ll. Sax. III. MS. Jorn. Ca. XVI.

Praecipimus ne chriſtiani paſſim in exilium vendantur, vel in gentilitatem, ne forte pereant animae quas propria voluntate mercatus eſt Dominus noſter Jeſus Chriſtus; et totis viribus ſemper mundare patriam ſtudeamus in finibus ejus, et ab immundis operibus circumquaque ceſſemus.

Cap. III. *De ſortilegis et veneficis.* Ll. Sax. IV. et V. MS. Jorn. Ca. XVII.

Et ſi ſagae vel incantatrices, veneficae vel meretrices alicubi compareant, expellantur a finibus noſtris, vel in eis pereant, niſi ceſſaverint et profundius emendent.

Praecipimus ut [a] witherſacan et utlagae Dei et hominum patria exeant, ſi non reſipuerint, et digne poeniteant.

Fures, et ejuſmodi damna populi propediem pereant, ſi non conquieſcant.

Omnem quoque gentilitatem modis omnibus interdicimus. Gentilitas eſt ſi quis idola colat, id eſt Gentilium deos, ſolem aut lunam, ignem vel fructus, aquas fontium vel lapides, vel alicujus generis ligna, vel [b] wiccencreft diligat, vel mortificia quoquo modo ſuſcipiat, aut in ſorte aut in [c] firhte, vel in ſimilibus phantaſiis, vel praeſtigiaturis aliquid agat.

Cap. IV. *Si quis miniſtrum altaris occidat.* Ll. Sax. XXXVI. MS. Jorn. Ca. LIX.

Si quis miniſtrum altaris occidat, utlaga ſit erga Deum et homines, niſi dignis ſatisfactionibus veros poenitentiae fructus oſtendat, et erga parentes ejus emendet vel [d] werelada ſe adlegiet, et infra triginta noctes hoc incipiat apud Deum et homines ſuper omne quod habet.

Cap. V. *Qui ordinatum vel alienigenam malignabit.* Ll. Sax. XXXVII. MS. Jorn. Ca. LX.

Si quis ordinatus vel alienigena ſeducatur in aliquo de pecunia vel vita, ſit ei rex pro cognatione et advocato, ſi penitus alium non habeat, et emendetur regi ſicut juſtum eſt, vel illud factum nimis profunde vindicet. Chriſtiano regi jure pertinet, ut Deo factas vindicet injurias ſecundum quod acciderit.

Cap. VI. *Si quis ordinatus hominem occidat.* Ll. Sax. XXXVIII. MS. Jorn. Ca. LXII.

Si quis miniſter altaris hominem occidat, vel malis actibus ſupra modum differatur, ordine ſimul et dignitate privetur, et peregrinetur ſicut ei papa ſuus injunget, et opus emendet ſedulo. Si ſe purgare velit, tripliciter hoc faciat, et ſi non infra triginta noctes hoc incipiat erga Deum et homines, extra legem habeatur.

Cap. VII. *Si quis clericus ligetur vel verberetur.* Ll. Sax. XXXIX. MS. Jorn. Ca. LXIII.

Si quis ordinatum aliquem verberibus, aut vinculis, vel aliquatenus affliget, emendet ei ſicut rectum ſit, et epiſcopo emendationem altaris ſecundum dignitatem ordinis, regi vel domino plenam infractionem pacis, aut plena lada neget.

Cap. VIII. *Si clericus ſe foriſfaciat.* Ll. Sax. XL. MS. Jorn. Ca. LXIV.

Si ordinatus ſe foriſfaciat in morte plectendis actibus, capiatur et ſervetur epiſcopi judicio diſcutiendus ſecundum quod factum ſit.

Cap. IX. *Si quis confiteri velit et negetur ei.* Ll. Sax. XLI. MS. Jorn. Ca. LXV.

Si qui morti damnatus confeſſionem habere deſideret, nunquam defendatur ei. Et ſi quis ei perneget, emendet regi cxx. ſol. vel ſe allegiat, ſumat quinque, et idem ſit ſextus.

[a] i. e. *jure divino et ſeculari proſcripti.* [b] i. e. *veneficium.* [c] i. e. *accenſis taedis.* [d] i. e. *capitis ſui redemptione.*

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Cap. X. *Ne quis occidatur in die dominica.* Ll. Sax. XLII. MS. Jorn. Ca. LXVI.

Et ſi vitari poſſit, nunquam occidatur aliquis die dominica morte forisfactus, niſi fugiat vel repugnet: ſed capiatur et ſervetur donec feſtum tranſierit.

Cap. XI. *Si liber feſtis diebus operetur.* Ll. Sax. XLII.

Si liber feſtis diebus operetur, emendet hoc ſecundum ſuum [e] Healsfang, et ſaltem erga Deum emendet ſedulo, ſicut edocebitur.

Cap. XII. *Si ſervus operetur.* Ll. Sax. XLII. MS. Jorn. Ca. LXVIII.

Si ſervus operetur, [f] corium ſuum perdat, vel triginta denariis redimat ſecundum quod factum erit.

Cap. XIII. *Si dominus ſuus cogat eum.* Ll. Sax. XLII. MS. Jorn. Ca. LXIX.

Si dominus cogat ſervum ſuum feſtis diebus operari, ipſum ſervum perdat, et deinceps ſit liber, et ſolvat dominus [g] lahſlit cum Dacis, [h] witam cum Anglis ſecundum facti meritum, aut neget.

Cap. XIV. *Si liber legitimum jejunium infringat.* Ll. Sax. XLIII. MS. Jor. Ca. LXX.

Si liber legitimum jejunium infringat, reddat lahſlit cum Dacis, witam cum Anglis, ſecundum quod acciderit. Malum eſt, ut tempore jejuniorum ante horam comedat, et adhuc deterius ut carnis cibo quis ſeipſum inquinet.

Cap. XV. *Si ſervus hoc agat.* Ll. Sax. XLIII. MS. Jorn. Ca. LXXI.

Si ſervus hoc efficiat, corium ſuum amittat, ſicut factum eſt.

Cap. XVI. *Si Quadrageſimale jejunium infringatur.* Ll. Sax. XLIV. MS. Jorn. Ca. LXXII.

Si quis aperte quadrageſimale jejunium frangat per pugnam, vel concubitum, vel per aliquod ſummorum criminum: ſit hoc duplo corrigendum, ſicut in ſummis feſtivitatibus ſecundum quod factum erit. Si negetur, triplici lada fiat.

Cap. XVII. *Si quis Dei recta per vim ſuperteneat.* Ll. Sax. XLV. MS. Jorn. Ca. LXXIII.

Si quis Dei rectitudines prohibeat, ſolvat lahſlit cum Dacis, plenam witam cum Anglis, vel ſe adlegiet. Aſſumat xv. et idem ſit xvi. Si aliquem vulneret, hoc emendet, et reddat plenam witam domino, et ab epiſcopo manum ſuam redimat, vel amittat eam. Si aliquem occidat, ſit utlaga, et capiat eum cum clamore omnis qui rectum velit. Si efficiat ut occidatur, per hoc quod contra rectum reſiſtat, ſi hoc [i] inveritetur, inultus jaceat.

Cap. XVIII. *De conjugiis infractis.* Ll. Sax. XLVII. MS. Jorn Ca. LXXIV.

Si quis adulterium faciat, emendet ſecundum quod factum ſit. Malum adulterium eſt; ſi ſponſus cum vacua fornicetur, et multo pejus, cum ſponſa alterius, vel cum ordinata.

Cap. XIX. *De ſtupris.* Ll. Sax. XLVIII. MS. Jornal. ibid.

Si quis cum [k] pertinente ſua jaceat, emendet hoc ſecundum cognationis modum, ſic wera, ſic wita, ſic omni pecunia. Non eſt aequale ſi quis cum ſorore ſua concumbat, et fuerit de longe pertinens.

Cap. XX. *De virgine oppreſſa.* MS. Jorn. Ca. LXXVII.

Si quis violenter virginem opprimat, wera componat.

Cap. XXI. *De vidua ſimiliter oppreſſa.* Ll. Sax. XLIX.

Si quis viduam per vim capiat, wera emendet.

Cap. XXII. *De adultera.* Ll. Sax. L. MS. Jorn. Ca. LXXIX.

Si mulier, vivente marito ſuo, faciat adulterium, et manifeſtetur: ſit ad dedecus ſeculi ſibiipſi, et habeat legalis maritus ejus omne quod ipſa habebat, et ipſa perdat naſum et aures. Et ſi compellatio ſit, et in emundando miſeveniat, ſit in epiſcopi poteſtate. Si quis uxoratus fornicetur cum ancilla ſua, perdat eam, et pro ſeipſo poeniteat erga Deum et homines. Et qui ſponſam et concubinam ſimul habebit, non faciat ei preſbyter aliquid rectitudinum quae chriſtiano fieri debent, priuſquam poeniteat, et ita emendet ſicut epiſcopus injunget, et ſemper deinceps ſuper his abſtineat.

Alienigenae ſi concubitus ſuos dirigere nolint, extra patriam cum peccatis et pecunia recedant.

Cap. XXIII. *Qui plegium regis vel archiepiſcopi [vel] aldermanni infregerit.* MS. Jorn. Ca. LXXXIV.

Si quis plegium regis frangat, emendet quinque libras. Si quis archiepiſcopi vel comitis, tres libras emendet.

Cap. XXIV. *Si quis excommunicatum vel utlagatum habet.* Ll. Sax. LXIV. MS. Jorn. Ca. XCIV.

Si quis excommunicatum vel utlagatum habeat et manuteneat, deſperatio ſibi eſt et omni veniae ſuae. Et ſi quis ab injuſtitia velit reverti ad rectum, remittatur ei pro timore Dei ſicut melius poterit, et faciamus ſicut nobis expedit. Succurramus ſemper ei primitus qui magis indiget: tunc metemus inde mercedem noſtram ubi nobis carius erit. Quia ſemper debet impotenti pro Dei timore et amore clementius judicari quam forti. Sane poſſumus ſcire, non poteſt debilis cum ſtrenuo pariter. Unde me-

[e] i. *poena obſtricti colli.* [f] i. *vapulet* [g] i. *violatae legis poenam.* [h] i. *mulctam.* [i] l. *inveniatur.* [k] lege *parente*, i. *conſanguinea.*

ditari debemus, et diſtincte diſcernere, ſenium et juventutem, felicem et infelicem, ſanitatem et infirmitatem, et utrobique debet hoc diligenter adverti, tam in divinis legibus, quam in ſecularibus judiciis. Item in multis quando aliquis coactus peccat, magis veniale eſt ſi neceſſitate fecit quod fecit. Et ſi quiſquam agit aliquid impoſſibiliter, non eſt omnino ſimile, ſi voluntarie faciat.

Nota. Refert princeps optimus Canutus rex in epiſtola ſua, leges iſtas praecedente, quam Roma dedit ad Angliae proceres, tria ſe voviſſe: "Vitam propriam in omnibus juſtificare: regna populoſque ſibi ſubditos juſte et pie regere: aequum judicium per omnia obſervare." Voti memor, per eandem epiſtolam, non ſolum praecipit, ſed interminatur etiam, ante reditum ſuum exequenda. Reverſus denuo caetera curat perimpleri. Hinc Malmeſb. [Geſt. reg. lib. II. ca. xi.] "Nec dicto," inquit, "deterius fuit factum. Omnes enim leges ab antiquis regibus, et maxime ab anteceſſore ſuo Aethelredo latas, ſub interminatione regiae mulctae, perpetuis temporibus obſervari praecepit; in quarum cuſtodia etiam nunc tempore bonorum, ſub nomine regis Edwardi jurant, non quod ille ſtatuerit, ſed quod obſervaverit." In voti igitur conſectatione ſuas has leges pietatis et juſtitiae plenas edidiſſe ſub hoc tempore videtur rex Canutus: et (quod recte animadvertit Malmeſburius) plurimas his intexuit imo pene omnes Aethelredi reges, praeſertim celebres illas Aenhamiae conditas.

Nec tranſeundum quidem eſt, quod etiam ſuggerit Malmeſburius; praedicatiſſimas in hiſtoriis noſtris Edwardi confeſſoris leges, quae nuſquam nobis textu proprio innotuerint, paucas ſi excipias ab Hovedeno olim, a Lambardo nuper in lucem datas, hic praecipue exhiberi, utpote ab Edwardo Confeſſore obſervatas, ſed a Canuto rege ex antiquioribus concinnatas et ſtatutas. Auctor igitur codicis regii MS. Saxonicorum regum leges exhibiturus, a Canuti iſtis licet ultimis exorditur velut caeteras omnes complectentibus. Subjungit tamen praecedentium regum inſtitutiones; ut ſi quid defecerit in Canuti iſtis, ad illas denuo recurrendum foret. "Sequuntur," inquit, "et aliorum regum jura plurimorum, de quibus teneri liceat quicquid iſta contemplatione non diſcrepat."

Angli qui interfuerunt magno concilio Remenſi ſub Leone papa an. MXLIX. E lib. fundat. coenob. Rameſienſis § ciii. et civ. MSS. [Spelm. vol. I. p. 571.]

ACTA ſunt haec poſtquam ſupradictus abbas [Rameſienſis] Alfwinus repatriavit revertens de magno concilio quod Remis a Leone papa anno Verbi incarnati MXLIX. celebratum eſt, quo miſſi fuerant honorabiliter a rege Edwardo, Duduc [al. Dudoco et Dodeca XIV. Wellenſ. epiſc.] epiſcopus [Wellenſis] et ipſe Alfwinus Rameſiae, et Wulfricus de S. Auguſtino abbates, decreta chriſtianitatis quae ibi a ſanctis patribus ſtatuebantur, relaturi. Sect. CIV. Nec ſilentio praetereundum, quod memoratus abbas Alfwinus in memorato concilio Remenſi tantam in oculis domini papae Leonis gratiam invenit, ut ad preces ipſius et inſtantiam, Rameſenſem eccleſiam liberali protectionis apoſtolicae dono privilegiatam, et jura ejus, et poſſeſſiones, tam habitas tunc, quam inpoſterum juſtae acquiſitionis titulo habendas, auctoritate ſuarum literarum contra malignantium infeſtationem communiret.

Nota. Fit iſtorum mentio in ſeſſione hujus concilii 5. nonas Octobris, ubi cum de ſynodica diſpoſitione haberetur quaeſtio, papa ipſe epiſcoporum ſedilia in coronam diſpoſuit, et in eorum medio ſuae ſedis ſuggeſtum. Ad ſeptentrionalem (ſediſſe dicuntur) plagam Hugo archiep. Veſontinenſis, Hugo Nivernenſis, Euſebius Andegavenſis, Pudicus Nannetenſis [Duduc] epiſcopus Anglorum, et Joh. Portuenſis et a tergo eorum inter abbates: Vuluricus abbas S. Auguſtini Cantuarienſis, Alvuinus S. Benedicti [Rameſiae] de terra Anglorum. Deinde caeteri, qui (ut ſupra relatum eſt) ſimul fuerunt numero L.

De Ulſo, epiſcopo Dorceſtriae in concilio Vercellenſi. [An. Dom. ML. Ibidem.]

PULSI ſub hoc tempore ſunt Normanni, qui in regno Angliae omnia praecipua munera jam invaſerant; et inter eos Ulfus quidam Dorceſtrenſis epiſcopus, qui Angliam venit cum Emma regis Ethelredi conjuge: is id aegre ferens, apud Leonem IX. de injuria queritur in concilio Vercellenſi; inſcitiam autem ſuam ita prodidit, ut muneribus vix evaſerit. "Eo tempore," inquit Hovedenus [Hiſt. lib. VI.] Leo papa tenuit ſynodum apud Verzelei, ubi Ulf, epiſcopus Dorceſtriae interfuit, et pene fractus eſt baculus ejus epiſcopalis, niſi majus pretium dediſſet. Neſciebat enim officium ſuum, ſicut epiſcopum deceret." Quidam hoc concilium ad an. MLII. retulerunt. [Vide Godwin. in epiſc. Dorceſt.]

Ex secundo Henrici Spelmanni, Equitis, Conciliorum volumine.

EPISTOLA DEDICATORIA.

Reverendiſſimo in Chriſto patri ac domino, dom. Gilberto Sheldono, providentia divina Cantuarienſi archiepiſcopo, totius Angliae primati et metropolitano, ſacrae majeſtati regiae a ſecretioribus conſiliis, etc.

Εὐδαιμονεῖν.

SISTO paternitati tuae, reverendiſſime archipraeſul, dom. Henrici Spelmanni, avi mei, prolem poſthumam, quae, parente in caelum recepto, pedibus tuis advoluta, clientelam illuſtrem ea, qua par eſt, humilitate modeſte ambit, ut ſub magni et ſacri nominis tui patrocinio auſpicatius lucem videat et ſecurius. Sub alterius, utut magni, cujuſcunque auſpiciis in publicum prodire non debuit, nec certe decuit. Cum enim Dei optimi maximi, et Caroli auguſti gratia in ſublimi et ſumma Britanniae ſpecula conſtitutus ſis; cum in ſtatione illa edita non per intervalla, curiſque intermittentibus, ſed perdius et pernox pro ſalute publica excubias utiliter agas, et conſtanter invigiles; cum pro munere, etiam et merito tuo eccleſiae Britannicae primas audias; cum ſacerdotes, templa, aras, adyta, ſacraque omnia moderatione et prudentia ſumma ſolicite procures; cum ſummus ſis et inſulatus ſacrorum arbiter; amplitudinem tuam adeat neceſſe eſt, ex ordine et ſolenni ritu litaturus. Qui enim victimam ad aras deorum, pontifice inconſulto, mactat, ſacrilegium potius quam ſacrificium perpetrat.

Tibi igitur, reverendiſſime archipraeſul, ſummo ſynodorum Britannicarum praeſidi, ſacram hanc conciliorum Συλλογὴν lubens dico, dedico, conſecroque; quam ab auctore, operiſque genio et indole paternitati tuae commendatiorem fore, non vanus auguror. Dom. Henricum Spelmannum, fidiſſimum regiae majeſtatis ſubditum, et, abſit verbo invidia, obſequentiſſimum eccleſiae Anglicanae filium, auctorem habuit; qui olim, cum eccleſiam Anglicanam non ſolum ab externo hoſte, ſed a filiis ſuis, utut ſpuriis et ſchiſmaticis, indigne impetitam, et moerore afflictam viderat, dum alii ritus ejus decoros, ordineſque ſacros, auctoritate apoſtolica inſtitutos, oppugnant, alii ſacrum ejus patrimonium auſu nefario et ſacrilego invadunt, his malis obviam ivit, fidentius neſcio an fortius: matri innocentiſſimae, afflictae licet, ſuppetias tulit, nec injurias ipſi contra jus faſque illatas, ire inultas patiebatur; ſed [a] ſcriptis in lucem editis eccleſiam, juſtus innocentiae maternae vindex, tutabatur. Secundo, opus ipſum ſi ſpectes, ſynodos, decreta, et conſtitutiones eccleſiae Anglicanae, jam inde a [b] Gulielmo I. *ad Henricum* VIII. *continet; eoque nomine paternitati tuae non ingratum fore auguror. Nihil enim abſonum, aut a ratione recta alienum agit, qui concilia ſummo conciliorum praeſidi incorrupta et illibata fideliter exhibet. Avus meus (quod norunt omnes, qui illum norunt) codicum antiquorum fidem ſumma cum religione inſecutus eſt. Manuſcriptis nil additum aut detractum, immutatum nihil. Conciliorum canones, tam haeterodoxos, quam orthodoxos, prout in autographis, membraniſque manu exaratis invenit, edidit. Pias pontificiorum fraudes in expurgandis, quod aiunt, antiquorum ſcriptis impias ſemper credidit.*

Non [c] tali auxilio, nec defenſoribus iſtis
Chriſtus eget.

Qui veteris eccleſiae monumenta, quae ipſi non ſapiunt, mutat, mutilatve, non edit antiqua, ſed condit nova; ſynodorum decreta juris publici non facit, ſed proprii cerebelli ſomnia. Majorum errores naevoſque, juxta ac virtutes ſcire, poſteritatis intereſt; ut ex his pios et intelligentes, ex illis homines fuiſſe ſciat. Ut nautis convenit, non ſolum oceani et maris loca navigationi opportuna, ſed Scyllas etiam, et Syrtes, Charybdes, et ſcopulos ſcire, quo tutius navigent et ſecurius; ita reipublicae eccleſiaſticae Palinuri, qui eccleſiae clavum a Deo ſibi demandatum moderantur, ſi errorum ſcopulos et haereſium ſyrtes ex hiſtoriis antiquis et ſynodorum actis probe intelligant, illas cautius vitabunt, et eccleſiae navem ad optatum ſalutis portum facilius deducent et felicius. Fatendum ideo, in hac ſynodorum Συλλογῇ nonnulla eſſe a veritate forſan et pietate aliena, nec

[a] De decimis, De non temerandis eccleſiis, De conciliis, etc. [b] Hoc eſt ab anno Chriſti MLXVI. ad ann. Hen. VIII. xxii. Vide epiſt. ejus ad lectorem tom. Conciliorum I. praefixam. [c] Intercipere ſcripta, et publicatam velle ſubmergere lectionem, non eſt deos defendere, ſed veritatis teſtificationem timere. Arnob. adverſus Gentes lib. III.

4 Scripturae

Scripturae oraculis, aut ab eccleſia Anglicana probatae doctrinae conſona. Habet, quod olim de Aegypto Homerus,

[d] —— πολλὰ μὲν ἐσθλὰ, μεμιγμένα, πολλὰ δὲ λυγρά.

[e] *Sunt quaedam bona, ſunt mediocria, ſunt mala multa.*
Quae legis; hic aliter non fit, avite, liber.

Libri, quod olim dixit vir [f] magnus, ſunt pharmacopolarum tabernis ſimillimi (ſacros codices excipio) quae venena continent aeque ac antidota; quorum utraque ad ſanitatem procurandam firmandamque, ſi a medico eorum uſus callente attemperentur, ſunt accommoda. Majorum lapſus et errata, quae in eorum ſcriptis occurrunt ſaepius, morbos eſſe fateor, et ſcripturae vulnera; "Quibus medendum porro," quod ait [g] Jeſuita doctus, et ultra gregales ſuos ingenuus, "praemonitione, non litura; non ſcalpello, ſed calamo. Alioquin bona pars ſcriptorum patrum orthodoxorum periret et evaneſceret."

Tomum Conciliorum primum avus meus ipſe edidit, judicium de rebus dubiis ſaepiuſcule interpoſuit, librariorum παροράματα *et lapſus indicavit, notaſque (hic illic) lectori profuturas addidit; ſed illo morte, niſi quod Deo aliter viſum eſt, immatura terris erepto, haec omnia in Tomo, quem jam damus, ſecundo et poſthumo deſiderantur. Ut hoc damnum ſi non ex aſſe, ex parte tamen aliqua reſarciri poſſet, vir [h] optimus, et antiquitatis Britannicae ſcientiſſimus, pro ſua in Spelmanni nomen et rempublicam literariam benevolentia, partui huic poſt parentis fatum naſcituro, obſtetrices manus ultro praeſtitit, prelo et editioni praefuit, multa ex archivis tuae paternitatis, eccleſiae Cantuarienſis regiſtris, et Bibliothecae Cottonianae manuſcriptis ſumma cum diligentia fideliter tranſcripſit, et una edidit; ita ut jam integras pene ſynodorum omnium Britannicarum, et conſtitutionum eccleſiaſticarum pandectas Britanniae ſuae dederit avus meus: in quibus majorum inſtituta viri docti videant, qua arte eccleſia vetus unitatem intemeratam ſuis praeſtiterit, quibus legibus ſchiſmaticos coercuerit, quibus fraenis cohibuerit, quibus conſtitutionum repagulis ſeditioſorum licentiam repreſſerit, ne ex libertate nimia illud eccleſiae, quod olim Graeciae accideret; quae, ſi Ciceroni [i] fides, "Hoc uno malo concidit, libertate immoderata, et licentia concionum."*

Deus optimus maximus paternitatem tuam nobis, eccleſiae, reique publicae chriſtianae quam diutiſſime ſervet incolumem. Ita vovet

Reverendiſſimae paternitatis tuae

Filius et cultor humillimus,

Dat. 18. cal. Julii,
A. D. MDCLXIV.

CAROLUS SPELMAN,

HENRICI τοῦ μακαρίτου nepos.

[d] Hom. Odyſſ. VIII. verſ. 230. [e] Martialis. [f] Fran. Bacon Verulamius. [g] Feu-Ardentius praemonit. ad lect. cap. xxxii. lib. V. Irenaei adverſus haereſes praefixa, pag. 494. [h] G. Dugdalus in illuſtri Heraldorum Col. provinciae Tranſtrentanae Armorum rex, vulgo Norroy ſeu North Roy, a ſitu provinciae ſuae boreali ſic dictus.
[i] Cicero Oratione 24. pro Flacco, tom. operum II. Gen. MDLXXXIV.

Modus tenendi ſynodos in Anglia primaevis temporibus. Ex MS. Cotton. Cleop. C. viii. f. 35. V. Ord. Rom. in Bibl. Patr. tom. XIII. [Spelm. vol. II. p. 1. ſeqq.]

SANCTA ſynodus bis in anno decrevit habere concilia; unum aeſtate, aliud tempore autumni. Quiſquis autem clericorum ad haec non venerit, abſque neceſſitatis cauſa, anno integro non praeſumat miſſam celebrare. Prima die, et ſecunda, et tertia, hora convenienti, quando epiſcopo vel ejus vicario viſum fuerit, omnes ſequentur cruces cum letania, et ingrediuntur ſynodum, ejectis omnibus ab eccleſia, obſeratiſque foribus cunctis. Tunc ad unam januam, per quam ſacerdotes ingrediantur, oſtiarii ſtent, et ſella ponatur in medio, et ſuper eam ſacrae reliquiae, et plenarium cum ſtola ponantur. Deinde convenientes omnes preſbyteri interſint, et ſecundum ordinationis ſuae tempus reſideant. Poſt hos ingrediantur diaconi probabiles, quos ordo popoſcerit intereſſe. Exinde introducantur laici bonae converſationis, vel qui electione conjugali intereſſe meruerint. Tunc ingrediatur epiſcopus, ſi voluerit, vel neceſſitas exegerit; et ſi non aderit epiſcopus, ejus vicarius eadem faciat. Tunc dicat diaconus, "Orate;" deinde, "Erigite vos;" tunc epiſcopus verſus ad orientem, mediocri voce dicat, "Deus vobiſcum."

"Deus

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" Deus humilium viſitator, qui nos fraterna dilectione conſolaris, praetende ſocietati noſtrae gratiam tuam, ut per eos in quibus habitas, tuum in nobis ſentiamus adventum." Tunc procedens diaconus, cum ſubdiacono, thuribulo, et ceroferariis duobus, epiſcopo benedicente, legat evangelium ſecundum Lucam, " Deſignavit Dominus et alios ſeptuaginta duos," uſque " Dignus eſt enim operarius mercede ſua." Hymn. " Veni Creator."

" Aſſumus S. Spiritus aſſumus peccati quidem immanitate detenti, et in nomine tuo ſpecialiter congregati; veni ad nos, dignare illabi cordibus noſtris; doce nos quid agamus, quo gradiamur; oſtende qualiter tibi in omnibus placeamus, quidque efficere valeamus: eſto ſolus et ſuggeſtor et effector judiciorum noſtrorum, qui ſolus cum Deo Patre et ejus Filio nomen poſſides glorioſum. Non nos patiaris perturbatores eſſe juſtitiae, qui ſummae veritatis diligis aequitatem, ut in ſiniſtrum nos non ignorantia trahat, non favor inflectat, nec acceptio muneris vel perſonae corrumpat; et junge nos tibi, ſolius gratiae tuae dono, ut ſimus in te unum, et in nullo deviemus a vero; quatenus in nomine tuo collecti, ſic in cunctis teneamus cum moderatione pietatis juſtitiam, ut hic in nullo a te noſtra diſſentiat ſententia, et in futuro pro bene geſtis conſequamur praemia ſempiterna, praeſtante te, qui ſolus cum Deo Patre ejuſque Filio vivis et regnas et dominaris Deus per omnia ſecula ſeculorum." Deinde, cunctis in ordine cum ſilentio ſedentibus, epiſcopus, vel, ſi noluerit, diaconus, alloquitur concilium cum exhortatione hujuſmodi.

" Ecce ſanctiſſimi ſacerdotes et fratres praemiſſis Deo precibus, fraternitatem veſtram cum pia exhortatione convenio, et per divinum nomen obteſtor, ut ea quae a nobis de Deo et ſacris ordinibus, aut ſanctis moribus vobis fuerint dicta, cum ſumma reverentia ſuſcipiatis, et cum omni pietate intendatis; quodſi forſitan aliquis noſtrum aliter quam dicta fuerint ſenſerit, ſine aliquo ſcrupulo contentionis in noſtrorum omnium collatione ea, de quibus ipſe dubitaverit, conferenda deducat, qualiter, Domino mediante, aut doceri poſſit aut doceat. Deinde, ſimili vos obteſtatione conjuro, ut nullus veſtrum in judicando aut perſonam accipiat; aut quolibet favore vel munere pulſatus a veritate diſcedat; ſed cum tanta pietate quicquid coetui noſtro ſe judicandum intulerit retractare, ut nec diſcordans contentio ad ſubverſionem juſtitiae inter nos locum inveniat, nec item in requirenda aequitate, vigor noſtri ordinis, vel ſolicitudo tepeſcat." Poſt hanc exhortationem, quiſquis clericorum velit, conferat querelam; et admonendi ſunt, ut nullus ad ſynodum veniat niſi jejunus; vel inde ſecedat antequam generaliter ſeceſſio adveniat; et ſic ſynodus primae diei ſolvatur.

Benedictio primae diei.

" Qui diſperſos Iſrael congregat, ipſe vos hic et ubique cuſtodiat, Amen: et non ſolum vos cuſtodiat, ſed ovium ſuarum cuſtodes idoneos efficiat, Amen. Ut cum ſummo paſtore Chriſto, de gregum ſuorum paſtione gaudeatis in caelo, Amen. Quod ipſe praeſtare dignetur."

Secunda die, ſimiliter ut prima, ingrediantur ſynodum cum plena proceſſione; et dum ſteterit in loco ſuo epiſcopus, vel ejus vicarius, dicat diaconus, " Orate." Deinde, " Erigite vos." Tunc epiſcopus verſus ad orientem, mediocri voce dicat, " Dominus vobiſcum. Et cum Spiritu tuo."

" Deus, qui nobis famulis tuis, praeſentiae tuae ſigna manifeſtas, mitte ſuper nos ſpiritum charitatis, ut in adventu fratrum conſervorumque noſtrorum gratia nobis tuae largitatis augeatur per Dominum." Poſtea legatur evangelium ..... " Convocatis ille duodecim apoſtolis," uſque " Evangelizantes et curantes ubique." Tunc omnes laici egrediantur, et legatur a diacono Homilia S. Gregorii, a verſu, " Meſſis quidem multa," uſque " Patres minime eſſe recognoſcunt." Deinde, ſi clerici non habeant querelam, laici intromittantur; illis etiam audientibus, lectio recitetur Nicaeni concilii. " Judices non niſi jejuni leges et judicia diſcernant." Quiſquis ex laicis habet querelam, judicibus proferat; et ſynodus ſecundae diei ſic ſolvatur.

Benedictio ſecundae diei.

" Dominus mentis et linguae corporalis, et ſpiritualis, det vobis incrementa gratiae ſacerdotalis, Amen; atque vobis ad dexteram conſtitutis, participium tribuat regni caeleſtis, Amen. Quod ipſe praeſtare dignetur, qui nos ante conſtitutionem mundi praedeſtinatos, et ante finem ſeculi juſtificatos praeſcivit, per infinita ſecula ſeculorum, Amen."

De tertia die.

Tertia die, ut prima, ingrediantur ſynodum cum plena proceſſione. Et dum ſteterit in loco ſuo epiſcopus vel vicarius ejus, dicat diaconus, " Orate." Deinde, " Erigite vos." Tunc epiſcopus verſus ad orientem, mediocri voce dicat, " Dominus vobiſcum. Et cum Spiritu tuo."

" Protege, Domine, quaeſumus nos famulos tuos ſubſidiis mentis et corporis, et ſpiritualibus enutriens alimentis, propitius redde ſecuros ab hoſtibus univerſis, per Dominum." Poſtea legatur evangelium, " Miſit ille xii. diſcipulos, praecipiens eis, et dicens, In viam gentium ne abieritis," uſque " Et ſimplices ſicut columbae." Deinde, ſi quae ſint quaeſtiones et querelae, conferantur. Poſtea vero, epiſcopus moneat clerum, et doceat populum; atque in fine praedicationis remiſſionem peccatorum faciat. Deinde diaconus alta voce imponat, " Te Deum laudamus," interim canente populo " Kyrie eleyſon:" finita ea laude, dicat diaconus hanc antiphonam, " In viam pacis;" cum Pſalmo, " Benedictus Dominus Deus Iſraelis:" finita autem, dicat diaconus alta voce; " Humiliate vos ad benedictionem.

" Omnipotens Dei Filius, qui et initium et finis, complementum vobis tribuat charitatis, Amen:

Amen: et qui vos ad expletionem hujus fecit pervenire ſynodi, abſolutos vos efficiat ab omni contagione delicti, Amen: ut ab omni reatu liberiores effecti, abſoluti etiam per donum Spiritus S. felici reditu veſtrarum ſedium cubilia repetatis illaeſi, Amen: quod ipſe praeſtare dignetur, qui cum Patre et Spiritu Sancto, etc.

Gulielmus I. *rex ſpoliat monaſteria, epiſcopatus et abbatias (pro baroniarum more) ſub militari ſtatuit ſervitute, etc.* Ex Matt. Pariſ. in anno. [Ann. Dom. MLXX. Spelm. vol. II. p. 4.]

ANNO Domini MLXX. Willielmus peſſimo uſus conſilio, omnia Anglorum monaſteria auro ſpolians et argento, inſatiabiliter appropriavit, et ad majora ſanctae eccleſiae opprobria, calicibus et feretris non pepercit.

Epiſcopatus quoque et abbatias omnes quae baronias tenebant, et eatenus ab omni ſervitute ſeculari libertatem habuerant, ſub ſervitute ſtatuit militari, inrotulans ſingulos epiſcopatus et abbatias pro voluntate ſua, quot milites ſibi et ſucceſſoribus ſuis, hoſtilitatis tempore, voluit a ſingulis exhiberi. Et rotulos hujus eccleſiaſticae ſervitutis ponens in theſauris, multos viros eccleſiaſticos huic conſtitutioni peſſimae reluctantes, a regno fugavit.

Sub hac tempeſtate Stigandus, Cantuarienſis archiepiſcopus, et Alexander Lincolnienſis, facto ad Scotos diffugio, moram ad tempus fecerunt ibidem. Solus inter omnes Angliae praelatos Egelwinus Dunelmenſis epiſcopus exul et proſcriptus, velum Dei habens excommunicavit univerſos eccleſiae invaſores et rerum eccleſiaſticarum raptores.

Concilium Windleſhorae, praecepto Alexandri papae, nutuque regis Willielmi Conqueſtoris habitum, in cauſa primatus Cantuarienſis eccleſiae ſuper Eboracenſem. Ex W. Malmeſb. De geſtis pontif. Angl. lib. I. [Ann. Dom. MLXXII. Ibidem p. 5.]

ANNO ab incarnatione Domini Jeſu Chriſti milleſimo ſeptuageſimo ſecundo, regni vero Willielmi, glorioſi regis Anglorum et ducis Normannorum ſexto, pontificatus autem domini Alexandri papae undecimo, in praeſentia regis et epiſcoporum atque abbatum ventilata eſt cauſa de primatu, quem Laufrancus Dorobernenſis archiepiſc. ſuper Eboracenſem eccleſiam, jure ſuae eccleſiae proclamabat; et de ordinationibus quorundam epiſcoporum, de quibus ad quem ſpecialiter pertinerent, certum minime conſtabat. Et tandem aliquando diverſis diverſarum cauſarum auctoritatibus probatum atque oſtenſum eſt; quod Eboracenſis eccleſia Cantuarienſi eccleſiae debeat ſubjacere, ejuſque archiepiſcopi, ut primatis totius Britanniae diſpoſitionibus, in iis quae ad chriſtianam religionem pertinent, in omnibus obedire. Subjectionem vero Dunelmenſis, hoc eſt Lindiſfarnenſis epiſcopi, et omnium regionum a terminis Licefeldenſis epiſcopi, et Humbrae magni fluvii, uſque ad extremos fines Scotiae; et quicquid ex hac parte praedicti fluminis ad parochiam Eboracenſis eccleſiae jure competit, Cantuarienſis metropolitanus Eboracenſi archiepiſcopo, ejuſque ſucceſſoribus in perpetuum obtinere conceſſit; ita ut ſi Cantuarienſis archiepiſcopus concilium cogere voluerit, ubicunque ei viſum fuerit; Eboracenſis archiepiſcopus ſui praeſentiam, cum omnibus ſibi ſubjectis epiſcopis, ad nutum ejus exhibeat, et ejus canonicis diſpoſitionibus obediens exiſtat. Quod autem Eboracenſis archiepiſcopus profeſſionem archiepiſcopo Cantuarienſi facere etiam cum ſacramento debeat Lanfrancus, Dorobernenſis archiepiſcopus, ex antiqua anteceſſorum conſuetudine oſtendit, ſed ob amorem regis, Thomae, archiepiſcopo Eboracenſi ſacramentum relaxavit, ſcriptamque tantum profeſſionem recepit, non praejudicans ſucceſſoribus ſuis, qui ſacramentum cum profeſſione a ſucceſſoribus Thomae exigere voluerint. Si archiepiſcopus Cantuarienſis vitam finierit, Eboracenſis archiepiſcopus Doroberniam veniet, et eum qui electus fuerit, cum caeteris praefatae eccleſiae epiſcopis ut primatem proprium jure conſecrabit. Quodſi archiepiſcopus Eboracenſis obierit, is qui ei ſucceſſurus eligitur accepto a rege archiepiſcopatus dono, Cantuariam, vel ubi Cantuarienſi archiepiſcopo viſum fuerit, accedet, et ab ipſo ordinationem canonico more ſuſcipiet.

Concilium Anglicanum in quo S. Wlſtanus, Wigornenſ. epiſcopus deponitur anno Dom. MLXXIV. *tempore Gregorii papae* VIII. Ex Binio Concil. tom. III. [Spelm. vol. II. p. 7.]

In rebus geſtis a S. Vulſtano, apud Surium 19. die Januarii, legitur; quod hoc anno MLXXIV. habita fuerit in Anglia ſynodus, qua injuſto judicio ſynodali depoſitus eſt S. Vulſtanus, quem magno miraculo ipſe Deus paulo poſt ſedi ſuae reſtituit.

Aliud exemplar concilii Londonienſis an. Dom. MLXXV. *praeſidente Lanfranco archiepiſcopo Dorobernensiae, et Thoma Eborac. archiepiſcopo, et caeteris epiſc. cum ſynodorum uſus diu jam ante obſoleverat.* Ex Malmſb. De geſt. pontif. Cant. p. 213. et Binio tom. III. col. 1208. [Ibidem p. 9. ſeq.]

Anno Domini milleſimo ſeptuageſimo quinto, regnante Willielmo anno nono, congregatum eſt concilium in Londonia, praeſidente Lanfranco archiepiſcopo Dorobernienſi, conſidentibus ſecum Thoma archiepiſcopo Eboracenſi, et caeteris epiſcopis. Roffenſis eccleſia per id tempus paſtore carebat. Lindisfarnenſis (qui et Dunelmenſis epiſcopus) canonicam excuſationem habens, concilio intereſſe non potuit. Et quod multis retro annis in Anglico regno uſus conciliorum obſoleverat; renovata ſunt nonnulla, quae antiquis etiam fuerant canonibus definita. Ex concilio igitur Toletano quarto, Milevitano, atque Bracarenſi ſtatutum eſt, ut ſinguli, ſecundum ordinationis ſuae tempora ſedeant, praeter eos qui ex antiqua conſuetudine, ſive ſuarum eccleſiarum privilegiis, digniores ſedes habent. De qua re interrogati ſunt ſenes et aetate provecti, quid vel ipſi vidiſſent, vel a majoribus aut antiquioribus veraciter ac probabiliter ipſi audiſſent: ſuper quo reſponſo petitae ſunt induciae ac conceſſae uſque in craſtinum.

Craſtina autem die concorditer perhibuere, quod Eboracenſis archiepiſcopus ad dextram Dorobernenſis ſedere debeat; Londonienſis epiſcopus ad ſiniſtram; Wentanus juxta Eboracenſem; ſi vero Eboracenſis deſit, Londinenſis ad dextram, Wentanus ad ſiniſtram. Ex regula beati Benedicti, et ex antiqua regularium locorum conſuetudine, ut monachi proprium ordinem tenerent, et proprietate careant: ſi quis vero cum proprietate inconfeſſus obierit, in coemeterio non ſepeliatur. Ex decretis ſummorum pontificum Damaſi et Leonis, necnon ex conciliis Sardicenſi et Laodicenſi, in quibus prohibetur epiſcopales ſedes in villis exiſtere, conceſſum eſt regia munificentia, et ſynodali auctoritate, epiſcopis tranſire ad civitates, Hermano de Schireburne ad Saleſberiam, Stigando de Seleſia ad Ciceſtriam, Petro de Lichfield ad Ceſtriam. Ex multis Romanorum praeſulum decretis, diverſiſque ſacrorum canonum auctoritatibus, ne quis alienum clericum, vel monachum, ſine commendatoriis literis ordinet, vel retineat. Ad comprimendum quorundam indiſcretorum inſolentiam ex communi decreto ſancitum eſt, ne quis in concilio loquatur praeter licentiam a metropolitano conceſſam, exceptis epiſcopis et abbatibus. Ex decretis Gregorii Majoris, et Minoris, ut nullus de propria cognatione, vel uxoris defunctae, ſeu quam cognatus habuit, uxorem accipiat, quoadusque parentela ex alterutra parte ad ſeptimum gradum perveniat. Ut nullus ſacros ordines ſeu officium eccleſiaſticum emat, vel vendat. Ne ſortes ſeu divinationes ab aliquo exerceantur. Ex conciliis Helibertano et Toletano decimo, ut nullus epiſcopus vel abbas ſeu quilibet ex clero hominem truncandum membris vel occidendum judicet, vel judicantibus faveat.

Forma profeſſionis caſtitatis ab ordinandis ſuſcipiendae. [Ibidem p. 11.]

Ego frater N. promitto Deo omnibuſque ſanctis ejus caſtitatem corporis mei ſecundum canonum decreta, et ſecundum ordinem mihi imponendum ſervare, domino praeſule N. praeſente.

In principio libri epiſtolarum Aelfrici antiquiſ. MS. et eccleſiae Wigornenſi ſpectante, extat haec eadem formula, ut ab ipſo Wulfſtano, qui huic interſuit concilio [Wintonienſi ſc. A. C. MLXXVI] eſt exhibita; viz. ego frater N. promitto Deo, etc. etc. ut ſupra: et in fine domino praeſule Wulfſtano praeſente.

Hujus canonis obſervatio, vel ex eo apparet; quod Gerardus archiep. Eboracenſis, Anſelmo archiepiſc. Cantuariae poſtea ſcribit. Cum ad ordines aliquos invito, dura cervice renituntur, ne in ordinando caſtitatem profiteantur.

Rex

Rex Henricus I. *praeſulem confert epiſcopatui S. Andreae in Scotia ann. Dom.* MCVII. Ex Rog. Hoved. in. MLXXIV. [Spelm. vol. II. p. 29.]

Alwinus prior Dunelmenſis, Turgotum Anglum de genere non infimo, a Walchero epiſcopo Dunelmenſi ad ipſum miſſum ſuſcepit, et ſuſceptum ille regulariter probavit, et probato monachicum quandoque habitum tradidit, atque ita verbo informavit et exemplo, ut eidem defuncto, jubente Willielmo epiſcopo, ſucceſſore Walcheri, in Dunelmenſis eccleſiae ſuccederet prioratum, quod per viginti annos ſtrenue adminiſtravit, duodecim diebus minus. Anno enim epiſcopatus Ranulfi (qui Willielmo ſucceſſit) octavo, imperante Alexandro rege Scotorum, ab Henrico rege Anglorum aſſumitur ad epiſcopatum eccleſiae S. Andreae. Haec ille. Annus autem octavus Ranulfi epiſcopi anno convenit Domini MCVII. et hic VII. vel VIII. Henrici I.

Archiepiſc. Ebor. profeſſionem facit archiepiſc. Cant. [A. D. MCIX. Ibid. p. 33.]

Anselmus archiepiſcopus Cantuar. moritur [Eadm. p. 102.] 11. Maii ultimi: gravi jam tum pendente lite inter ipſum, et Thomam electum Eboracenſem archiepiſcopum: quem ſub perpetuo anathemate, conſecrari Anſelmus prohibuerat, donec ſubjectionis profeſſionem eccleſiae Cantuar. debitam ſpoſpondiſſet. Renuit hoc enim Eboracenſis, longiſque domi et foris res ambagibus agitatur: papa ab Anſelmi partibus ſe habente. Cogit igitur rex concilium, profeſſuſque nolle ſemet vel ad horam, excommunicationi Anſelmi ſubjacere aliquatenus: epiſcoporum atque procerum aſſenſu (juxta antiqua pontificum Romanorum privilegia, et decretum patris ſui, tempore Lanfranci archiepiſcopi latum) ſtatuit; Thomam hanc profeſſionem, ſigillo regio declaratam, exhibiturum in conſecratione, quod ſtatim fecit.

Ego Thomas Eboracenſis eccleſiae conſecrandus metropolitanus, profiteor ſubjectionem et canonicam obedientiam ſanctae Dorobernenſi eccleſiae, et ejuſdem eccleſiae primati canonice electo et conſecrato, et ſucceſſoribus ſuis canonice inthronizatis: ſalva fidelitate domini mei regis Henrici Anglorum, et ſalva obedientia ex parte mei tenenda, quam Thomas anteceſſor meus S. Romanae eccleſiae ex parte ſua profeſſus eſt.

Concilium Normanniae apud Abrincam civitatem, quo rex Henricus II. *qui per legatos prius a nece Thomae, Cantuarienſis archiepiſcopi abſolutus fuit, ſecundo jam abſolvitur, juratuſque ſpondet quae promiſerat adimplere. Adduntur et concilii canones celebrati an. Dom.* MCLXXIX. [Ibidem p. 99. ſeqq.]

Tranſmarinum hoc concilium noſtratibus appono, quod ad noſtrae eccleſiae hiſtoriam pertineat.

Henricus rex Angliae pater, et Henricus rex filius ejus, et Rotrodus Rothomagenſis archiepiſcopus, et omnes epiſcopi et abbates Normanniae convenerunt apud Abrincam civitatem, in praeſentia Theodini et Alberti cardinalium: in quorum audientia rex Angliae pater, quinto calendarum Octob. feria quarta, feſto ſanctorum Coſmae et Damiani martyrum, in eccleſia S. Andreae apoſtoli purgavit innocentiam ſuam coram praedictis cardinalibus, et omni clero et populo, praeſtito ſacramento ſuper ſanctorum reliquias, et ſuper ſacroſancta evangelia, quod ipſe nec praecepit, nec voluit, quod archiepiſcopus Cantuarienſis occideretur: et quando audivit vehementer inde doluit. Sed quia malefactores illos, qui (ſanctae memoriae) Thomam Cantuarienſem archiepiſcopum occiderunt, habere non poterat; et quia timebat ipſos illud profanum opus perpetraſſe, cauſa animi motus et turbationis, quam in eo viderant, de ſatisfactione, tale praeſtitit ſacramentum. Juravit itaque inprimis, quod ab Alexandro ſummo pontifice, et catholicis ſucceſſoribus ejus non recederet, quamdiu ipſum ſicut regem catholicum habuerint. Juravit etiam, quod neque appellationes impediret, neque impedire permitteret; quin libere fierent in regno ſuo ad Romanum pontificem, in eccleſiaſticis cauſis; ita tamen, ut ſi ei ſuſpecti fuerint aliqui, ſecuritatem faciant, quod malum ſuum vel regni ſui non quaerant. Juravit etiam, quod ab inſtanti nativitatis Domini uſque in triennium crucem accipiet, in proxima ſequente aeſtate, in propria perſona Jeroſolymam iturus, niſi remanſerit per Alexandrum ſummum pontificem, vel per catholicos ſucceſſores ejus: ſed ſi interim pro urgente neceſſitate in Hiſpaniam ſuper Saracenos profectus fuiſſet, quantum temporis in illo itinere conſumeret, tantundem Jeroſolymitanae ſpatium profectionis poſſet prolongare. Praeterea juravit, quod interim tantum pecuniae dabit Templariis, quantum ad arbitrium fratrum Templi poſſit ſufficere ad retinendum ducentos milites, ad defenſionem terrae Jeroſolymitanae per ſpatium unius anni. Praeterea perdonavit iram et malevolentiam ſuam omnibus tam clericis quam laicis, qui pro ſancto Thoma erant in exilio: et conceſſit eis libere et in pace ad propria redire. Juravit etiam quod poſſeſſiones Cantuarienſis eccleſiae, ſi quae ablatae ſunt, in integrum reſtituet, ſicut habuit uno anno antequam ab Anglia egrederetur beatus Thomas Cantuarienſis

ſis archiepiſcopus. Juravit etiam quod conſuetudines, quae inductae ſunt contra eccleſias terrae ſuae in tempore ſuo, penitus dimittet. Et haec omnia juravit ſe obſervaturum bona fide, et ſine malo ingenio.

Fecit etiam Henricum regem filium ſuum haec omnia capitula jurare tenenda: praeter illa quae propriam ejus perſonam contingebant. Et ut haec in memoria Romanae eccleſiae haberentur, rex pater fecit apponi ſigillum ſuum ſcripto illi, in quo ſupradicta capitula continebantur, una cum ſigillis praedictorum cardinalium.

Charta abſolutionis domini regis.

Henrico, Dei gratia illuſtri regi Anglorum Albertus, tituli S. Laurentii in Lucinia, et Theodinus, tituli S. Vitalis preſbyteri cardinales, apoſtolicae ſedis legati, ſalutem in eo qui dat ſalutem regibus. Ne in dubium veniant, quae geruntur, et uſus habet, et communis conſideratio utilitatis expoſcit, ut ſcripturae ſerie debeant annotari. Inde quidem eſt, quod nos mandatum illud in ſcriptum duximus redigendum, quod vobis pro eo facimus, quia malefactores illos, qui ſanctae memoriae Thomam, quondam Cantuarienſem archiepiſcopum occiderunt, occaſione motus et turbationis, quam viderant in vobis, ad illud facinus proceſſiſſe timetis. Super quo tamen facto purgationem in praeſentia noſtra de voluntate propria praeſtitiſtis, quod videlicet nec praecepiſtis nec voluiſtis ut occideretur; et quando pervenit ad vos, plurimum condoluiſtis. Ab inſtanti feſto Pentecoſtes uſque ad annum, tantam dabitis pecuniam, unde ad arbitrium fratrum Templi, ducenti milites valeant ad defenſionem terrae Hieroſolymitanae, per ſpatium unius anni teneri. Vos autem a ſequenti natalis Domini uſque ad triennium accipietis crucem, proxima tunc aeſtate illuc in propria perſona, ducente Domino, profecturi, niſi remanſeritis per dominum papam, vel catholicos ſucceſſores ejus. Sane ſi contra Saracenos pro urgente neceſſitate in Hiſpaniam profecti fueritis, quantum temporis fuerit, ex quo arripueritis iter, tantundem ſupradictum ſpatium Hieroſolymitanae profectionis poteritis prolongare. Appellationes nec impedietis, nec impediri permittetis; quin libere fiant in eccleſiaſticis cauſis ad Romanum pontificem bona ſide et abſque fraude, et malo ingenio, ut per Romanum pontificem cauſae tractentur, et conſequantur effectum ſuum: ſic tamen, ut ſi vobis ſuſpecti fuerint aliqui, ſecuritatem faciant, quod malum veſtrum, vel regni veſtri non quaerunt. Conſuetudines, quae inductae ſunt contra eccleſias terrae veſtrae in tempore veſtro penitus dimittetis. Poſſeſſiones Cantuarienſis eccleſiae, ſi quae ablatae ſunt, in plenum reſtituetis, ſicut habuit uno anno, antequam archiepiſcopus de Anglia egrederetur. Clericis praeterea et laicis utriuſque ſexus, pacem veſtram in gratiam, et poſſeſſiones ſuas reſtituetis: qui occaſione praenominati archiepiſcopi deſtituti fuerunt. Haec autem vobis, auctoritate domini papae, in remiſſionem peccatorum veſtrorum injungimus et praecipimus obſervare, abſque fraude et malo ingenio. Hoc ſane coram multitudine perſonarum juraviſtis vos pro divinae reverentia majeſtatis. Juravit et filius veſter, excepto eo, quod perſonam veſtram ſpecialiter contingebat. Et juraſtis ambo, quod a papa domino Alexandro, et catholicis ſucceſſoribus ejus, quamdiu vos ſicut anteceſſores veſtros, et catholicos reges habuerint, minime recedetis. Atque ut in memoria Romanae eccleſiae firmiter habeatur, ſigillum veſtrum praecepiſtis apponi.

Epiſtola eorundem cardinalium ad archiepiſcopum Ravennenſem.

Venerabili in Chriſto et dilecto fratri Gilberto, Dei gratia Ravennenſi archiepiſcopo, Albertus, dignatione divina tituli S. Laurentii in Lucinia, et Theodinus, tituli S. Vitalis preſbyteri cardinales, apoſtolicae ſedis legati, quod promiſit Deus diligentibus ſe. Quoniam deſiderare vos credimus, ut de ſtatu noſtro, et de injuncti nobis promotione negotii aliquid audiatis, idcirco qualiter nobiſcum, et per miniſterium mediocritatis noſtrae Deus egerit his diebus fraternitati veſtrae praeſenti ſcripto duximus indicandum. Noveritis itaque quod poſtquam illuſtris rex Angliae veniſſe nos in regnum ſuum in veritate cognoverit, totius amoto tarditatis obſtaculo, de Hibernia in Angliam, incumbentibus ſibi negotiis praetermiſſis, de Anglia vero ad Normanniae partes acceſſit, atque incontinenti plures ad nos nuncios, et honorabiles deſtinavit; inquirens a nobis in quo loco potius conveniie cum eo, et loqui vellemus. Placuit tandem ad Savinium monaſterium pro colloquio habendo concurrere, ubi religioſorum virorum poſſemus orationibus adjuvari. Convenimus illuc, convenerunt et multae perſonae utriuſque ordinis de regno ſuo, et tractavimus diligentia, qua potuimus, quod ad ſalutem ipſius, et injunctam nobis obedientiam pertinebat. Cum autem non poſſemus in omnibus convenire, receſſit a nobis velut in Angliam profecturus, et nos expectavimus ſequenti die ad Abrincam civitatem ituri. Poſtera autem die venerunt ad nos Lexovienſis epiſcopus, et duo archidiaconi; et conceſſo quod petebamus, ad praedictam proceſſimus civitatem: ad quam Dominica, qua cantatur Vocem jucunditatis, convenimus, cum perſonis plurimis, et ipſi nobiſcum. Et cum tanta humilitate quod fuerat condictum explevit, ut illius extitiſſe opus ſine dubitatione credatur, qui reſpicit terram, et facit eam tremere. Sane quam timoratum Deo, quam obedientem eccleſiae ſe curaverat exhibere, non eſt opus praeſenti abbreviatione referre: ſatis enim opera illius manifeſtant, et manifeſtabunt adhuc plenius, ſicut et nobis ſpes data eſt in futurum. Primum itaque ſuper morte (ſanctae memoriae) Thomae, quondam Cantuarienſis archiepiſcopi, non de noſtra exactione, ſed de propria voluntate, tactis ſacroſanctis evangeliis, ſuam conſcientiam expurgavit; jurans ſcilicet, quod nec praecepit, nec voluit, quod idem archiepiſcopus occideretur; et quando audivit, vehementer doluit. Quia vero quod factum fuerat, ex ſua occaſione fa-

ctum eſſe timebat, de ſatisfactione paranda, tale praeſtitit juramentum. Primo quippe juravit, quod a domino papa noſtro Alexandro, et ejus catholicis ſucceſſoribus non recedet, quamdiu ſicut catholicum regem habuerint eum et chriſtianum: et hoc ipſum jurare fecit filium ſuum majorem in charta abſolutionis pro morte beati Thomae. Juravit etiam et alia clero et populo valde neceſſaria, quae omnia diligenter et per ordinem ſicut ea juraverat in abſolutionis ejus charta pernotavimus. Promiſit etiam et alia de libera voluntate gerenda, quae non oportet ſcripturae ſerie denotare. Haec autem ſcripſimus, ut cognoſcatis ipſum obedientem Deo, atque ad divinum obſequium multo amplius quam adhuc fuerit animatum. Noveritis ad hoc filium ſuum de praedictis conſuetudinibus pariter cum eo juraſſe. Sane, quod ibi factum eſt, iterato adhuc, ne dubitationis locus alicui remaneret, apud Cadomum in majori frequentia perſonarum publice ſtatuit ſe acturum. Relaxavit praeterea epiſcopos de promiſſione, quam ei fecerant de conſuetudinibus conſervandis; et promiſit, quod non exiget infuturum. In craſtino autem praedicti cardinales ibidem celebraverunt magnum concilium cum archiepiſcopo, et epiſcopis, et clero Normanniae, et ibi haec decreta ſubſcripta ſtatuerunt, et univerſis firmiter et inviolabiliter obſervanda injunxerunt.

Decreta per Theodinum et Albertum cardinales apud Abrincas promulgata an. MCLXXIII.

I. Pueri ad regimen illarum eccleſiarum et ad illa adminiſtranda, in quibus cura eſt animarum, minime admittantur.

II. Item filii ſacerdotum non ponantur in eccleſiis patrum ſuorum.

III. Item laici partem oblationum in eccleſia non percipiant.

IV. Item eccleſiae vicariis annuis non committantur.

V. Item ſacerdotes majorum eccleſiarum, quibus ad hoc ſuppetunt facultates, alium ſub ſe preſbyterum cogantur habere.

VI. Item ſacerdotes non ordinentur ſine certo titulo.

VII. Item eccleſiae ad firmam annuam non tradantur.

VIII. Item de tertia parte decimarum nihil preſbytero, qui ſervit eccleſiae, auferatur.

IX. Item his, qui decimas haereditario jure tenent, licentia ſit cui voluerint idoneo clerico dare, eo quidem tenore, ut poſt eum, ad eccleſiam, cui de jure competunt, revertantur.

X. Vir ad religionem non tranſeat, uxore in ſeculo remanente, vel e converſo, niſi ambo vacandi operibus carnis tempus exceſſerint.

XI. Item in adventu Domini omnibus, qui poterunt, maxime autem clericis et militibus, jejunium et abſtinentia carnium indicatur.

XII. Item clerici Judaei non ponantur ad juriſdictiones ſecularium poteſtatum adminiſtrandas: qui autem hoc praeſumpſerint, a beneficiis eccleſiaſticis arceantur.

XIII. Item de novis libris excommunicatorum, et rebus morientium quas auferunt ſacerdotes, et benedictionibus ſponſarum, et baptiſmo, et de quadraginta et octo libris, quae pro abſolutione excommunicatorum exiguntur, nihil perfectum eſt, quia epiſcopi Normanniae illud decretum recipere noluerunt. In eodem vero concilio archiepiſcopus Turonenſis calumniatus eſt, archiepiſcopatum Doli debere ſubjacere archiepiſcopatui ſuo; affirmans ſedem archiepiſcopalem ibi eſſe non debere: ſed clerici de Dolo conſtanter contradicebant.

Richardus archiep. Cantuar. fit legatus. [Ann. Dom. MCLXXIV. Spelm. vol. II. p. 102.]

EODEM vero die quo rex apud Barbeſlet applicuit (i. ut ſupra ibidem patet ſexto idus Auguſti feria quinta) habuit ſibi obvios in ipſo litore maris Richardum, Cantuarienſem archiepiſcopum, redeuntem ab Alexandro ſummo pontifice, cum pallio, et legatia, et primatia totius Angliae, et Reginaldum, Bathonienſem epiſcopum cum eo, quem idem archiepiſcopus conſecraverat apud S. Johannem de Mauriana, cum a Roma rediſſent. Et noluit rex eos ſecum tenere, ſed miſit eos in Angliam.

Hactenus clariſſimus SPELMANNUS.

Reſtat ut adjiciamus concilia habita A. D. MLXXVI. tempore regis Malcolmi III. quae ex favore doctiſſimi et hiſtoriarum gentis ſuae peritiſſimi viri ad manus noſtras demum pervenerunt, cum in ſeculo XII. voluminis I. verſaremur. Addidimus etiam cardinalis Poli REFORMATIONEM ANGLIAE ex edit. Romana anno MDLXII. cujus ſupra pag. 126. vol. IV. mentionem injecimus.

Concilia

Concilia Scotica habita regnante Malcolmo III. *circa A. D.* MLXXVI. Ex vita B. Margaretae reginae conjugis ipſius; quam vir. clar. Thomas Inneſius deſcripſit ex codice membraneo Bibliothecae Cottonianae Tiberius D. III. num. 45. Eadem omnino eſt cum edita per PP. Bollandian. ſub nomine Theodorici ad 10. Jun. Act. SS. Jun. To. II. p. 330. Numeri Roman. I, II, III. deſignant capita MS. Cotton. ſectiones edit. Bolland. notant.

Cap. VIII. Sect. xiii.

Religiosa, et Deo digna regina cum mente, verbo et factis ad caeleſtem patriam tenderet, etiam alios ſecum in via immaculata invitabat ire, quo ſecum poſſent ad veram beatitudinem pervenire. Malum cum videret, admonuit ut bonus fieret; bonum, ut melior exiſteret; meliorem, ut optimus eſſe ſtuderet. [a] Quam fide apoſtolica ferventem zelus domus Dei, quae eſt eccleſia, comedit, unde quaeque illicita, quae in illa pullulaverant, eradicare penitus laboravit. Cum enim contra rectae fidei regulam, et ſanctam univerſalis eccleſiae conſuetudinem multa in gente illa fieri perſpexiſſet, crebra concilia ſtatuit, ut, quoquo modo valeret, ad veritatis viam errantes, Chriſto donante, reduceret. Quorum conciliorum illud caeteris principalius eſſe conſtat, in quo ſola cum pauciſſimis ſuorum contra perverſae conſuetudinis aſſertores gladio Spiritus, quod eſt verbum Dei, triduo dimicabat: crederes alteram Helenam ibi reſidere, quia ſicut illa quondam ſcripturarum ſententiis Judaeos, ſimiliter nunc et haec regina convicerat erroneos. Sed in hoc conflictu rex ipſe [b] adjutor ei praecipuus reſidebat, quodcunque in hac cauſa illa juſſiſſet dicere paratiſſimus et facere. Qui quoniam perfecte Anglorum linguam aeque ac propriam noverat, vigilantiſſimus in hoc concilio utriuſque partis interpres extiterat.

Sect. xiv.

Igitur regina praefatione praemiſſa, ut, qui cum catholica eccleſia in una fide uni Deo ſervirent, ab eadem eccleſia novis quibuſdam et peregrinis inſtitutionibus diſcrepare non deberent; primum propoſuit quadrageſimale jejunium eos legitime non obſervare, quia hoc non cum ſancta ubique eccleſia a feria quarta in capite jejunii, ſed ſequenti ſeptimana [c] feria ſecunda conſueverant inchoare. Contra illi jejunium, inquiunt, quod agimus evangelica auctoritate, quae Chriſti narrat jejunium, per ſex hebdomadas obſervamus. At illa, longe, ait, in hoc evangelio diſcordatis: legitur enim ibi Dominum quadraginta diebus jejunaſſe, quod manifeſtum eſt vos non facere. Nam cum per ſex hebdomadas ſex dominici dies a jejunio abſtrahuntur, triginta tantum et ſex dies ad jejunandum remanere noſcuntur. Non ergo evangelica Chriſti, ſed triginta et ſex dierum conſtat vos obſervare jejunium. Reſtat igitur, ut quatuor diebus ante Quadrageſimae initium jejunare nobiſcum incipiatis, ſi dominico exemplo quadraginta dierum numero abſtinentiam obſervare volueritis; alioquin contra ipſius Domini auctoritatem, et totius ſanctae eccleſiae vos ſoli repugnabitis traditionem. Hac illi perſpicua veritatis oratione convicti, deinceps, ſicut ſancta ubique ſolet eccleſia, ſacrorum jejuniorum coeperunt inchoare ſolennia.

Cap. IX. Sect. xv.

Aliud quoque proponens regina juſſit, ut oſtenderent, qua ratione die ſanctae Paſchae ſecundum morem ſanctae et apoſtolicae eccleſiae ſacramenta corporis et ſanguinis Chriſti ſumere negligerent. Reſpondentes illi, Apoſtolus, inquiunt, de his loquens ait, "Qui manducat et bibit indigne, judicium ſibi manducat et bibit." Unde quia nos peccatores recognoſcimus, ne judicium nobis manducemus et bibamus, ad illud myſterium accedere formidamus. Quibus regina, Quid igitur, inquit, omnes qui peccatores ſunt, ſacroſanctum myſterium non guſtabunt? Nemo ergo illud ſumere debet, quia nemo ſine ſorde peccati, nec infans, cujus eſt unius diei vita ſuper terram. Si autem nemo illud percipere debet, cur Domino dicente clamat evangelium "Niſi manducaveritis carnem filii hominis, et biberitis ejus ſanguinem, non habebitis vitam in vobis." Sed plane ſententiam, quam de apoſtolo profertis, ſecundum patrum intellectum aliter neceſſe eſt intelligatis. Non enim omnes peccatores ſacramenta ſalutis indigne ſumere deputat. Cum enim dixiſſet, judicium ſibi manducat et bibit, addidit, non dijudicans corpus Domini; hoc eſt, non ſeparans illud in fide ab eſcis corporalibus, judicium ſibi manducat et bibit. Sed et ille, qui abſque confeſſione et poenitentia cum ſuorum inquinamentis ſcelerum ad ſacra myſteria accedere praeſumpſerit, ille, inquam, judicium ſibi manducat et bibit. At nos, qui, multis ante diebus facta peccatorum confeſſione, poenitentia caſtigamur, jejuniis attenuamur, eleemoſynis et lachrymis a peccatorum ſordibus abluimur, in die Reſurrectionis dominicae ad ejus menſam in catholica fide accedentes, carnem et ſanguinem agni immaculati Jeſu Chriſti, non ad judicium, ſed ad peccatorum ſumimus remiſſionem, et ſalutarem percipiendae beatitudinis aeternae praeparationem. His ab ea perceptis, reſpondere nihil potuerunt, atque agnita deinceps eccleſiae inſtituta in myſterii ſalutaris perceptione obſervaverunt.

[a] *Quoniam.* Bolland. [b] Malcolm III. [c] Mos idem hactenus durat in provincia Mediolan. ubi non niſi feria ſecunda poſt dominicam 1. Quad. inchoatur jejunium quadrageſimale.

Cap.

Cap. X. Sect. xvi.

Praeterea in aliquibus locis Scotorum quidam fuerunt, qui contra totius eccleſiae conſuetudinem, neſcio quo ritu barbaro, miſſas celebrare conſueverant; quod regina zelo Dei accenſa, ita deſtruere atque annihilare ſtuduit, ut deinceps qui tale quid praeſumeret, nemo in tota Scotorum gente appareret.

Solebant quoque neglecta dominicorum dierum reverentia ita illis, ſicut aliis diebus quibuſque terreni operis inſiſtere laboribus; quod non licere ratione pariter et auctoritate ipſa oſtendebat: Dominicum inquit, diem, propter dominicam, quae in eo facta eſt, reſurrectionem, in veneratione habeamus, ut in eo ſervilia opera jam non faciamus, in quo nos a ſervitute diaboli redemptos novimus. Hoc et B. pater Gregorius affirmans dicit: "Dominico die a labore terreno ceſſandum eſt, atque omnimodo orationibus inſiſtendum, ut, ſi quid negligentiae per ſex dies agitur, per diem Reſurrectionis dominicae precibus expietur." Idem quoque pater Gregorius quendam propter opus terrenum, quod die dominico fecerat, diſtricta increpatione feriens, eos, quorum hoc conſiliis egerat, duobus menſibus excommunicatos eſſe decrevit. His ſapientis reginae rationibus contraire non valentes, ita poſtmodum reverentiam dominicorum dierum ejus inſtantia obſervarunt, ut nec onera quaelibet his diebus quiſquam portare, nec alius alium ad hoc auderet compellere.

Illicita etiam [d] novercarum conjugia ſimiliter et uxorem fratris defuncti fratrem ſuperſtitem ducere, quae ibi antea fiebant, nimis oſtendit execranda, et a fidelibus velut ipſam mortem devitanda.

Multa quoque alia, quae contra fidei regulam, et eccleſiaſticarum obſervationum inſtituta inoleverant, ipſa in eodem concilio damnare, et de regni ſui finibus curavit proturbare. Univerſa enim, quae praepoſuerat, ita ſanctae ſcripturae teſtimoniis atque ſanctorum patrum corroboravit ſententiis, ut contra haec nihil omnino reſpondere valerent, quin potius depoſita pertinacia rationi acquieſcentes, univerſa libenter implenda ſuſciperent.

[d] Eoſdem in matrimoniis contrahendis abuſus inter Hibernos etiam invaluiſſe his temporibus patet ex literis S. Anſelmi Cantuarien. in Sylloge epiſtolarum Hibernicarum ab Uſſerio Armachano editis.

Notatione dignum eſt quod inter pravas illas conſuetudines, quas apud Scotos viguiſſe et a S. hujus reginae monitis et auctoritate ſublatas ſigillatim, et quaſi de induſtria exponit hujus vitae ſcriptor Anglus, nuſquam meminerit execrabilis illius de marcketis mulierum conſuetudinis, quam ab Evino quodam tertio, uno ex quadraginta Veremundianis regibus introductam fabulatur Boethius, et a S. Margareta regina abolitam. Unde manifeſtum eſt hanc cum tot aliis a Boethio mutuatis fabulis e Veremundo ſuo, non modo ex hiſtoriis Scotorum, ſed ex omni hominum memoria, ſi fieri poſſet, expungi debere. Vide Boeth. hiſt. Scotor. Edit. MDLXXIV. fol. 35. num. x. xx. et fol. 260. num. x.

Reformatio Angliae, ex decretis Reginaldi Poli cardinalis, ſedis apoſtolicae legati A. D. MDLVI *.

Reginaldus, miſeratione divina ſanctae Mariae in Coſmedin ſanctae Romanae eccleſiae diaconus cardinalis, Polus nuncupatus, ad sereniſſimos Philippum et Mariam, Angliae reges, fidei defenſores, et ad univerſum Angliae regnum ſanctiſſimi domini noſtri papae, et ſedis apoſtolicae de latere legatus, ad perpetuam rei memoriam. Cum felicis recordationis, Julius papa III. poſt allatum ei nuncium, ſereniſſimam Mariam, Henrici VIII. regis filiam, tum Angliae principem, quae ſemper in recta fide, religioneque firmam ſeſe atque conſtantem praeſtitiſſet, ſummo conſenſu, atque una omnium voce reginam declaratam fuiſſe, in magnam ſpem adductus eſſet, fore, ut hoc regnum ad ſanctae catholicae eccleſiae unionem, a qua complures annos ſeparatum fuerat, revocaretur; ut id quamprimum fieret, nos, pro paſtorali ſuo officio et paterna charitate, ſuum, et apoſtolicae ſedis legatum de latere ad ipſam Mariam reginam, et univerſum hoc regnum miſit: quod onus, licet humeris noſtris impar, tamen, ut ejus mandatis obediremus, divino favore et gratia freti, ſuſcepimus; atque eo promptius, quod etiam debita erga patriam charitas ad id nos impellebat. Ac Dei quidem inprimis benignitate, qui populum hunc miſericordiae ſuae oculis reſpicere dignatus eſt, tum ſereniſſimorum Mariae reginae, et Philippi regis, quem illi matrimonio conjunctum, Deus in hac praeclara et ſancta actione adjutorem eſſe voluit, et ad quem etiam idem Julius nos legatum poſtea declaravit, ſtudio et opera, ſummaque erga ipſum Deum pietate effectum eſt, ut hoc regnum ad unitatem ſanctae catholicae eccleſiae, et Romani pontificis obedientiam rediret. Cumque poſtmodum, eodem Julio primum, deinde Marcello II. felicis recordationis, hac vita defunctis, reverendiſſimus dominus Johannes Petrus Carafa, epiſcopus Oſtienſis, ad ſummum apoſtolatus apicem aſſumptus fuiſſet, Paulus IV. nuncupatus (quem Deus eccleſiae ſuae diu ſervet incolumem) ſanctitati ejus placuit, ut in hoc legationis munere perſeveremus, ut ea, quae jam in ejuſdem unitatis negotio confecta erant, magis ſtabilirentur, utque eccleſia haec Anglicana, quae ob praeteriti ſchiſmatis calamitatem in doctrina et moribus valde deformata eſſet, ad veterum patrum et ſacrorum canonum normam reformaretur. Nos igitur tam piae ſanctitatis ejus voluntati obedire cupientes, pro legationis noſtrae munere ad ipſum reformationis opus nobis incumben-

* Supra pag. 121. ſeqq. ex MS. Cotton. et Cantabrig. *Conſtitutiones legatinas* cardinalis Poli, in nonnullis locis mendoſas exhibuimus, quas editores Romani ſub nomine *Reformationis Angliae* accuratius et auctius poſt obitum ipſius divulgaverunt. Quia autem tractatum hunc illi loco haud commode inſerere potuimus, ne lector eo careat, Appendici reſervavimus.

dum

I

dum eſſe ſtatuimus. Cumque noſtro hac in re conſilio cum nonnullis epiſcopis communicato, cum ipſis contuliſſemus, qua ratione id facilius et commodius effici poſſet; viſum eſt, univerſos hujus regni epiſcopos convocari oportere, qui et de abuſibus nos admonerent, et de eorum remediis nobiſcum ſimul conſultarent. Itaque tum ob hanc cauſam, tum ut eorum bonorum, quae ſuperiorum temporum injuria ab eccleſiis ablata, ipſorum ſereniſſimorum regum pietate nunc eis reſtituta ſunt, ratio quaedam et diſpoſitio ad Dei gloriam, et cleri ac populi utilitatem conſtitueretur, hoc potiſſimum tempore, quo in hac regia Londini urbe ad parliamentum epiſcopi totius regni, et univerſus clerus provinciae Cantuarienſis congregati eſſent, ſereniſſimis rege et regina pro ſua pietate id valde probantibus, ſynodum epiſcoporum, et reliqui hujus regni cleri, qui provincialibus ſynodis de jure vel de conſuetudine intereſſe conſuevit, bonae memoriae Othonis et Othoboni, aliorumque ſanctae ſedis apoſtolicae in hoc regno legatorum, praedeceſſorum noſtrorum, exempla ſecuti, auctoritate apoſtolica nobis in hac legatione, qua fungimur, conceſſa, convocavimus et celebravimus. In qua ſynodo poſtquam omnia fere, quae ad ipſorum bonorum eccleſiaſticorum diſpenſationem pertinerent, conſtituiſſemus, ad ea in reformationis cauſa conſtituenda, quae magis neceſſaria videbantur, nos convertimus, eo quidem majore cura et ſtudio, quod ejus ſanctitas literis et ad nos, et ad univerſos epiſcopos ſcriptis, ad id vehementer hortata eſt; et ad ſanctorum patrum inſtituta, quantum ratio et infirmitas praeſentis temporis pateretur, proxime accedentes, cum totius ſynodi conſilio et aſſenſu ea, quae in ſequentibus decretis continentur, Deo adjuvante, ſtatuimus atque decrevimus. Univerſos igitur et ſingulos hujus regni archiepiſcopos, epiſcopos, et caeteras eccleſiaſticas perſonas in Domino magnopere hortamur, eiſque eadem auctoritate apoſtolica injungimus, ut has conſtitutiones, quatenus ad eorum quemlibet reſpective pertinent, diligenter obſervent; eiſdemque archiepiſcopis et epiſcopis, reliquiſque eccleſiarum praelatis mandamus, ut eas a quibuſlibet, qui ſuae juriſdictioni ſubſunt, obſervandas curent, inobedientes et contumaces per cenſuras eccleſiaſticas, et alia juris remedia, invocato etiam, ſi opus fuerit, auxilio brachii ſecularis, compeſcendo; irritumque et inane decernimus, quidquid ſecus ſuper his a quoquam fuerit attentatum. Verum, quia difficile eſſet praeſentes literas ad ſingula loca deferri, ad quae mitti oportet; volumus, et auctoritate apoſtolica decernimus, ut tranſumptis earum, ſigillo alicujus perſonae in eccleſiaſtica dignitate conſtitutae munitis, ea fides adhibeatur, quae ipſis originalibus, ſi eſſent exhibitae vel oſtenſae, adhiberetur. Atque, ut haec decreta et conſtitutiones ad ſingulorum notitiam deducantur; univerſis locorum ordinariis eadem auctoritate apoſtolica praecipimus, ut ea per ſe, vel per alios in ſuis eccleſiis publicent, ſeu publicari faciant; quae poſt publicationem ipſam eos, ad quos pertinent, perinde arctent, acſi eis perſonaliter intimatae fuiſſent.

Decretum I. *De gratiis Deo pro reditu hujus regni ad eccleſiae unitatem in miſſarum celebratione quotidie agendis, deque ejus rei memoria quotannis celebranda.*

Cum totius deformationis eccleſiae in hoc regno, et omnium malorum, quae plurima ſuperioribus temporibus acciderunt, cauſam merito agnoſcamus hinc ortam eſſe, quod ab unitate et doctrina fidei eccleſiae catholicae recedentes, auctoritatem et obedientiam pontificis Romani, Chriſti vicarii, et ſucceſſoris Petri, pro cujus fide, ne deficeret, ipſe Chriſtus oravit, reliquimus, ad quam nunc immenſa Dei miſericordia poſt multos opinionum errores, et diuturnam vexationem reverſi ſumus; ne tanti beneficii immemores et ingrati videamur, et ut initium faciamus a divino auxilio implorando, ut hoc ipſum beneficium indies magis confirmet, et hanc in nobis fidem ſervet et adaugeat, hoc primum cum praeſentis ſynodi approbatione ſtatuimus et decernimus, ut per univerſum hoc regnum in omnibus dierum dominicorum et feſtivorum, praeterquam de feſto duplici majori, miſſarum celebrationibus poſt alias collectas infraſcripta etiam dicatur, quae in miſſalibus hic poſthac imprimendis inſeri curabitur.

Cum autem bonae memoriae Othobonus, ſanctae Romanae eccleſiae cardinalis, et in his partibus apoſtolicae ſedis legatus, cum univerſis regni praelatis, prout in ejus conſtitutionibus legitur, pie ſanciverit, ut pro pace huic regno poſt varias diſſenſiones et inteſtina bella, quibus vexatum fuerat, reſtituta, quotannis per univerſum regnum ſolennes fierent proceſſiones, in quibus populus Deo de beneficio pacis accepto gratias ageret, et pro ejuſdem conſervatione preces effunderet; nos praedicti cardinalis et legati tam piae conſtitutionis exemplum ſecuti, ſtatuimus, ut ſingulis annis in omnibus hujus regni civitatibus, oppidis, et vicis in feſto ſancti Andreae apoſtoli, quo die hujus regni cum Deo atque ejus eccleſia pax et reconciliatio facta eſt, proceſſio ſolennis celebretur; in qua univerſi cujuſque loci tam eccleſiaſtici, quam ſecularis ordinis Chriſti fideles convenientes, tam inſignis a Deo accepti beneficii memoriam renovent, ſeque eleemoſynis, et aliis piis operibus gratos oſtendant: utque eo ipſo die in eccleſia, unde proceſſio ducetur, inter miſſarum ſolennia concio ad populum habeatur, qua hujus ſolennitatis cauſa exponatur; vel, ubi deerit, qui concionetur, homilia, quae de hac re edenda curabitur, per parochum plebi recitetur. Singuli autem locorum ordinarii operam dabunt, ut hoc decretum in omnibus ſuae juriſdictionis locis, ſub poenis eorum arbitrio irrogandis, ſervetur.

Decretum II. *De conſtitutionibus, et dogmatibus, libriſque recipiendis, rejiciendiſve; et ut jus canonicum publice doceatur.*

Quia vero poſt ejectam Romani pontificis et apoſtolicae ſedis obedientiam, eccleſiaſticarum etiam legum auctoritas ſublata eſt; atque ex eo falſi

falſi doctores admitti et audiri, ac libri corruptae doctrinae paſſim legi coeperunt; quibus populus variis erroribus in doctrina fidei, et maxime ſacramentorum, quae praecipua ſunt chriſtianae religionis fundamenta, infectus eſt; ſimulque honeſtas vitae et cleri et populi, et reliqua omnia, quae ad rectam eccleſiae diſciplinam ſpectant, plane depravata ſunt; cum ejuſdem ſynodi approbatione omnia ſacrorum, tum generalium, tum provincialium, a ſede apoſtolica receptorum conciliorum decreta, et Romanorum pontificum conſtitutiones, item eccleſiaſticas leges in hoc regno canonice editas, quatenus per praeſentis ſynodi decreta immutatae non ſint, in priſtinum atque eundem, in quo ante ſchiſma vigebant, locum, vim, et uſum reponimus ac reſtituimus; et, ut haec ab omnibus, ad quos pertinent, religioſe ſancteque obſerventur, tranſgreſſoreſque ſecundum canones ipſos, praedictaſque conſtitutiones puniantur, atque, ut ipſum jus canonicum, uti antea, publice doceatur, ſtatuimus et mandamus.

Cum vero per eas conſtitutiones, quas bonae memoriae Otho et Othobonus, olim in hoc regno ſedis apoſtolicae legati, itemque Cantuarienſes archiepiſcopi, in provincialibus ſynodis pro tempore edidere, iis, quae ad clerum et populum hujus regni in doctrina et moribus recte inſtituendum et conſervandum pertinent, ſpecialiter proviſum ſit; ideo, ne quis poſſit in his minus obſervandis ignorantiae excuſationem praetendere, ſtatuimus, ut non ſolum archiepiſcopi, epiſcopi, decani, archidiaconi, officiales, et caeteri omnes, eccleſiaſticam juriſdictionem exercentes, dictas conſtitutiones, et eas item, quae hac ſynodo latae fuerint, habeant; ſed etiam reliqui, quibus animarum cura commiſſa eſt, praeter ſacrorum Bibliorum volumen veteris editionis in Latinum verſum, et alios libros ad munus ſuum fungendum neceſſarios, eaſdem conſtitutiones habere, et diligenter legere, et, ſi quid dubii in iis, quae ad earum intelligentiam pertinent, occurrerit, peritiores conſulere, et ex iis, quae populum noſſe oportet, declarare et exponere teneantur, ſub poena ordinariorum arbitrio iis, qui aliter fecerint, irroganda.

Ne autem pravae doctrinae librorum lectione populus poſthac corrumpatur; juxta literas apoſtolicas, quae quotannis in die coenae Domini Romae publice recitari conſueverunt; omnes, qui haereticorum libros, ſeu alias quomodolibet de fide ſuſpectos, non impetrata a ſede apoſtolica licentia, legant, aut habeant, aut imprimant, aut in hoc regnum importent, aut vendant, aut publice vel occulte defendant ac laudent, quocunque nomine et praetextu id fecerint, damnamus et anathematizamus, atque, ut omnibus poenis contra eos latis puniantur, mandamus: ſtatuentes etiam juxta generale ultimi Lateranenſis concilii decretum, ne quis poſthac in hoc regno librum aliquem, ſeu aliud quodvis ſcriptum, ſub poenis in eo decreto contentis, et aliis, prout delicti ratio exegerit, gravioribus, imprimere, ſeu imprimendum curare audeat, niſi prius per loci ordinarium, vel per alium, ſeu alios ab ipſo ordinario ad eam rem deputandos, diligenter lectum et examinatum, et per ejus, ſive eorum manus ſubſcriptionem, gratis apponendam, approbatum fuerit.

Omnes vero libros, ſive traditiones, ad fidem et eccleſiaſticam diſciplinam ſpectantes, quas ſancta Romana eccleſia ad hanc diem probavit ac recepit, ſeu poſthac probabit et recipiet, cum omni pietatis affectu et reverentia ſuſcipimus et amplectimur; utque ab omnibus aliis ſimili obedientia et veneratione ſuſcipiantur, ſub canonicis cenſuris et poenis ſtatuimus.

Ut autem, omni ſuperiorum temporum errore ſublato, populus ſciat, quam doctrinam ſequi, quam fugere debeat; cum eadem hac ſynodo juxta regulas et dogmata ſanctorum patrum, omnem eam fidem, quam ſancta Romana et apoſtolica eccleſia, omnium eccleſiarum mater et magiſtra, tenet et docet, reverenter ſuſcipimus et amplectimur; idemque omnibus faciendum, et aperte profitendum eſſe decernimus: ac ſecundum generalis concilii ſub felicis recordationis Innocentio papa III. celebrati, et aliorum conciliorum, et Romanorum pontificum decreta et traditiones, ipſaſque literas apoſtolicas, quae in die coenae Domini legi ſolent, omnem haereſim adverſus hanc ſanctam, orthodoxam, et catholicam fidem ſe extollentem, et quicquid ab ea alienum eſt, damnamus et omnino rejicimus; omne dogma, quod cum eadem fide pugnat, ſeu non conſentit, credi, practicari, docerive prohibemus ac vetamus: univerſos cujuſcunque nominis ac generis haereticos, qui aliter credunt, tenent, ac docent, quam eadem Romana eccleſia credit, tenet, ac docet, damnamus et anathematizamus; omnes item cenſuras et poenas contra haereticos, et eorum fautores latas, necnon contra ordinarios, et caeteros omnes, ad quorum munus hoc ſpectat, in extirpandis haereſibus negligentes, innovamus, atque omnino exequi praecipimus. Hortamur autem, et per viſcera miſericordiae Domini noſtri Jeſu Chriſti obteſtamur omnes, qui ſuperiori tempore in errores aliquos lapſi ſunt, nec dum reſipuerunt, ut ab eis recedere, et veritatem agnoſcere atque amplecti velint; qui vero Dei gratia catholicam fidem retinuerunt, vel ad eam reverſi ſunt, ut perpetuo in eadem perſeverent. Verum, quia in iis, quae ad doctrinam capitis eccleſiae et ſacramentorum pertinent, hic maxime erratum eſt; veram hujus doctrinae traditionem, quae in octava generali ſynodo Florentiae ſub felicis recordationis Eugenio papa IV. celebrata, breviter et dilucide explicata eſt, hic adſcribendam cenſuimus.

Definimus, ſanctam apoſtolicam ſedem, et Romanum pontificem in univerſum orbem tenere primatum; et ipſum pontificem Romanum ſucceſſorem eſſe beati Petri, principis apoſtolorum, et verum Chriſti vicarium, totiuſque eccleſiae caput, et omnium Chriſtianorum patrem ac doctorem exiſtere; et ipſi in beato Petro paſcendi, regendi, et gubernandi univerſalem eccleſiam a Domino noſtro Jeſu Chriſto plenam poteſtatem traditam eſſe, quemadmodum etiam in geſtis oecumenicorum conciliorum, et in ſacris canonibus continetur.

Eccleſiaſticorum ſacramentorum veritatem pro ipſorum Armenorum, tam praeſentium, quam

quam futurorum, faciliori doctrina, ſub hac breviſſima redigimus formula.

Novae legis ſeptem ſunt ſacramenta; videlicet baptiſmus, confirmatio, euchariſtia, poenitentia, extrema unctio, ordo, et matrimonium; quae multum a ſacramentis differunt antiquae legis: illa enim non cauſabant gratiam, ſed eam ſolum per paſſionem Chriſti dandam eſſe figurabant; haec vero noſtra et continent gratiam, et ipſam digne ſuſcipientibus conferunt. Horum quinque prima ad ſpiritualem uniuſcujuſque hominis in ſeipſo perfectionem, duo ultima ad totius eccleſiae regimen multiplicationemque ordinata ſunt. Per baptiſmum enim ſpiritualiter renaſcimur; per confirmationem augemur in gratia, et roboramur in fide; renati autem, et roborati, nutrimur divina euchariſtiae alimonia: quodſi per peccatum aegritudinem incurrimus animae, per poenitentiam ſpiritualiter ſanamur; ſpiritualiter etiam et corporaliter, prout animae expedit, per extremam unctionem: per ordinem vero eccleſia gubernatur, et multiplicatur ſpiritualiter; per matrimonium corporaliter augetur. Haec omnia ſacramenta tribus perficiuntur; videlicet rebus, tanquam materia, verbis, tanquam forma, et perſona miniſtri conferentis ſacramentum cum intentione faciendi, quod facit eccleſia; quorum ſi aliquod deſit, non perficitur ſacramentum. Inter haec ſacramenta, tria ſunt (baptiſmus, confirmatio, et ordo) quae characterem, id eſt, ſpirituale quoddam ſignum a caeteris diſtinctivum, imprimunt in anima indelibile, unde in eadem perſona non reiterantur; reliqua vero quatuor characterem non imprimunt, et reiterationem admittunt.

Primum omnium ſacramentorum locum tenet ſanctum baptiſma, quod vitae ſpiritualis janua eſt: per ipſum enim membra Chriſti, ac de corpore efficimur eccleſiae: et cum per primum hominem mors introierit in univerſos; niſi ex aqua et ſpiritu renaſcimur, non poſſumus, ut inquit veritas, in regnum caelorum introire. Materia hujus ſacramenti eſt aqua vera et naturalis; nec refert, frigida ſit, an calida. Forma autem eſt: "Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti." Non tamen negamus, quin et per illa verba, "Baptizetur talis ſervus Chriſti in nomine Patris, et Filii, et Spiritus Sancti;" vel, "Baptizetur manibus meis talis in nomine Patris, et Filii, et Spiritus Sancti," verum perficiatur baptiſma; quoniam, cum principalis cauſa, ex qua baptiſmus virtutem habet, ſit ſancta Trinitas, inſtrumentalis autem ſit miniſter, qui tradit exterius ſacramentum, ſi exprimitur actus, qui per ipſum exercetur miniſtrum, cum ſanctae Trinitatis invocatione perficitur ſacramentum. Miniſter hujus ſacramenti eſt ſacerdos, cui ex officio competit baptizare. In cauſa autem neceſſitatis non ſolum ſacerdos, vel diaconus, ſed etiam laicus, vel mulier, imo etiam paganus, et haereticus baptizare poteſt, dummodo formam ſervet eccleſiae, et facere intendat, quod facit eccleſia. Hujus ſacramenti effectus eſt remiſſio omnis culpae originalis et actualis, omnis quoque poenae, quae pro ipſa culpa debetur; propterea baptizatis nulla pro peccatis praeteritis injungenda eſt ſatisfactio, ſed morientes antequam culpam aliquam committant, ſtatim ad regnum caelorum, et Dei viſionem perveniunt.

Secundum ſacramentum eſt confirmatio; cujus materia eſt chriſma confectum ex oleo, quod nitorem ſignificat conſcientiae, et balſamo, qui odorem ſignificat bonae famae, per epiſcopum benedicto. Forma autem eſt: "Signo te ſigno crucis, et confirmo te chriſmate ſalutis in nomine Patris, et Filii, et Spiritus Sancti." Ordinarius miniſter eſt epiſcopus. Et cum caeteras unctiones ſimplex ſacerdos valeat exhibere, hanc non niſi epiſcopus debet conferre; quia de ſolis apoſtolis legitur, quorum vicem tenent epiſcopi, quod per manus impoſitionem Spiritum Sanctum dabant, quemadmodum Actuum apoſtolorum lectio manifeſtat: "Cum enim," inquit, "audiſſent apoſtoli, qui erant Hieroſolymis, quia recepiſſet Samaria verbum Dei, miſerunt ad eos Petrum et Johannem; qui cum veniſſent, oraverunt pro eis, ut acciperent Spiritum Sanctum: nondum enim in quenquam illorum venerat; ſed baptizati tantum erant in nomine Domini Jeſu. Tunc imponebant manus ſuper illos, et accipiebant Spiritum Sanctum." Loco autem illius manus impoſitionis datur in eccleſia confirmatio. Legitur tamen aliquando, per apoſtolicae ſedis diſpenſationem ex rationabili et urgente admodum cauſa, ſimplicem ſacerdotem, chriſmate per epiſcopum confecto, hoc adminiſtraſſe confirmationis ſacramentum. Effectus autem hujus ſacramenti eſt, quia in eo datur Spiritus Sanctus ad robur, ſicut datus eſt apoſtolis in die Pentecoſtes, ut videlicet chriſtianus audacter Chriſti confiteatur nomen; ideoque in fronte, ubi verecundiae ſedes eſt, confirmandus inungitur, ne Chriſti nomen confiteri erubeſcat, et praecipue crucem ejus, qui Judaeis eſt ſcandalum, gentibus autem ſtultitia, ſecundum apoſtolum, propter quod ſigno crucis ſignatur.

Tertium eſt euchariſtiae ſacramentum; cujus materia eſt panis triticeus, et vinum de vite, cui ante conſecrationem aqua modiciſſima admiſceri debet. Aqua autem ideo admiſcetur, quoniam, juxta teſtimonia ſanctorum patrum ac doctorum eccleſiae pridem in diſputatione exhibita, creditur ipſum Dominum in vino aqua permiſto hoc inſtituiſſe ſacramentum; deinde, quia hoc convenit dominicae Paſſionis repraeſentationi. Inquit enim beatus Alexander papa V. a beato Petro: "In ſacramentorum oblationibus, quae intra miſſarum ſolennia Domino offeruntur, panis tantum, et vinum aqua permiſtum in ſacrificium offerantur. Non enim debet in calicem Domini aut vinum ſolum, aut aqua ſola offerri, ſed utrumque permiſtum; quia utrumque, id eſt ſanguis et aqua, ex latere Chriſti profluxiſſe legitur; tum etiam, quod convenit ad ſignificandum hujus ſacramenti effectum, qui eſt unio populi chriſtiani ad Chriſtum. Aqua enim populum ſignificat, ſecundum illud Apocalypſis; "Aquae multae, populi multi." Et Julius papa primus poſt beatum Silveſtrum ait: "Calix dominicus, juxta canonum praeceptum, vino et aqua permiſtus debet offerri; quia videmus in aqua populum intelli-

gi, in vino vero oſtendi ſanguinem Chriſti; ergo, cum in calice vinum et aqua miſcetur, Chriſto populus adunatur, et fidelium plebs ei, in quem credit, copulatur et jungitur." Cum ergo tam ſancta Romana eccleſia, a beatiſſimis apoſtolis Petro et Paulo edocta, quam reliquae omnes Latinorum Graecorumque eccleſiae, in quibus omnis ſanctitatis et doctrinae lumina claruerunt, ab initio naſcentis eccleſiae ſic ſervaverint, et modo ſervent; inconveniens admodum videtur, ut alia quaevis regio ab hac univerſali et rationabili diſcrepet obſervantia. Decernimus igitur, ut etiam ipſi Armeni ſe cum univerſo orbe chriſtiano conforment, eorumque ſacerdotes in calicis oblatione paululum aquae, prout dictum eſt, admiſceant vino. Forma hujus Sacramenti ſunt verba Salvatoris, quibus hoc confecit ſacramentum. Sacerdos enim in perſona Chriſti loquens, hoc conficit ſacramentum: nam ipſorum verborum virtute ſubſtantia panis in corpus Chriſti, et ſubſtantia vini in ſanguinem convertuntur; ita tamen, quod totus Chriſtus continetur ſub ſpecie panis, et totus ſub ſpecie vini; ſub qualibet quoque parte hoſtiae conſecratae, et vini conſecrati, ſeparatione facta, totus eſt Chriſtus. Hujus ſacramenti effectus, quem in anima operatur digne ſumentis, eſt adunatio hominis ad Chriſtum. Et quia per gratiam homo Chriſto incorporatur, et membris ejus unitur; conſequens eſt, quod per hoc ſacramentum in ſumentibus digne gratia augeatur: omnemque effectum, quem materialis cibus et potus quoad vitam agunt corporalem, ſuſtentando, augendo, reparando, et delectando, ſacramentum hoc quoad vitam operatur ſpiritualem; in quo, ut inquit Urbanus papa, gratam Salvatoris noſtri recenſemus memoriam, a malo retrahimur, confortamur in bono, et ad virtutum et gratiarum proficimus incrementum.

Quartum ſacramentum eſt poenitentia; cujus quaſi materia ſunt actus poenitentis, qui in tres diſtinguuntur partes: quarum prima eſt cordis contritio; ad quam pertinet, ut doleat de peccato commiſſo, cum propoſito non peccandi de caetero; ſecunda oris confeſſio; ad quam pertinet, ut peccator omnia peccata, quorum memoriam habet, ſuo ſacerdoti confiteatur integraliter; tertia ſatisfactio pro peccatis ſecundum arbitrium ſacerdotis; quae quidem praecipue fit per orationem, jejunium, et eleemoſynam. Forma hujus ſacramenti ſunt verba abſolutionis, quae ſacerdos profert cum dicit: "Ego te abſolvo," etc. Miniſter hujus ſacramenti eſt ſacerdos, habens auctoritatem abſolvendi vel ordinariam, vel ex commiſſione ſuperioris. Effectus hujus ſacramenti eſt abſolutio a peccatis.

Quintum ſacramentum eſt extrema unctio, cujus materia eſt oleum olivae per epiſcopum benedictum. Hoc ſacramentum niſi infirmo, de cujus morte timetur, dari non debet, qui in his locis ungendus eſt; in oculis propter viſum, in auribus propter auditum, in naribus propter odoratum, in ore propter guſtum, vel locutionem, in manibus propter tactum, in pedibus propter greſſum, in renibus propter delectationem ibidem vigentem. Forma hujus ſacramenti eſt haec: "Per iſtam unctionem, et ſuam piiſſimam miſericordiam indulgeat tibi Dominus, quicquid per viſum," etc. et ſimiliter in aliis membris. Miniſter hujus ſacramenti eſt ſacerdos. Effectus vero eſt mentis ſanatio, et, in quantum autem expedit, ipſius etiam corporis. De hoc ſacramento inquit B. Jacobus apoſtolus: "Infirmatur quis in vobis? inducat preſbyteros eccleſiae, ut orent ſuper eum, ungentes cum oleo in nomine Domini; et oratio fidei ſalvabit infirmum, et alleviabit eum Dominus; et, ſi in peccatis ſit, dimittentur ei."

Sextum ſacramentum eſt ordinis; cujus materia eſt illud, per cujus traditionem confertur ordo; ſicut preſbyteratus traditur per calicis cum vino, et patinae cum pane porrectionem; diaconatus vero per libri evangeliorum dationem; ſubdiaconatus vero per calicis vacui cum patina vacua ſuperpoſita traditionem; et ſimiliter de aliis, per rerum, ad miniſteria ſua pertinentium, aſſignationem. Forma ſacerdotii talis eſt: "Accipe poteſtatem offerendi ſacrificium in eccleſia pro vivis et mortuis in nomine Patris, et Filii, et Spiritus Sancti:" et ſic de aliorum ordinum formis, prout in Pontificali Romano late continetur. Ordinarius miniſter hujus ſacramenti eſt epiſcopus. Effectus augmentum gratiae, ut quis ſit idoneus miniſter.

Septimum eſt ſacramentum matrimonii, quod eſt ſignum conjunctionis Chriſti et eccleſiae, ſecundum apoſtolum dicentem: "Sacramentum hoc magnum eſt: ego autem dico in Chriſto et in eccleſia." Cauſa efficiens matrimonii regulariter eſt mutuus conſenſus per verba de praeſenti expreſſus. Aſſignatur autem triplex bonum matrimonii: primum eſt proles ſuſcipienda, et educanda ad cultum Dei; ſecundum fides, quam unus conjugum alteri ſervare debet; tertium indiviſibilitas matrimonii propter hoc, quod ſignificat indiviſibilem conjunctionem Chriſti et eccleſiae. Quamvis autem ex cauſa fornicationis liceat tori ſeparationem facere; non tamen aliud matrimonium contrahere fas eſt, cum matrimonii vinculum legitime contracti perpetuum ſit.

De cuſtodia et adminiſtratione ſacramentorum, deque eccleſiarum dedicationibus certo die, et aliis feſtis devote celebrandis.

Conſtitutionem bonae memoriae Johannis, archiepiſcopi Cantuarienſis, in concilio provinciali editam, qua pie et provide ſtatutum eſt, ut in qualibet parochiali eccleſia tabernaculum fiat cum ſera et clavi, decens et honeſtum, pro curae magnitudine et eccleſiae facultatibus, ubi ſanctiſſimum euchariſtiae ſacramentum cuſtodiatur, non in burſa vel loculo, ſed in panno lineo mundiſſimo in pixide decenti incluſo, ita ut ſine ullo diminutionis periculo facile reponi et eximi poſſit; atque ut ipſum venerabile ſacramentum ſingulis hebdomadis renovetur, poenam etiam contra ſacerdotes in euchariſtiae cuſtodia negligentes ſtatutam, hujus auctoritate concilii innovandam cenſuimus, eaque ut omnino ſervetur, decernimus; adjicientes, ut hoc tabernaculum in medio altaris majoris ita eminenter, ut ab omnibus conſpici poſſit, collocetur, et ita

affigatur, ne facile a quoquam amoveri poſſit: ſi vero in eo loco commode poni non poteſt; tum in alio altari, majori proximo, ac maxime decenti, ponatur. Locorum autem ordinarii in ſuis eccleſiis initium hujus obſervationis facientes, ut in aliis idem fiat, providebunt, negligentes in hoc per ejus fructuum eccleſiae portionis, quae ad hujus rei confectionem ſufficiat, ſubtractionem, et alia juris remedia ad hoc decretum obſervandum compellendo: nec alios propterea, quicunque praeter rectores ad hujus rei contributionem tenerentur, exoneramus. Huic etiam conſtitutioni ob honorem corporis Domini noſtri Jeſu Chriſti, qui eſt candor lucis aeternae, hoc addimus atque decernimus, ut, juxta antiquam et laudabilem eccleſiae Anglicanae, et aliarum provinciarum conſuetudinem, lampas, vel cereus coram eo continue ardeat; ubi vero facultates eccleſiae non ſuppetant, curent locorum ordinarii, quantum in eis eſt, ut facultas aliunde paretur, qua tam honeſta et pia conſuetudo, quae fere jam in omnibus hujus regni eccleſiis ſuperiorum temporum injuria eſt ſublata, renovetur. Praeterea omnes conſtitutiones eccleſiaſticas, tam generales, quam hujus regni particulares, de cuſtodia fontis baptiſmatis, chriſmatis, et olei ſancti, et de ſacramentis ipſis rite et recte, ac cum ea, qua decet, reverentia adminiſtrandis latas et promulgatas, innovamus, eaſque ab omnibus, ad quos ea res pertinet, ſub poenis, quae in eis continentur, et aliis etiam gravioribus, arbitrio ordinariorum pro modo culpae irrogandis, inviolabiliter obſervari decernimus.

De eccleſiarum dedicationibus certo die, ipſiſque et aliis feſtis devote celebrandis.

Ut in ſolennitatibus dedicationum eccleſiarum, quas juxta antiquum hujus regni morem ubique primo die dominico menſis Octobris celebrari volumus, profana et irreligioſa vulgi conſuetudo vana ſpectacula edendi, commeſſationes, tripudia, et alia id genus faciendi tollatur, ſtatuimus, ut epiſcopi diligenter provideant, ne quid tale poſthac eo die, aliiſve feſtis diebus fiat, ſed ut populus audiendis divinis officiis devotus intendat; inobedientes autem per eccleſiaſticas cenſuras, et alia juris remedia, invocato etiam, ſi opus fuerit, brachii ſecularis auxilio, compeſcant.

Decretum III. *De reſidentia epiſcoporum, et aliorum inferioris ordinis clericorum et ſcholarium, collegiorum praefectorum.*

Cum eccleſiae reformationis initium ab iis fieri debeat, qui aliorum curam gerunt; in iis autem magnus hic vigeat abuſus, quod multi eorum in eccleſiis ſibi commiſſis non reſidentes, eas mercenariis relinquunt, quae res omnium fere malorum in eccleſia cauſam attulit; idcirco, ut hic abuſus, quoad ejus fieri poteſt, tollatur, primum omnes, qui cathedralibus etiam metropolitanis, aliiſve inferioribus eccleſiis, curam animarum habentibus, praeſunt, magnopere hortamur in Domino, et per viſcera miſericordiae Jeſu Chriſti obteſtamur, ut attendentes ſibi et univerſo gregi, in quo Spiritu-Sanctus poſuit eos, regere eccleſiam Dei, quam acquiſivit ſanguine ſuo, ad commiſſi ſibi gregis ſalutem, cujus ſanguis de eorum manibus eſt requirendus, debitam ei praeſentiam exhibeant, et ab omni negotiorum ſecularium ſolicitudine vacui, ſuper ejus cuſtodiam vigilent, atque ex apoſtoli praecepto in omnibus laborent, et miniſterium ſuum impleant. Deinde, quia ſaepe fieri videmus, ut, quos Dei timor ad munus ſuum exequendum non movet, poenarum metus impellat; omnes eccleſiaſticas, tam generales, quam hujus regni particulares, conſtitutiones contra eos, qui non reſident, editas, innovamus; quos etiam uſque ad ipſorum beneficiorum privationem incluſive ad reſidendum compelli volumus et decernimus: licebit tamen ordinariis, juxta canonem felicis recordationis Gregorii papae X. in generali concilio Lugdunenſi editum, gratiam diſpenſationis ad tempus concedere, prout cauſa rationabilis, et juri conſona id expoſcet.

Praeterea, cum dignitates, perſonatus, et alia hujuſmodi eccleſiaſtica officia, et miniſteria in Dei eccleſiis ideo ſint inſtituta, ut eſſent, qui diſciplinam eccleſiaſticam, tanquam inſpectores et moderatores, conſervarent et augerent; quia videmus multos eſſe, qui harum dignitatum et officiorum emolumenta capientes, a propriis eccleſiis abſint, nullamque eis operam impendant, non ſine magno ipſarum eccleſiarum detrimento; idcirco, ut hi etiam ad ſuum officium praeſtandum compellantur, arctioribus eccleſiarum et collegiorum ſtatutis et conſuetudinibus in ſuo robore permanentibus, ſtatuimus, ut poſthac omnes decani, praepoſiti, et alii quaſcunque tam cathedralium etiam metropolitanarum, quam collegiatarum eccleſiarum dignitates, perſonatus, officia, et adminiſtrationes, quocunque nomine nuncupentur, obtinentes, necnon ſcholarium collegiorum praefecti adſint in ſuis eccleſiis et collegiis: archidiaconi vero in archidiaconatibus, vel in eccleſiis cathedralibus, prout magis epiſcopo loci expediens viſum fuerit, commorentur, ut debitam illi operam praeſtent. Si quis vero ultra vacationem ſtatutis eccleſiae ſibi conceſſam, ab eccleſia, archidiaconatu, aut collegio ſuo abſuerit; tum, pro rata temporis abſentiae, in fructibus, quomodocunque ſibi ratione officii, dignitatis, vel praefecturae obvenientibus, per ejus ſuperiorem puniatur; atque hi in utilitatem menſae eccleſiae cathedralis, quae pro ſcholaribus alendis jam erecta eſt, erigeturve, convertantur; et, ſi longioris abſentiae ratio ita poſtulaverit, aliis juris remediis, etiam uſque ad dignitatis, officii, vel praefecturae privationem incluſive, juxta canonicas ſanctiones, ad reſidentiam compellatur: liceat tamen iis, qui hujuſmodi dignitates et officia obtinent, ex cauſa rationabili, et juri conſona, etiam per majorem partem capituli ſeu collegii probata, de licentia ſuperiorum ad tempus abeſſe.

Cum vero canonicatus et praebendas in eccleſiis inſtituendi ratio et cauſa haec fuerit, ut, qui ad eos aſſumuntur, epiſcopo aſſiſtant, eumque in muneris ſui functione conſilio et opera adjuvent

adjuvent, et in divinis officiis celebrandis eccleſiae, ex qua fructus percipiunt, inſerviant; cumque pauci admodum ſint, qui haec praeſtant, ut prope jam eccleſiae ipſae ad ſolitudinem ſint redactae; ſtatuimus et mandamus, ut poſthac omnes canonici tam cathedralium etiam metropolitanarum, quam collegiatarum eccleſiarum, qui ex fundatione, ſtatuto, vel conſuetudine in eccleſiis reſidere tenentur, ad perſonalem in eis reſidentiam per ſubtractionem fructuum ex canonicatibus et praebendis provenientium, pro rata temporis, quo ultra vacationem ſibi ſtatutis eccleſiae conceſſam, ſine licentia ſuperioris ex cauſa legitima, et quam major pars capituli approbaverit, abſuerint, ab eis auferendorum, et in utilitatem menſae praefatae convertendorum, et per alia quaecunque juris remedia compellantur. Qui vero ex fundatione, ſtatuto, vel conſuetudine ad reſidentiam non tenentur; ſi praebendam, ad decem librarum annuum valorem aſcendentem, obtineant, niſi in eccleſia, ad quam praebenda ſpectat, unum menſem, vel eo plus, prout eorum ſuperioribus viſum fuerit, quotannis praeſentes fuerint, et in habitu per reſidentiarios ejuſdem eccleſiae canonicos geri ſolito, divinis officiis interſint; ſextam partem proventus annui praebendae ſuae, in utilitatem ſcholae praedictae convertendam, quoties ſecus fecerint, amittant. Qui vero praebendam, quae ad annuum viginti librarum valorem aſcendit, obtinent, niſi et ipſi in eccleſia, ad quam praebenda pertinet, menſibus ſaltem duobus continuis vel interpolatis, aut etiam pluribus, ejuſdem ſuperioris arbitrio, quotannis praeſentes fuerint, et in habitu praedicto inſervierint; ii ſexta parte proventus annui praebendae ſuae, ad uſum praedictum deputandae, priventur, niſi hujuſmodi fructus iis, qui divinis interſint, ſeu aliis piis uſibus per eccleſiae ſtatuta, conſuetudineſve, ſeu alias legitime ſint jam applicati, quod et in aliis praecedentibus capitibus, ubi hac de re agitur, placuit obſervari: hoc inſuper adjicientes, ut diſtributiones quotidianae appellatae, quae ab intereſſentibus tantum percipiuntur, nemini, qui eiſdem divinis non interſit, ex quantumvis juſta cauſa, niſi ea talis ſit, quae expreſſe a jure vel a ſtatutis eccleſiae probetur, concedantur. Eorum autem, quibus ſtudiorum gratia, ad certum tempus indultum eſt, ne ad eos ordines promoveri tenentur, ad quos ratione beneficiorum, quae obtinent, promovendi eſſent, et ut abſentes nihilominus fructus percipiant, quia plerique in nulla ex univerſitatibus, in quibus generale ſtudium viget, ſed in locis, ubi nullus eſt ſtudiorum uſus atque exercitatio, commorantur, et non pauci etiam in ſtudiis generalibus degentes, quidvis potius aliud agunt, quam ut literis operam dent; idcirco, ne dolus et fraus hac in re cuiquam patrocinetur, omnibus locorum ordinariis mandamus, ut poſthac, antequam ulli ſuae juriſdictionis hujuſmodi indulta concedant, diligenter inquirant, an is ad literarum ſtudia ſit aptus, et an eae diſciplinae, quibus operam ſe daturum profiteatur, tales ſint, quae ei conveniant, et eccleſiae futurae ſint utiles, et an temere, vel in fraudem hanc licentiam petat: quam ſi, omnibus mature perſpectis, illi concedendam duxerint; tum curent, ut ſciant, quibus in locis is degat, et quam vitam ducat, et quem in literis progreſſum faciat; quodſi otioſe eum vivere aut nihil in literis proficere cognoverint; et indultum revocent, et ad ordines ſuſcipiendos, ad quos tenetur, et ad reſidentiam per ſubtractionem fructuum, et alia juris remedia compellant.

Quoniam vero beneficiorum pluralitas reſidentiam maxime impedit, et clericis materiam vagandi praeſtat; ſtatuimus, ut quicunque plura incompatibilia beneficia eccleſiaſtica de facto obtinet, unico, quod maluerit, retento (ad quod retinendum, in eventum dimiſſionis aliorum ſeu alterius, ut ſequitur, auctoritate apoſtolica nobis conceſſa, ſine alieni juris praejudicio eum habilitamus) aliud, ſeu alia, quae de jure tenere non poteſt, intra duorum menſium ſpatium, a praeſentis decreti publicatione computandorum, in manibus ſui ordinarii publice coram teſtibus reſignet, et reipſa dimittat; alioquin omnibus ſit privatus, quae ipſo jure vacare, et ad ea obtinenda eum omnino inhabilem eſſe decernimus: hanc autem per hoc breve ſpatium incompatibilium hujuſmodi beneficiorum retentionem ex quibuſdam rationabilibus cauſis, eadem auctoritate apoſtolica nobis conceſſa, duximus indulgendam.

Qui vero inpoſterum plura beneficia, curam animarum habentia, ſeu aliter incompatibilia, ſine ejuſdem ſedis apoſtolicae diſpenſatione vel auctoritate, per modum unionis ad vitam, vel commendae, vel cuſtodiae, praeter eum modum, quem conſtitutio Gregoriana in concilio Lugdunenſi edita permittit, aut alio quocunque nomine et titulo recipere, ac ſimul retinere praeſumpſerit; non ſolum ſecundo et pluribus, quae de facto obtinuit, ſed etiam primo, quod canonice poſſidebat, ſit ipſo jure privatus. Omnes item alias ſententias, cenſuras, et poenas in conſtitutione felicis recordationis Johannis XXII. quae incipit, "Audiſtis," et quibuſcunque aliis, tam apoſtolicis, quam provincialibus et ſynodalibus, et apoſtolicae ſedis in hoc regno legatorum conſtitutionibus contra eos, qui hujuſmodi incompatibilia beneficia obtinent, ſeu de illis provident, quoquomodo editas, innovamus, et debitae executioni mandari praecipimus.

Ordinarii autem locorum eis, quicunque plura curata, aut aliter incompatibilia beneficia eccleſiaſtica obtinent, diſpenſationes ſuas exhibere omnino compellant, et alias agant, juxta conſtitutionem Gregorii XI. in concilio Lugdunenſi editam, quae incipit, "Ordinarii," quam plane obſervari decernimus: addentes, ut ipſi ordinarii etiam per idoneorum vicariorum deputationem, et congruae portionis fructuum aſſignationem provideant, ut animarum cura nullo modo negligatur, et beneficia ipſa debitis miniſteriis non fraudentur.

Decretum IV. *Ut epiſcopi, reliquique curam animarum exercentes, populo praedicent, parochique pueros prima fidei rudimenta doceant.*

Sed quoniam nihil aut parum utilitatis allatura eſt epiſcoporum, et aliorum inferioris ordinis,

dinis, curam animarum habentium, in eccleſiis ſuis reſidentia, niſi iidem paſtoris officio fungantur, quod potiſſimum in divini verbi praedicatione conſiſtit; inolevit autem alicubi hic abuſus, ut epiſcopi, munere praedicandi ad alios tranſlato, in alia ipſi officia incumbant, contra apoſtolorum exemplum, qui dixerunt: "Non eſt aequum nos relinquere verbum, et miniſtrare menſis:" quod munus tamen, cum in pauperibus alendis verſaretur, maxime pium erat; idcirco cum hujus ſynodi approbatione ſtatuimus, ut archiepiſcopi et epiſcopi omnes praedicationis verbi Dei munus per ſeipſos obire, juxta Chriſti et apoſtolorum mandatum, et ſacrorum canonum normam, teneantur; et ſi quando legitimum aliquod impedimentum inciderit, quominus id facere poſſint, tum, ſecundum ſtatutum felicis recordationis Innocentii papae III. in generali concilio editum, quod incipit, "Inter caetera," viros idoneos deligant ad hujuſmodi praedicationis officium recte exequendum:; rectores item, vicarii, et quicunque alii, curam animarum habentes, per ſe, vel per alios idoneos viros; ſi legitime ipſi impediti fuerint, ſaltem dominicis et aliis feſtis diebus plebem ſibi commiſſam ſalutari praedicationis cibo paſcant; quodſi quis hoc neceſſarium praedicandi officium praetermiſerit, poſtquam per ſuperiorem monitus, per unius menſis ſpatium muneri ſuo defuerit; per cenſuras eccleſiaſticas, et alia juris remedia ad id ipſe ſuperior eum compellat, etiam aliquam honeſtam mercedem de fructibus ipſius eccleſiae alteri, qui id praeſtat, aſſignando, donec principalis quandoque reſipiſcens, officium ſuum impleat.

Huic autem praedicationis officio ita plane ſatisfactum erit, ſi non ſolum publice concio habeatur, ſed privatim etiam paſtor, quos ex grege ſibi commiſſo a recta fide, vel a bonis moribus aberrare cognoverit, eos ad ſe vocatos paterne, et cum omni charitatis affectu docendo, monendo, hortando, ac, ſi opus fuerit, deterrendo, ad catholicam fidem, et rectam vivendi normam reducere conetur; qui vero et in fide et in moribus recte vivunt, in ſancto eorum inſtituto confirmet.

Quia vero ſunt, qui non vocati ad praedicandum, ipſi ſe ingerunt, cum tamen apoſtolus dicat: "Quomodo praedicabunt, niſi mittantur?" quos etiam Deus per prophetam reprehendit, dicens: "Ipſi currebant, et ego non mittebam illos:" ſtatutum felicis recordationis Innocentii papae III. in generali concilio editum, quo ſub anathematis, et aliis poenis ei, qui in contumacia perſeveraverit, infligendis, prohibetur, ne quis, praeter auctoritatem ab apoſtolica ſede, vel a catholico loci epiſcopo conceſſam, publice vel privatim, extra quam regit eccleſiam, praedicationis officium uſurpare audeat, obſervandum cenſemus.

Quos autem epiſcopus ad praedicandum mittet, eos de materia et modo praedicandi (multi enim in hoc officium abuſus irrepſerunt) cum omni pietate et ſtudio inſtruat. Hoc autem potiſſimum erit eis injungendum, ut inprimis populum ad poenitentiam adhortentur; quae quidem eo magis neceſſaria eſt, quo gravius Deum offendimus et majoribus ab eo beneficiis affecti ſumus, hoc regno a pernicioſiſſimo ſchiſmate liberato; deinde contra ea vitia et abuſus, qui tum in doctrina, tum in moribus tempore ipſius ſchiſmatis viguerunt, quibus etiam nunc plerique ſunt infecti, diligenter erudiat moneatque.

Quia vero in multis eccleſiis concionatores deſunt, ne populus propter rectorum, vicariorum, aliorumve, qui curam animarum habent, imperitiam neceſſario ſanae doctrinae cibo fraudetur; quaedam homiliae a piis et doctis viris ex hujus ſynodi mandato de iis praecipue, in quibus hic magis peccatum eſt, conſcriptae edentur, quas curati, qui ad concionandum idonei non erunt, loco ſermonis plebi ſibi commiſſae plane et diſtincte legent.

Cum autem hic meſſis multa ſit, operarii autem pauci; rogandus eſt inprimis Dominus meſſis, ut in vineam ſuam operarios mittat; interim vero epiſcoporum erit certos praedicatores deligere, qui omnia dioeceſium ſuarum loca ſic obeant, ut ne qua pars gregis ſalutari verbi Dei pabulo omnino fraudetur.

Hoc etiam eiſdem agendum erit, ut, quicunque curae animarum ſunt praefecti, pueros parochiae ſuae ſingulis ſaltem dominicis, et aliis feſtivis diebus, certa hora, qua divinis officiis non erunt impediti, ad eccleſiam vocatos, inprimis fidei rudimentis, ac pietate et obedientia erga Deum et parentes diligenter inſtruant; qui vero id praetermiſerint, per ea juris remedia, quae opportuna videbuntur, ad id compellantur.

Decretum V. De vita et honeſtate clericorum.

Quia vero exemplum vitae magnam auctoritatem verbo affert, eiſque velut quoddam praedicandi genus; ob id curandum eſt eis, qui aliis praeſunt, ut caeteris cum morum probitate, vitaeque ſanctitate, tum ea propriam domum recte gubernandi laude, quam in epiſcopis apoſtolus requirit, antecellant. Quapropter hujus regni archiepiſcopos, epiſcopos, et reliquos omnes eccleſiarum praelatos per viſcera miſericordiae Jeſu Chriſti monemus, atque obteſtamur, ut, juxta doctrinam apoſtoli, ita ſobrie, caſte, ac pie vivant, ut caeteris eorum vita et converſatio ad pietatem et morum diſciplinam exemplo eſſe poſſint. Nullo ipſi faſtu, nulla pompa utantur, non veſtibus ſericis, non pretioſa ſupellectile; ſit eorum menſa frugalis et parca; non plus, quam tria, aut ad ſummum quatuor (quod etiam magis pro hujus temporis ratione indulgendo, quam probando concedimus) ciborum genera, praeter fructus et bellaria, qualeſcunque hoſpites aut convivas habeant, apponantur: reliqua menſae condimenta ſint charitas, ſanctorum librorum lectio, et pii ſermones. Domeſticorum et equorum numeroſa et ſuperflua multitudine abſtineant, ac tot miniſtris contenti ſint, quot ad curae ſibi commiſſae adminiſtrationem, ac domus regimen, et ad quotidianos vitae uſus erunt neceſſarii. Sint etiam de eorum moribus et vita ſoliciti, ne ex alienis vitiis turpem contrahant infamiae notam;

curentque

curentque ut laici ſibi inſervientes, veſtitu, quod ad genera et colores veſtium attinet, modeſto ac decenti utantur. Ac, ne haec ſumptuum moderatio avaritiae tribuatur, quicquid ex fructibus eccleſiarum, deductis iis, quae earum oneribus ſuſtinendis, et ipſis, atque ipſorum familiaribus neceſſaria ſunt, ſupererit, id omne, juxta illa, quae beatus Gregorius papa Auguſtino epiſcopo de fructibus eccleſiae diſpenſandis reſcripſit, ad pauperes Chriſti ſuſcipiendos et alendos, ad pueros et adoleſcentes in ſcholis et ſtudiis educandos, atque in alia pia opera ad Dei gloriam, et proximi utilitatem, et aliorum exemplum diſtribuant. Sint patres pauperum, ſint orphanorum, viduarum, et oppreſſorum refugium et tutela. In ſacrarum ſcripturarum lectione, et in iis, quae ad curae ſibi commiſſae regimen ſpectant, aſſidue verſentur; a ſecularibus autem negotiis, et omnibus iis, quae ordini clericali, juxta ſacrorum canonum inſtituta, minime conveniunt, abſtineant, ita ut in omnibus forma gregis vere facti agnoſcantur.

Haec eadem reliquis etiam inferioris ordinis clericis ſequenda proponuntur (aequum eſt enim, ut membra cum capite congruant) atque ut ii tales omnino ſint, ſtatuimus, ut locorum ordinarii curent, ut ea, quae tam per ſacros canones generales, quam per ſedis apoſtolicae legatorum, et provinciales hujus regni leges de vita et honeſtate clericorum ſancte et pie inſtituta ſunt, ſub poenis in eis expreſſis, et aliis etiam ipſorum arbitrio irrogandis, ab omnibus ſuae juriſdictionis clericis integre obſerventur. Ac, ne quis harum rerum ignorantiam praetendat, iidem ordinarii, ut ea omnia, quae magis neceſſaria videbuntur, in breve compendium redigantur, et cum adjectione poenarum, et monitionibus debitis per publicas denunciationes, ſeu aliter ad omnium notitiam deducantur, curabunt. Ut autem quidam abuſus, qui in mores et vitam clericorum ſuperioris temporis vitio hic paſſim irrepſerunt, quoad ejus fieri poteſt, tollantur; de his quaedam ſpecialiter, prout infra ſequitur, ſtatuenda cenſuimus.

Cum igitur perſonis regularibus profeſſis, itemque ſecularibus in ſacris ordinibus conſtitutis, juxta ſacrorum conciliorum et canonum ſtatuta, per antiquam et laudabilem eccleſiae conſuetudinem uxores habere non liceat; quia nihilominus plerique poſt profeſſionem emiſſam, et ſacrorum ordinum ſuſceptionem, omni Dei et legum timore poſthabito, matrimonia, quae potius impudica contubernia ſunt appellanda, de facto contrahere non ſunt veriti, in maximum religioſorum et ordinis clericalis dedecus, et ſcandalum populi, et animarum ſuarum perditionem; ut tam pro praeteritis, quam futuris caſibus hujuſmodi abuſui provideatur, eadem hac ſynodo approbante, nos omnia hujuſmodi matrimonia tam a religioſis utriuſque ſexus profeſſis, quam clericis ſecularibus, qui uſque ad ſacrum ſubdiaconatus ordinem incluſive pervenerunt, ut praemittitur, de facto contracta, damnamus et reprobamus, ac minime de jure fieri potuiſſe quinimo illicita ac nefaria eſſe pronunciamus et declaramus: mandamuſque univerſis hujus regni ordinariis, ut hujuſmodi perſonas de facto ita conjunctas, per cenſuras eccleſiaſticas, et alia juris remedia ſeparent ac diſjungant, neque ullo modo ſimul habitare permittant; ac contra omnes, quicunque hujuſmodi matrimonia defendere, ſeu in eis obſtinate perſeverare voluerint, juxta ſacrorum canonum normam ſevere procedant: ac, ne inpoſterum quidquam tale committatur, omnes conſtitutiones canonicas, tam generales, quam hujus regni particulares, contra hujuſmodi exceſſus latas, cum omnibus ſententiis, cenſuris, et poenis in eis contentis, omnino exequendas ſtatuimus.

Praeterea, cum pleraeque hujus regni eccleſiaſticae perſonae, etiam eccleſiaſtica beneficia obtinentes, atque in ſacris ordinibus conſtitutae, ſuae conditionis immemores, non ſolum habitum et tonſuram ordini ſuo convenientem non gerant, ſed negotiis quoque ſecularibus, atque exercitiis etiam vilibus ac turpibus ſe implicent, nec horas canonicas perſolvant, nec in ſtudia literarum incumbant, aliudve omnino quidquam, quod ordini ſuo conveniat, agant, in ſacrarum legum contemptum et clericalis ordinis dedecus; ſtatuimus et decernimus, ut, quicunque in aliqua eccleſia praebendam, ſeu cujuſcunque generis vel appellationis beneficium eccleſiaſticum obtinet, habitum et tonſuram clericales ſecundum canonicas ſanctiones gerere, et ab omnibus negotiis atque exercitiis ordini clericali non convenientibus, ſeu aliter de jure prohibitis omnino abſtinere, horaſque canonicas perſolvere, ac in ſtudia literarum incumbere, et alia, quae perſonae ſuae, et ordini, ac beneficio, quod obtinet, conveniunt, agere teneatur: quodſi quis ab ordinario monitus, in hujuſmodi abuſibus perſeveraverit; is per quaecunque juris remedia, etiam uſque ad beneficiorum privationem incluſive, ſe corrigere atque emendare cogatur: et ſi in ſacris ordinibus conſtitutus fuerit, etiamſi beneficium non obtineat, per eadem juris remedia ad praedictorum obſervationem nihilominus compellatur; qui vero in minoribus tantum ordinibus conſtituti ſunt, ab illicitis, et ſibi prohibitis exercitiis abſtineant; alioqui privilegiis clericalibus, juxta canonicas ſanctiones, priventur.

Decretum VI. *De eccleſiaſticorum ordinum collatione, et examinatione ordinandorum.*

Etſi poſt divini verbi praedicationem nihil magis epiſcopo injunctum eſt, quam diligens et accurata in manuum impoſitione animadverſio, praecipiente apoſtolo: "Nemini cito manum impoſueris:" tamen, quia non ea diligentia, quae tantae rei convenit, adhiberi ſolet, ex quo ordinis eccleſiaſtici contemptus, et magna divini cultus diminutio oritur; eadem hac ſynodo approbante, ſtatuimus, ut omnes et ſinguli locorum ordinarii nullum laborem in ordinum eccleſiaſticorum collatione recuſent; ſed per ſeipſos, ſi legitime impediti non fuerint, alioqui per alios catholicos epiſcopos, cum omni ſtudio et charitate hoc munus exercentes, ſtatutis a jure temporibus, qui ex ſuis dioeceſanis voluerint, et idonei cogniti fuerint, eos ordinibus initient; neminem vero ad alterius dioeceſis epiſcopum, niſi ex cauſa neceſſitatis bene per eos explo-

exploratâ, ordinandum dimittant, idque poſtquam eum diligenter examinaverint, atque idoneum eſſe cognoverint. Non putent autem epiſcopi ſe muneri ſuo ſatisfeciſſe, ſi eorum, qui ordinandi ſunt, examinatione ad alios rejecta, manus tantum ipſi impoſuerint; ita enim plerumque fit, ut qui inutiles et indigni ſunt, eos ab aliis temere, quos ea cura non admodum tangit, dignos judicatos, ſacris ordinibus praeter conſcientiam inſigniant: quapropter omnes et ſingulos epiſcopos in Domino hortamur, ac monemus, eiſque mandamus, ut ipſimet hoc munus examinandi omni ſtudio et diligentia exerceant. Si vero, quia multi ob dioeceſium amplitudinem ordinandi ſint, aliorum auxilio indigeant; tum eorum opera utantur, quos pios et doctos noverint, et quorum diligentiae confidant. Neque vero ob id archidiaconos, alioſve, ad quos hoc munus pertinet, excludimus; imo vero eos aſſiſtere epiſcopis, eiſque adjutores eſſe volumus.

In examinatione autem eorum, qui ordinandi ſint, hoc praecipue attendi debet; ne qua ii ſint haereſi infecti; ut ſint legitimis natalibus orti, et in aetate a ſacris canonibus requiſita conſtituti; omnique defectu careant, propter quem jure ab ordinibus repellantur; ſintque vitae ac morum honeſtate et probitate commendabiles, ac literarum ſcientia pro cujuſque ordinis ratione praediti. Eſt etiam diligenter animadvertendum, ne ſimulato, aut minus ſufficienti quiſque titulo promoveatur, qui poſtea, in ordinis clericalis dedecus, aut mendicare, aut, quod maxime nefarium eſt, ſacroſanctum miſſae ſacrificium quaſi venale facere cogatur. Admonendi autem omnes et hortandi inprimis erunt, ne ad ordines ſuſcipiendos accedant proprii commodi gratia, nec quaerentes, quae ſua ſunt, ſed tantum, quae Jeſu Chriſti.

Ut autem haec omnia accuratius fiant, qui promovendi erunt, maxime ad ſacros ordines, multo ante ordinationis tempus ſuum deſiderium epiſcopo ſignificabunt, ut is de eorum ſtatu et conditione commode inquirere et cognoſcere poſſit; ac demum feria quinta, diem ordinationis proxime praecedente, ſe praeſentent, ac dent nomina; eodemque et ſequentibus diebus hora ſtatuta diligenter examinentur. Afferant autem omnes de iis, quae dicta ſunt, certa, ac fide digna teſtimonia non modo ſuorum parochorum, ſed etiam praeceptorum, aliorumque proborum hominum, qui ipſos bene noverint. Et, ut ab omni peccatorum labe purgati, et ea, qua convenit, devotione ad ſacros ordines ſuſcipiendos accedant; peccata ſua idoneo ſacerdoti ante confiteantur, qui eorum vitae conditionem ſedulo ſcrutatus, intelligat, an forte aliqua irregularitate, aut alio quopiam impedimento teneantur, ut expediat eos ab ordinibus vel omnino abſtinere, vel quoad hujuſmodi impedimentum tollatur: ſumantque etiam die ordinationis ſanctiſſimum euchariſtiae ſacramentum.

Licet autem in minoribus ordinibus tam exacta cura non requiratur; nihilominus et in his, pro gradu et ratione ordinis ſuſcipiendi, eorum omnium, quae ſuperius dicta ſunt, habenda eſt.

Decretum VII. *De eccleſiaſticorum beneficiorum proviſione.*

Cum eccleſiaſtica beneficia dignis tantum et idoneis perſonis conſerenda ſint, quae et velint et poſſint officium, propter quod beneficium datur, exequi; id quod docet exemplum apoſtolorum, qui cum diaconos ſeptem electuri eſſent, convocata diſcipulorum multitudine, dixerunt: “Conſiderate, fratres, ex vobis viros boni teſtimonii ſeptem, plenos Spiritu Sancto, et ſapientia, quos conſtituamus ſuper hoc opus:” idcirco omnes epiſcopos, ad quos id ſpectat, admonitos etiam atque etiam volumus, ut, omni humano affectu rationeque poſthabita, eis, quos maxime idoneos, atque optimos invenire potuerint, eccleſiaſtica munera, ea inprimis, quae aliorum curam habent annexam, conferant atque committant, quaerentes, non quae ſua ſunt, aut conſanguineorum, caeterorumve ad ipſos ſecundum carnem quoviſmodo pertinentium, ſed quae Jeſu Chriſti.

Cumque illud apoſtoli, “Nemini cito manum impoſueris,” non tam eccleſiaſticorum ordinum collationem, quam miniſtrorum inſtitutionem reſpiciat; epiſcopi nemini eccleſiaſtica beneficia, maxime curam animarum habentia, niſi prius diligenti inquiſitione et examinatione habita, committant: in qua eadem et multo quidem magis ſpectari debent, quae in ordinibus conferendis ſpectanda eſſe diximus; ſana doctrina, aetas matura, item morum gravitas, et literarum ſcientia: praeterea, an, qui praeficiendus eſt, in iis ſaltem ordinibus, qui beneficii ſibi committendi muneri conveniunt, juxta canonicas ſanctiones, vel eccleſiarum ſtatuta, ſeu beneficiorum fundationem ſit conſtitutus; et an ambitione, avaritiave, aut alio humano affectu ad divina miniſteria ſuſcipienda accedat. Habeat autem unuſquiſque bonum teſtimonium hominum fide dignorum, cum quibus diutius verſatus fuerit; et ab epiſcopo officii, et oneris ſibi impoſiti diligenter admoneatur.

Cum vero ad beneficium, quod perſonalem reſidentiam poſtulet, aliquis aſſumendus eſt; perquirat epiſcopus, an is talis ſit, qui velit et poſſit in eo reſidere: nam ſi aliud beneficium incompatibile jam obtineat, ſive quid aliud ſit, quod ejus reſidentiam impediat; eum ne admittat: quodſi nihil tale obſtet; tamen, antequam eum beneficio praeficiat, promiſſionem ab eo de perſonaliter reſidendo, etiam jurejurando recipiat, appoſita poena amiſſionis beneficii, ſi ſecus fecerit, incurrenda; quam promiſſionem et juramentum in vicariorum proviſionibus tantum recipi debere, juxta provinciales conſtitutiones declaramus.

Epiſcopis etiam curandum erit, ut a praefectis univerſitatum et collegiorum ſcripta habeant nomina eorum, qui moribus et doctrina ad beneficia obtinenda idonei ſint; ut, ſi quod beneficium vacaverit, ſciant, quibus id ſtatim conferre poſſint. Eos etiam omnem diligentiam adhibere oportebit perveſtigandis hominibus doctis et piis, qui ſibi in eccleſiarum ſuarum regimine adjumento futuri ſint.

 Quoniam

Quoniam autem valde periculoſa eſt diutina eccleſiarum vacatio; omnes epiſcopos in Domino hortamur ac monemus, ut beneficiis vacantibus, quorum collatio ad eos pertineat, etiam non expectato tempore a ſacris canonibus praefinito, quam citiſſime poſſint, de idoneis rectoribus et paſtoribus provideant; durante vero earum vacatione, procurent, ut ita gubernentur, ne quid detrimenti ipſae, et plebes, ſi quas habent ſibi commiſſas, patiantur.

Quae vero de epiſcopis ſupra diximus, eadem ad alios omnes, quicunque non ſolum conferendi libere, ſed eligendi, inſtituendi, ſeu quomodolibet de beneficiis eccleſiaſticis diſponendi jus habent, dicenda erunt; poenis canonicis contra eos, qui indignos ad beneficia promoverint, innovatis.

Decretum VIII. *Ne conceſſiones juris praeſentandi, ſeu advocationum fiant, neve in quempiam facultates diſponendi de beneficiis vacaturis contra ſacrorum canonum diſpoſitionem transferantur.*

Cum in fraudem ſtatuti Lateranenſis concilii de beneficiorum non vacantium diſpoſitionibus, ſeu promiſſionibus nemini faciendis, multi in alios jus praeſentandi, ſeu de hujuſmodi beneficiis diſponendi poteſtatem transferant; ut hic abuſus, qui hic frequens eſt, et ex quo multa mala oriri comperimus, tollatur, cum praeſentis ſynodi approbatione omnes juris praeſentandi ſeu eligendi donationes, ſeu advocationum conceſſiones ad beneficia vacatura, vel ea conferendi, ſeu quomodolibet de illis diſponendi facultates per quoſcunque, quavis auctoritate vel dignitate fungentes, inpoſterum contra ſacrorum canonum inſtituta fieri prohibemus; et ſi quae fiant, eas irritas et inanes eſſe decernimus. Et ſi quis eccleſiaſtici ordinis jura et facultates ejuſmodi, ut praefertur, in alium tranſtulerit; tum jure de hujuſmodi beneficiis diſponendi pro ea et altera vice ſit eo ipſo privatus, eorumque diſpoſitio et ordinatio ad ſuperiorem, qui in hoc non deliquerit, devolvatur. Quicunque vero ad aliquod beneficium vigore praedictarum conceſſionum, ſeu facultatum ſe per quemcunque praeſentari, vel alio modo ſibi provideri permiſerit, ſeu conſenſerit, vel quomodolibet id obtinuerit; non ſolum eo ſic obtento ſit ipſo jure privatus, ſed ad omnia beneficia eccleſiaſtica obtinenda per quinquennium inhabilis fiat. Praeterea omnibus locorum ordinariis inhibemus, ne quem vigore hujuſmodi conceſſionum ſibi praeſentatum vel electum in dictis beneficiis inſtituant ſeu confirment, ſed eum, tanquam ambitioſum, et ſacrarum legum contemptorem, repellant; volentes omnino, ut praedictum Lateranenſis concilii ſtatutum ab omnibus obſervetur; nec ei, ſub poenis tam quoad actus nullitatem, quam quoad perſonas contra id delinquentes, ſuperius annotatis, directe vel indirecte, ullo modo vel praetextu contraveniatur.

Decretum IX. *De ſimonia.*

Cum deteſtabile ſimoniacae pravitatis ſcelus, quod ex avaritia, quae eſt idolorum ſervitus, et omnium malorum radix, oritur, tam divinae ſcripturae, quam ſacrorum canonum auctoritas vehementer execretur et damnet; ut peſtiferum hoc vitium, quod proximis temporibus maxime hic viguit, tollatur, praeſenti hoc decreto omnem pecuniae dationem, fructuum etiam minimae partis donationem, praediorum ad firmam ſeu affictum conceſſionem, omnem denique pactionem, promiſſionem, et conventionem in cujuſlibet beneficii eccleſiaſtici adeptione, vel circa eam quoviſmodo interpoſitam, rejicimus atque damnamus; cum eccleſiaſtica beneficia gratis, libere, et ſine ulla conditione vel ſorde dari et recipi debeant. Praeſentationes vero, electiones, poſtulationes, inſtitutiones, confirmationes, collationes, et cujuſlibet generis beneficiorum eccleſiaſticorum diſpoſitiones, in quibus praedicta, vel unum aliquod ex praedictis directe, ſeu indirecte, non ſolum per eos, ad quos de ipſis beneficiis diſponere pertineat, ſed etiam per eorum familiares, et quoſvis alios interceſſores et mediatores interpoſita fuerint, nullam prorſus vim habere decernimus; ita ut non modo in ejuſmodi adeptionibus nullum jus quiſquam acquirat, verum etiam, ſi quos inde fructus perceperit, eos omnes reſtituere teneatur; ſitque eo facto ad omnia eccleſiaſtica beneficia inperpetuum inhabilis.

Perſonae autem eccleſiaſticae, quae aliquo modo ex praedictis in diſponendo de beneficiis eccleſiaſticis deliquerint, quacunque dignitate fungantur, ſint eo ipſo infames, et omni juriſpatronatus, ſeu qualibet alia de beneficiis hujuſmodi diſponendi facultate privati; atque haec ipſa immediate ad ſuperiorem, quae in praedictis non peccaverit, libere devolvantur. Laici vero patroni, qui propter aliquod commodum ſeu emolumentum ex iis, quae infraſcripta juramenti forma exprimuntur, quenquam praeſentaverint, in ſententiam excommunicationis, et in alias eccleſiaſticas poenas incurrant. Qui autem in his quocunque modo interceſſores ſeu mediatores fuerint, ii ſint eo ipſo ad omnes actus canonicos inhabiles; et, ſi quid acceperint, ad reſtitutionem ejus alicui loco pio applicandi per ſententias eccleſiaſticas et alia juris remedia compellantur.

Praeterea omnibus locorum ordinariis mandamus, ut etiam, juxta provincialis concilii ſtatutum, ab eo, qui praeſentatus fuerit, juramentum ſecundum formam infraſcriptam recipiant. Itemque felicis recordationis Pauli papae II. conſtitutionem, quae incipit, "Cum deteſtabile," et quaſcunque alias, tam generales, quam hujus regni ſpeciales, eccleſiaſticas leges contra ſimoniacos, non ſolum quoad beneficiorum proviſiones, ut praefertur, ſed etiam quoad ordinum, et aliorum ſacramentorum adminiſtrationem pure et ſine aliqua labe faciendam, latas, innovamus, atque, ut hae inviolabiliter obſerventur, praecipimus. Juramenti autem per praeſentatum praeſtandi forma talis eſt: "Ego N. praeſentatus ad beneficium de N. juro ad haec ſacroſancta Dei evangelia, per me corporaliter tacta, quod propter praedictum beneficium obtinendum, aut praeſentationem ad idem habendum aut acquirendum, neque ego, neque alia

alia perſona vice et nomine meo, nec de conſenſu aut ſcientia mea, patrono, ſeu alii cuicunque aliquid praemiſſorum nomine aut intuitu promiſimus, aut dedimus, nec quidquam ejus rei gratia permutavimus, compenſavimus, aut prius datum confirmavimus, apudve quenquam depoſuimus; ſeu quidquam mutuavimus, ſeu elocavimus, priuſve mutuatum, commodatum, depoſitum, aut elocatum, aut quocunque modo debitum remiſimus, ſeu relaxavimus; nec de ſanctuario, gleba, domibus, terris, praediis, tenementis, reditibus praedictae eccleſiae, fructibuſve, decimis, aut oblationibus ejuſdem praeteritis, praeſentibus, aut futuris, donationem, remiſſionem, locationemve promiſimus, fecimus, aut inivimus, ſeu aliquis noſtrum de mandato, ſcientia, aut conſenſu meo promiſit, fecit, aut inivit: ita me Deus adjuvet, et haec ſancta Dei evangelia.

Decretum X. *De rebus eccleſiae non alienandis, et bonorum inventario conficiendo, et officiis eccleſiaſticis non locandis.*

Eccleſiarum indemnitatibus inpoſterum omnino proſpicere cupientes, hac eadem ſynodo approbante ſtatuimus, conſtitutionem felicis recordationis Pauli papae II. de rebus eccleſiae non alienandis, quae incipit, "Ambitioſe," ſub poenis in ea contentis obſervari debere; quibuſcunque aliis, tam generalibus, quam hujus regni particularibus, eccleſiaſticis proviſionibus ſuper eadem re in ſuo nihilominus robore permanſuris.

Itemque archiepiſcopis, epiſcopis, et omnibus piorum locorum gubernatoribus, ſeu adminiſtratoribus, et aliis quibuſcunque perſonis eccleſiaſticis, eccleſiaſtica beneficia, quocunque nomine nuncupentur, obtinentibus, mandamus, ut intra ſex menſium ſpatium, a praeſentium publicatione computandorum, inventarium omnium bonorum mobilium et immobilium, jurium, actionum, ac nominum, ſeu debitorum ad eccleſias vel pia loca, quae obtinent aut regunt, quovisinodo pertinentium, cum eorum qualitatibus et confinibus, coram pluribus honeſtis et fide dignis teſtibus in forma probante conficiant; quod quidem inventarium tertio quoque anno, et quoties in eadem eccleſia, ſeu pio loco alius quis ſuccedit, renovetur. Hujus autem inventarii duo fiant publica inſtrumenta; quorum unum in propria eccleſia, ſeu pio loco, alterum, ſi ſit eccleſia metropolitana, apud capitulum; ſi cathedralis, apud metropolitanum; ſi vero aliarum inferiorum eccleſiarum, vel beneficiorum vel piorum locorum, apud epiſcopum perpetuo cuſtodiatur. Metropolitani vero, et alii locorum ordinarii in provinciarum et dioeceſium ſuarum viſitationibus, ſive qui alii eorum vice viſitabunt, dicta inventaria apud ſe habeant, et diligenter inquirant, an eorum, quae in inventario deſcripta ſunt, aliquid deſit; quodſi quid deeſſe compererint, id recuperare, ſeu ad jus priſtinum eccleſiarum revocare ſtudeant, culpam, ſeu negligentiam cujuſlibet hac in re juxta canonicas ſanctiones ſevere puniendo; exceptis tamen ſemper iis, quae circa bona eccleſiaſtica, ante ab eccleſiis ablata, jam auctoritate apoſtolica ſtatuta ſunt, quibus per hoc nullo modo derogari volumus.

Praeterea conſtitutiones bonae memoriae Othonis et Othoboni, in hoc regno ſedis apoſtolicae legatorum, editas, ut eccleſiae, vel officia, decanatus, vel archidiaconatus, ſive proventus ex juriſdictionis ſpiritualis exercitio provenientes, nullo modo locentur, ſeu dentur ad firmam, innovamus, utque ab omnibus ſub poenis in eis contentis obſerventur, praecipimus. Addimus etiam, ut reliqua beneficia ultra anni ſpatium ſine ulla innovationis ſpe ad locationem, ſeu firmam concedere nemini liceat, praeter ordinarii conſenſum; quem is non ante praeſtabit, quam quibus perſonis, et ob quam cauſam hujuſmodi conceſſiones fiant, diligenter cognoverit.

Decretum XI. *Ut in cathedralibus certus initiatorum numerus educetur, ex quo, tanquam ex ſeminario, eligi poſſint, qui digne eccleſiis praeficiantur.*

Cum magna ſit hoc tempore eccleſiaſticarum perſonarum penuria, praeſertim idonearum, quae eccleſiis, ſeu eccleſiaſticis muneribus vel praeficiantur, vel inſerviant; atque huic incommodo nulla ratione magis occurri poſſit, quam ſi ſoboles quaedam, et tanquam ſeminarium miniſtrorum, ſaltem in cathedralibus eccleſiis, inſtituatur et conſervetur; hac eadem ſynodo approbante ſtatuimus et decernimus, ut ſingulae metropolitanae et cathedrales hujus regni eccleſiae, pro cujuſque cenſu et facultatibus, proque dioeceſis amplitudine, certum numerum puerorum alere teneantur.

In hunc vero qui cooptandi erunt, annos ſint minimum undecim vel duodecim nati; qui et legere ſciant et ſcribere; et quorum indoles ac voluntas certiorem ſpem afferat, eos ſacerdotes futuros, et eccleſiaſticis muneribus perpetuo inſervituros.

Pauperum autem filios praecipue eligi volumus; neque tamen ditiorum excludimus, modo ſtudium prae ſe ferant Deo et eccleſiae inſerviendi. Hi primum grammaticam diſcant; poſt, in ipſam metropolitanam ſive cathedralem eccleſiam aſciti, ſub cancellario eccleſiae, aut alio docto et gravi viro, qui ad hoc munus delectus ſit, in eccleſiaſtica doctrina et diſciplina erudiantur. Horum claſſes inſtituentur duae; altera provectiorum aetate et literis, quos acolytos eſſe volumus, quibus, praeter victum et togam, quam liberalem vocant, mercedis etiam aliquid in ſingulos annos attribuetur; altera juniorum, quibus toga et menſa tantum dabitur. Univerſi autem tam prioris claſſis, quam poſterioris tonſura et habitu clericali, eademque vivendi ratione utentur, et divinis in eccleſia officiis opportune inſervient. Porro ex acolytorum claſſe quicunque ad aetatem legitimam pervenerint, et in moribus atque in literis profecerint, ſacris ordinibus initiabuntur, et ipſi cathedrali ſeu metropolitanae eccleſiae, in quocunque miniſterio epiſcopo et capitulo commodum videbitur, operam ſuam navabunt; atque his ut pro cujuſque

juſque merito beneficium aliquod eccleſiaſticum deferatur, ipſe epiſcopus et capitulum curabit. In eorum autem locum, qui ex acolytorum claſſe ad ordines ſacros, et majora eccleſiae munera adſciſcentur, ſubſtituendi erunt, qui ex claſſe inferiori moribus, aetate, ac literis proxime accedant. Ad ſcholam grammaticae, et alia commoda, diſcendi cauſa, admittantur alii etiam civitatis et dioeceſis pueri; qui tamen ſint honeſte educati, et bonis moribus praediti; quibus eodem veſtitu, quo caeteris, qui ab eccleſia alentur, utendum erit, atque eodem modo vivendum. Ex his autem, qui maxime idoneus erit, et eccleſiae inſerviendi voluntatem prae ſe feret, in ejus locum ſufficietur, qui ex clericorum numero deſiderabitur. Et quia, ad hanc puerorum ſobolem alendam, neceſſe eſt, ut quoad certa dos ex reditibus beneficiorum, quae deinceps vacaverint, huic tam pio operi in perpetuum aſſignandorum, ſeu quo alio modo erit conſtituta, quod brevi factum iri ſperamus, cenſus aliquis annuus ad tempus provideatur, qui tam puerorum victui, quam praeceptorum ſtipendiis ſufficere poſſit; ſtatuimus, ut archiepiſcopi et epiſcopi omnes fructuum annuorum, quos ex proventibus epiſcopatuum ſuorum percipiunt, deductis decimis, ſubſidiis, et feudis, quadrageſimam partem cum ad ipſos pueros alendos, tum etiam ad mercedem ſolvendam magiſtris, qui eos in grammatica, et eccleſiaſtica doctrina et diſciplina erudient, in ſingulos annos pendant: quod item ab omnibus, qui praebendas, vel beneficia quaecunque eccleſiaſtica aut jam obtinent, aut poſthac obtinebunt, fieri volumus ac jubemus; ut ſcilicet ex fructibus beneficiorum ſuorum, quae vel ſingula, vel plura ſimul, decimis, ſubſidiis, et feudis, ut praefertur, deductis, ad annuum cenſum viginti librarum aſcendant, partem quadrageſimam ad hos ipſos uſus in ea dioeceſium, in qua beneficia obtinent, quotannis perſolvant: id quod eos, licet aliis multis oneribus gravatos, pro ſua tamen erga Deum pietate, et in ejus eccleſiam, quae nunc miniſtrorum idoneorum penuria magnopere deformatur, officio et ſtudio haud gravatim facturos eſſe confidimus. Praeterea ſtatuimus, ut epiſcopus ſimul cum decano et capitulo cathedralis eccleſiae hujus puerorum ſcholae curam gerant; certiſque hominibus negotium dent, ut hunc cenſum ab omnibus iis, qui ſolvere tenebuntur, in terminis et locis, ac ſub cenſuris et poenis, eorundem epiſcopi et capituli arbitrio ſtatuendis, exigant. Reliqua vero, quae ad hanc ſcholam bene ac feliciter adminiſtrandam tuendamque erunt ſtatuenda, quae multa adhuc reſtant, in proxima convocatione, Deo favente, providebuntur.

Cum autem ad ſanam doctrinam, et bonos mores conſervandos maxime conducat, ut erudiendae juventuti magiſtri rectitudine fidei, honeſtate vitae, et eruditione commendabiles praeficiantur; idcirco ſtatuimus, ut ne quis ulli ſcholae in quocunque loco magiſter praeficiatur, aut quomodolibet munus docendi ſuſcipiat, niſi prius a loci ordinario diligenter examinatus ac probatus fuerit, deque iis libris admonitus, qui in ſcholis tam ad eruditionem, quam ad excolendos juventutis mores legendi ſunt. Qui vero huic decreto non paruerit, ſententiam excommunicationis incurrat, et munere docendi ad triennium prohibeatur. Eorum autem, qui jam ſcholis praefecti ſunt, fides, mores, et doctrina ſedulo examinentur; et ſi tales reperti fuerint, quales in praeſenti conſtitutione requirimus, confirmentur, et de omnibus ſupradictis admoneantur; ſin aliter, eos amoveri, et in eorum locum alios idoneos ſuffici mandamus.

Decretum XII. *De viſitatione eccleſiarum.*

Cum eccleſiarum viſitatio ad vitia et abuſus tollendos, ac rurſus ad bonos mores inducendos, ac legum eccleſiaſticarum vim et uſum retinendum non ſolum utilis, verum etiam neceſſaria ſit; cum praeſentis ſynodi approbatione ſtatuimus, ut epiſcopi, et alii locorum ordinarii dioeceſes, et loca ſibi commiſſa, juxta antiquam hujus regni conſuetudinem, ſingulis trienniis per ſeipſos, ſi legitime impediti non fuerint, ſin minus, per idoneos ſubſtitutos cum omni pietatis et charitatis zelo viſitare non omittant.

Inprimis autem monemus omnes viſitatores, ut in viſitationibus ipſis ſecum eos tantum ducant, quorum opera neceſſario indigeant; et illos quidem tales, qui caeteris honeſtatis et probitatis exemplo eſſe poſſint; utque ad victum mediocri ſumptu ſint contenti, atque viſitationem, quam celerrime fieri poſſit, expediant, nec fruſtra alienis expenſis tempus conterant.

Hoc autem ordine viſitatio inſtituenda erit, ut primum civitas, deinde dioeceſis, niſi forte aliter aliqua exigat neceſſitas, viſitetur. In civitate vero a cathedrali eccleſia inchoandum; deinde ad ſingulas collegiatas, poſtremo ad parochiales tranſeundum eſt; ubi non ſolum parochi, ſed caeteri etiam, ſi qui in parochiis commorantur, ſacerdotes et clerici evocentur. Viſitandae etiam ſunt ſcholae et bibliothecae, ac demum hoſpitalia diligenter perluſtranda.

In viſitatione epiſcopi verbum Dei proponent; ſacramentum chriſmatis, ſeu confirmationem conferent. Item vel ipſi per ſe, vel alios per eos ad eam rem delectos, in caſibus ſibi reſervatis, poenitentia ſalutari impoſita, beneficium abſolutionis iis, qui eo indiguerint, et illud humiliter petierint, impendent; ad idque omnes paterno charitatis affectu invitabunt, atque hortabuntur.

In locis viſitandis deligantur inprimis viri probi, bonae exiſtimationis, et graves quatuor, aut quinque, pluresve, pro cleri et plebis multitudine, qui vitam ac mores tam laicorum, quam clericorum probe noverint; iique etiam jurejurando aſtringantur, ut libere, omnique humano affectu remoto, ea indicent; et niſi probent ea, quae deferunt, rejiciantur.

In ſingularum autem parochialium eccleſiarum viſitatione infraſcripta omnia ſedulo inveſtiganda ſunt atque inſpicienda; an ſacramenta munde ac tuto cuſtodiantur, ſuoque tempore renoventur; an rite recteque adminiſtrentur; an ſanctiſſimum Chriſti corpus ad aegrotos honorifice ac devote cum luminibus, tintinnabulo, et caeteris

caeteris, quae mos eſt adhiberi, deferatur; an matrimonia licite et in eccleſia reverenter, proclamationibus praecedentibus, et tempore non interdicto contrahantur; an ipſi parochi habeant libros, in quibus nomina eorum, qui baptizantur, cum compatribus, itemque defunctorum, et matrimonia contrahentium deſcribantur. Eccleſiae autem et altaria, ſi non ſint conſecrata, conſecrentur; ſi polluta, reconcilientur: omnia in eccleſia munda, ac decentia, ac tuta ſint. Coemeterium claudatur, ne beſtiae ingredi poſſint, neve quo alio modo foedetur. Si eccleſia, chorus, campanile, ſacriſtia, vel domus reparatione indigeat; iis mandetur, ad quos ea res pertinet, ut, quae reparanda ſint, pro facultatibus eccleſiae, ſeu parochiae reparent atque reſarciant. Praeterea inſpiciendum eſt, an omnia ſuppetant, quae ad altaris miniſterium, et ad officia divina ſunt neceſſaria; calices, patinae, corporalia, veſtes, libri, et reliqua; an miſſae, et alia divina officia non ſolum rite, et recte, ſed etiam pie ac devote celebrentur; an ſit unus ſaltem clericus, qui miſſae cum mundo ac decenti ſuperpellicio inſerviat; an libri, et ſcripturae antiquae, aliaque inſtrumenta et privilegia eccleſiae diligenter aſſerventur.

His omnibus accurate inſpectis, quae ad eccleſiam pertinent, proximum erit, ut de miniſtris eccleſiae, et aliorum clericorum quaeratur. Ac primum, an rite et recte ſint ordinati; an in ordinibus muneri ſuo convenientibus conſtituti. Tum de eccleſiarum, ſeu beneficiorum titulis cognoſcendum; an aliqui ſe intruſerint; an incompatibilia ſine ſufficienti diſpenſatione teneant; an reſideant, et officio ſibi commiſſo, tam quoad ſacramenta adminiſtranda, quam quoad miſſas, et alia divina officia celebranda, et anniverſariis perſolvendis, aliiſque oneribus ſibi impoſitis ſatisfaciant; an eccleſias proprias, ut alienis inſerviant, maxime feſtis diebus derelinquant; an populum ſalutari divini verbi cibo diligenter paſcant, et pueros prima fidei rudimenta doceant; an libros ad haec, et alia, quae ad officium curati ſpectant, neceſſarios habeant. De eorum vita, moribus, habitu, converſatione, familia inquirendum; an opera vilia, et ipſis non permiſſa exerceant; an in tabernis, aliiſve locis non convenientibus verſentur; an bona eccleſiae et jura tueantur; an egentibus ſubveniant; an ſint pacifici, et ad tollendas inimicitias atque odia diligentes.

Poſtremo ad diſciplinam populi erit veniendum; advertendumque an in populo haeretici ſint, an inconfeſſi, an uſurarii, an concubinarii, aliive, qui in peccatis vivant et inſordeſcant; an inter aliquos odia et inimicitiae intercedant; an ſint, qui Quadrageſimam, aliave jejunia, feſta, et reliquos laudabiles eccleſiae ritus non obſervent. Atque in licentiis apoſtolica, aliave legitima auctoritate conceſſis comedendi carnes, ova, et lacticinia tempore prohibito, ſive quid aliud agendi praeter conſtitutiones et morem eccleſiae, inſpiciendum erit, an cauſae expreſſae, et alia narrata ſint vera, et an ipſius conceſſionis forma ſervata. Praeterea quaerendum, an legata pia ſint, quae executioni non mandentur; an populus devote in eccleſia verſetur, et integram miſſam attente reverenterque audiat; an inter divina officia fiant deambulationes; an patresfamilias liberos et domum honeſte et pie inſtituant et gubernent.

Si ſint hoſpitalia, quomodo regantur; an eorum bona in pauperum uſus fideliter diſpenſentur; an ſancte et pie in eis vivatur.

Si ſcholae, de magiſtris quaerendum, quos libros interpretentur; an recte officio ſuo fungantur. Simulque providendum erit, ne quis, ut praeſenti ſynodo conſtitutum eſt, ad docendum admittatur, niſi prius ab epiſcopo probatus fuerit; et ſi quis idoneus non ſit, amoveatur.

De bibliothecis inquirendum, an ſint in eis, vendanturve libri haeretici, aut aliter de jure prohibiti.

Si eccleſiae habeant capitula, ſeu collegia, animadvertatur, an, qui dignitates, et praebendas in eis obtinent, tam in divinis horis debite et devote celebrandis, quam caeteris in rebus, quae ipſis incumbunt, praeſtandis, muneri ſuo ſatisfaciant.

His ita perſpectis et cognitis, viſitator, quae recte ſe habebunt, laudabit; quae ſecus, reprehendet; eaque ubi corrigantur, atque emendentur, per cenſuras, et alia juris remedia, ſi opus fuerit, curabit: monebit autem omnes, ut officium ſibi commiſſum diligenter exequantur.

Metropolitani in ſuarum viſitatione provinciarum ordinem a felicis recordationis Innocentii papae IV. in conſtitutione, quae incipit, "Romana eccleſia," ſervabunt; et inter alia, de his diligenter inquirant, an epiſcopi reſideant in ſuis dioeceſibus; an praedicent verbum Dei; an ita vivant, ut eos decet; quemadmodum ſe gerant in ordinibus, et beneficiis conferendis, deputandis confeſſoribus, exceſſibus eorum, qui ſuae ſunt juriſdictionis, puniendis, in viſitatione dioeceſium, caeteriſque ad officium epiſcopale, ac juriſdictionem, et adminiſtrationem in ſpiritualibus et temporalibus quomodolibet ſpectantibus; denique, an generales canones, et eccleſiaſtica hujus regni inſtituta obſervent: et ſi quae corrigenda erunt, quae corrigi tum poſſint, corrigant; ſin minus, ad ſynodum provincialem referant; verum ſi quid hujuſmodi erit, ad quod corrigendum ac reformandum majori auctoritate opus eſſe videatur, tum ad ſedem apoſtolicam recurrant.

Archidiaconi partem dioeceſis, curae ac fidei ſuae creditam, in iis, quae ad eos pertinent, ſecundum praeſcriptam formam viſitent; graviora, et quae per eos emendari non poſſint, ad epiſcopos referant: operam autem dabunt, ut ea, quae in viſitatione per epiſcopum ſtatuta ac mandata ſint, perficiantur; ac de iis, quae perfecta fuerint, aut non perfecta, ſimulque de cauſis, quae eorum executionem impediant, epiſcopum ſtatim admonebunt. Atque, ut iidem archidiaconi, qui epiſcoporum oculi appellantur, quod officii ſui et muneris eſt, tam in viſitationibus, quam caeteris in rebus diligenter praeſtent; conſtitutiones provinciales, ac bonae memoriae Othonis et Othoboni, ſedis apoſtolicae in hoc regno legatorum, hac de

re pie et provide editas, cum praeſentis ſynodi approbatione innovamus, eaſque omnino obſervari praecipimus. Praeterea conſtitutioni praefati Othoboni, qua praeter caetera cavetur, ne archidiaconi ob crimen manifeſtum a ſubditis pecunias accipiant, ſed illud digna animadverſione puniant; hoc amplius addimus, atque ſtatuimus, ut ſi quis contra id facere audeat, poena dupli ejus, quod acceperit, per dioeceſanum epiſcopum multetur; eaque pecunia in utilitatem menſae ſcholarium, in eccleſia cathedrali erectae vel erigendae, convertatur.

Ut autem eccleſiarum praelati officium correctionis et reformationis eorum, qui ſuae juriſdictioni ſubſunt, libere exercere poſſint; conſtitutionem felicis recordationis Innocentii papae III. in concilio generali editam, qua ſtatuit, ut iidem praelati ſuae juriſdictioni ſubditorum exceſſus, appellatione remota, vel conſuetudine non obſtante, corrigant et reforment, innovamus, et ab omnibus hic obſervari praecipimus. Datum Lambethi prope Londinum, Wintonienſis dioeceſis, M.D.LVI. 4. idus Febr.

FINIS VOLUMINIS QUARTI.

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